G. Arnold.

A briefe expoſition *of ſuch Chapters of the* olde teſtament, as vſually are *red in the Church at common praier on the Sondayes, ſet forth for the better helpe and inſtruction of the vnlearned.*

By Thomas Cooper Biſhoppe of Lincolne.

VVhatſoeuer things are writtē before time, they are writtē for our learning: that wee through patience and comfort of the Scriptures might haue hope.
Rom. 15.

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¶ An Epistle to the Reader.



I Am not of that opinion (good Christian Reader) that I thinke the scriptures of God, as touchinge the substance of doctrine contained in them, be of such difficultie to the learned and skilfull in the tongues, that they may not, with the assistance of Gods grace and meane diligence, easily attaine to the vnderstanding of them. But forsomuch as God worketh nowe by ordinarie meanes and not by miraculous inspiration, as he did in the Apostles time, it can not be denied but that to the vnlearned Reader or hearer that wanteth the helpe of knowe-ledge and vnderstanding, they may bring some difficultie, as well for the matter in sundrie particular places, as generally for the phrase and maner of penninge farre differing from other writers. Wherefore

I thought it woulde not be vnprofitable to the Church of Christ, nor vnpleasaunt to the godly, if, for the help and furtherance of such vnlearned persons, I did set foorth some briefe and plaine exposition of the Chapters of the old testament, which vsually are red in the Church on the appointed dayes of common prayer.

Beside the motion of some godly persons, and other causes, wherewith I haue bene induced herevnto, one principall is this, that the aduersaries of the Gospell, when they are by vs blamed for keeping the people of God in ignorance of the Scriptures, and hauing their common prayer in a straunge tongue, haue nothing more readie, then this answere, that the common people do not only heare the Psalmes and other partes of the Scripture euen nowe that they be in English with as little fruit

and ſmall edefying, as they did before, but alſo with ſome perill of conceiuing erroni-ous and falſe opinions, by hearinge thoſe thinges which they doe not vnderſtande. This aunſwere, as it is vntrue in a great part, (for that we ſee many nowe, which conceiue good inſtruction and ſweete com-fortes by hearing the Scriptures redde where none did before,) ſo I cannot denie, but in ſome it is to true, But ſurely in ſuch perſons as either vpõ a præconceiued opi-nion miſlike the ſeruice and ſtate of Reli-gion, or elſe as men giuen ouer to the cares of the world and luſtes of the fleſh haue no ſenſe of God or godlyneſſe. Otherwiſe there is no man ſo ſimple but that by lear-ning the Scriptures, although hee vnder-ſtande not the whole matter, nor euerie clauſe therof, yet he ſhall light vpon ſome partes whereby he may gather both good in-

instruction of his faith, and profitable lessons for the amendement of his life. Yea, and the verye Godlesse worldlinge that is furthest from all true sense of Religion and holynesse, shall heare those terrible threatninges of Gods iustice, that when God shall touch him by sickenesse or other affliction, bee hee neuer so desperate, shall make his conscience to quake. But that the more good might bee wrought in mens hearts, and the lesse euill conceiued in erronious opinions, I thought some such trauaile as this is might be a very good meanes, and especiallye where they lacke the presence of some learned and discrete mã to teach them. In this doing albeit my conscience did beare me witnesse of a good meaning, and did put mee in hope to doe some good thereby: yet, to confesse the truth, I both was and yet am somewhat a-

baſhed

baſhed to giue my trauailes abroade vnto the world. I know how daintie theſe dayes are, and haue felt by experience how waiward and vncharitable many be in ſcanning of other mens doinges, very ready to ſhake euery ſillable and letter, and without any iuſt cauſe at all to obiect heynous and blaſphemous crimes. If I pleaſe not ſuch perſons (gentle Reader) thou maiſt not greatly maruaile, For in dede neither do I ſeeke it, neither thinke my ſelfe hable to do it. I write not to them, I write to the good and modeſt Chriſtian that delighteth in reading and hearing of the woord of God, and lacketh thoſe ordinarie helps, whereby he may the ſooner attaine to the vnderſtanding of it. And, this my purpoſe conſidered, I truſt, ſhall bee ſufficient to moue the godlye learned of the Church to interprete my doinges to the beſt, and to

take

take this my ſmall trauaile in good parte, although they finde not in it a number of things, which are of neceſſitie to be looked for in ſuch woorkes, as are layde forth for learned men to trauaile in. They ſhall not finde here, either eloquence in penning, or great ſhew and varietie of learninge, or curious triall and conference of expoſitions and tranſlations, or large diſcourſes of difficult matters in controuerſie. Theſe things the wiſe and learned know are fitter for another kinde of writing, then for this. They ſhall finde here a briefe and eaſie expoſition of the texte, whereby the vnlearned reader may not only the ſooner attaine to the true ſenſe and meaning of the holy ghoſt, the authour of the Scriptures, but alſo learne ſome godly inſtructions out of the ſame. If I had written to the learned, I woulde haue indeuoured to

my

my power in ſome other points to haue ſatiſfied their expectation: but in this I haue tempered my ſelfe wholye to the vnderſtanding of the moſt ſimple. My meaning was before I had publiſhed anye part, to haue written of ſo manye of the Chapters as are read on the dayes of common praier, and alſo of the Pſalmes. But forſomuch as my health and ſome other neceſſarie buſineſſes will not ſuffer me to doe it with ſo much ſpeede as my deſire was, I thought it not good in the meane time to ſtay from them that nede the help hereof, ſo much as I haue preſently done. The reſidue as God ſhall giue mee ſtrength and leaſure, I minde in conuenient time to finiſh, and ſo I leaue thee to the direction of Gods holy ſpirite, and theſe my doings to the charitable iudgement of the godly.

Vale.

at Morning prayer.

Esay .1.

THe vision of Esay the sonne of Amos, which he sawe vpon Juda and Hierusalem, in the dayes of Vzia and Joathan, Ahaz and Ezekia, kinges of Juda.

2 Heare, O heauens, and hearken O earth: for the Lorde hath spoken, I haue norished and wrought vp children, & they haue done vnfaythfully agaynst mée. *Deut. 31.a.1.*

3 The Oxe hath knowne his owner, and the Asse his maysters cribbe: (*but*) Israell hath not knowne, my people hath giuen no héede. 4 Ah sinfull nation, a people laden wyth iniquitie, a sæde of the wicked, corrupt children: they haue forsaken the Lord, they haue prouoked the holy one of Israell vnto Anger, they are gone backwarde.

5 Why shoulde ye be striken any more? (*for*) ye are euer falling awaye: euery heade is diseased, and euery hart heauy. 6 From the soule of the foote vnto the head there is nothing founde in it: (*but*) woundes, blaynes, and putrifyng sore: they haue not bene salued, neyther wrapped vp, neyther mollyfied with the oyntment.

7 Your Land is wasted, your Cities are burnt vp, straungers deuour your lande before youre face, and it is made desolate, as it were the destruction of enemies (*in the time of warre.*) 8 And the daughter of Sion shalbe lefte as a cotage in a vineyarde, like a lodge in a garden of Cucumbers, like a besieged Citie. 9 Except the Lorde of hostes had lefte vs a small remnant, we shoulde haue béene as Sodoma, and like vnto Gomorra. 10 Heare the worde of the Lorde ye Lordes of Sodoma, and hearken vnto the lawe of our God thou people of Gomorra. 11 Why offer ye so many sacrifices vnto me (will the lorde say)? I am full of the burnt offeringes of weathers, and of the fatnesse of feddе beastes, I haue no pleasure in the blode of bullocks, lambes, & goates. *Esay.5.b.5. Gen. 19.c.24. Psal.50.c.13. Mich. 6. b.7. Jer.6.c.20. Amos.5.c 22*

12 When ye come to appeare before me treading in my courtes, who hath required this at your handes?
13 Offer me no mo oblations, for it is but lost labour: incense is an abhominable thing vnto me. I may not away with your newe Moones, your sabbathes, and solemne meetings, your solemne assemblies are wicked.
14 I hate your newe moones and appoynted feastes euen from my very hearte, they make me wearie, I cannot abide them. 15 When ye holde out your handes, I will turne myne eyes from you: and though you make many prayers, yet I will heare nothing at all, seeing your handes are full of blood. 16 Washe you, make you cleane, put away your euill thoughtes out of my sight: ceasse from doing of euill.
17 Learne to doe well, applie your selues to equitie, deliuer the oppressed, helpe the fatherlesse to his right, let the widowes complaint come before you.
18 And then go to, sayth the Lorde, let vs talke together: though your sinnes be as red as scarlet, they shal be as white as snowe: and though they were like purple, they shall be as white as woll. 19 If ye be willing and obedient, ye shall eate the good of the lande. 20 But if ye be obstinate and rebellious, ye shall be deuoured with the swoorde: for the mouth of the Lorde hath spoken (*it.*) 21 Howe happeneth it then that the faythfull Citie which was full of equitie, is become (*vnfaythfull*) as a whore? Righteousnesse dwelt in it but now murtherers. 22 Thy siluer is turned to drosse, and thy wine mixt with water. 23 Thy princes are wicked and companions of theeues: they loue gifts altogether, and gape for rewardes: As for the fatherlesse they helpe him not to his right, neyther will they let the widowes causes come before them. 24 Therefore sayth the Lorde God of hostes, the mightie one of Israell: Ah, I must ease me of mine enimies, and auenge me of mine aduersaries.
25 And I shall lay my hande vpon thee, and purely purge away

D
1. Pet. 3. d. 12.
Esay. 59. a. 3
Aggs. 2. c. 14.
Mich. 6. b. 8.
Psal. 4. a. 5.
D
Psal. 73. d. 17.
Psal. 50. e. 18.
Esay. 5. c. 23.

away thy drosse, and take away all thy tinne.
26 And set thy iudges againe as they were sometime, and thy senatours as they were from the beginning: and then thou shalt be called the righteous Citie, the faythfull Citie.
27 Sion shall be redemed with equitie, and her conuertes with righteousnesse. 28 But the transgressours, and the vngodly, and such as forsake the Lorde, shall altogether bee vtterly destroyed. 29 For ye shall be confounded for the trees which ye haue desired: and ye shall be ashamed of the gardens that ye haue chosen. *Esay. 65. a. 3.*
30 For ye shall be as a tree whose leaues are fallen away, and as a garden that hath no moystnesse.
31 And the very strong one (*of your idols*) shall be as towe, *Mat. 3. c. 12.*
& the maker of it as a sparke (*of fire*) and they shall both burne together, and no man quench them.

The exposition vpon the first Chapter of Esay.

The vision of Esay the sonne of Amos, which he saw vpon Iuda. &c. Vers. 1.

THe first verse containeth the title, which briefly noteth what ỹ thing is, by whome it was vttered, against what place and people, and in what time.

It is a vision, that is, a Prophesie or reuelation declared by almightie God: and therefore not to be esteemed as any mans deuise, and vttered by Esaias the sonne of Amos descending of the royall lyne of the kinges of Iuda. Who pro-

prophecied in the raignes of Ozias, Ioathan, Achas, and Ezechias, as it may be thought by the space of foureſcore yeares. And vttered this prophecie agaynſt the nation of Iurie, and Hieruſalem the chiefe and royall citie thereof: that is to ſay, againſt that Nation that God had choſen of all other for his peculier people, and had maintayned and preſerued it with great benefites, and yet now was fallen from his true worſhippe, vnto Idolatrye, ſinne, and wickednesſe. And therefore ſayth he.

Verſ. 2. 3. 4.
Deut. 32. 4. 1. *Heare O heauens, and hearken O earth: for the Lorde hath ſpoken. &c.*

That he may the more earneſtly moue that dull and hard harted people, he beginneth with a tragicall exclamation and calleth heauen & earth to witneſſe agaynſt them, as if he had ſayde. For ſomuch as the vnthankfulneſſe and wicked ſtubburneſſe of this people is ſuch, as they will giue no eare to the worde of God, earneſtly calling them to repentaunce, I turne my ſpeeche to you (O Heauens) and ſpeake to thee (O Earth.) Though heauen be farre of, yet ſurely it will heare, though the earth be hard and ſtonie, yet it will relent and be moued: but this people will not bend, this Nation will by no meanes be reclaymed. Yea they are more dull and vnſenſible in the vnderſtanding of Gods will, and of his great goodneſſe toward them, than the moſt brutiſh beaſtes are. For what Oxe doth not ſubmit himſelfe to his mayſter, that keepeth him? What Aſſe doth not acknowledge and loue thoſe

that

that feede him? But my people (sayth the Lorde) whome I haue cherished, whome I haue * fostered as my * children, with all care and tendernesse, do not onely with vnthankefull mindes forget my benefites, but with stonie and stubburne heartes refuse to heare my calling, and in all maner of wickednesse bende themselues against me, and striue to prouoke my wrath and indignation against them. *Esay. 5.a.4. Gal.4.a.6 Deut.14.a.1.*

Whie should ye be striken any more? for *ye are euer falling away: &c.* Vers.5.

From the beginning of the fift verse to the tenth, he doth greatly amplifie their wayward stubburnesse, declaring that as they coulde not be woonne to repentaunce, nor moued to turne to their gracious Lorde by consideration of his exceeding great benefites towarde them: so neyther coulde they be reclaymed, nor any thing at all moued with the grieuous plagues and punishmentes, which to that onely purpose (as a mercifull father) he had brought vppon them, but rather by the same his plagues, they increased in stubburnesse, & waxed euery day worse than other. And therfore sayth he, To what ende shoule I plague or scourge you with aduersitie any further? seeing your obstinacie is such, as you will increase in wickednesse, and still heape sinne vpon sinne, and offence vpon offence. Vers.5.6.7.8.9. Vers.5.

The Realme of Iurie may well be resembled to a mans bodie: the heade and heart whereof is the Citie Hierusalem, and the King and Princes with

the residue of the inhabitants thereof: and the other cities and townes as the inferiour members. All which I haue greuously touched with my
Vers.6. Deut.28.d.35 seuere iustice and sharpe punishments, so that from the crowne of the head, to the sole of the foote, from the highest Citie, to the lowest Village, from the noblest person, to the baest subiect, there is none but he hath felt the bitter smart therof, and that in such sort as no Phisition is hable to cure, or heale their festured sores, that is, nor King, nor Counsaylour, nor Prince, nor Priest, nor Prophete, can helpe the miserie of this kingdome, and restore it
Vers.7. to the prestinate state and integritie againe. Their lande lyeth wast, their Cities are burnt with fire, straungers possesse their Countrey, their possessi-
Vers.8. ons are spoiled, their royall Citie Hierusalem is left desolate, as a lodge in a vineyard, or a Cotage in a Cucumber Garden, that hath no house neare vnto it, their people are slaine, their glorie decayed,
Vers.9. their strength consumed, yea, if the Lorde of hys
Rom.9.f.29. Gen.19.c.24. great mercy had not left them some cõfort, through the promised seede of Messiah, their desolation had beene euen as the destruction of Sodome and Gomorrha, and yet I say, all this notwithstanding are their heartes nothing moued to repent or to turne to the Lorde for mercie.

Vers.10. *Heare the worde of the Lorde ye Lordes of Sodoma, and hearken. &c.*

And for that they did flatter themselues in the
Vers.10.11. 12.13.14.15. middes of this great wickednesse with a vaine o-

pinion

pinion of hipocriticall iuſtice, and ſuperſtitious worſhipping of God, as thoughe by ſuch meanes they ſhould winne his fauour towarde them: The Lorde plainly ſheweth that he doth lothe and abhorre their ſacrifices, and offerings, their feaſtiuall dayes, and their ſolempne meetings, yea though they were commanded by his owne lawe, ſo long as they were voyde of *inwarde holineſſe of heart and minde, and diſtayned with ſinne and wickedneſſe both before God and the worlde. In which place the more to moue them, almightie God ſeemeth to labour with diuerſitie of woordes, to lette them vnderſtande how little account he maketh of ſuch externall worſhipping, being deſtitute of true holineſſe, & right worſhipping in ſpirite & in truth. *Luke.16.d.15. *Deut.6.a.5. *Eſay.29.d.17

VVhy offer you (ſayth he) ſo many ſacrifices. &c.
I am full of them, I haue no pleaſure in them, VVho required them at your handes? Offer no more, it is but loſt laboure, it is *abhominable vnto mee. I may not away with them, They are wicked. I hate them, They make me wearie, I cannot abyde them, I will not heare your prayers, I will turne mine eyes from you.

By all which woordes, God ſheweth how little he regardeth hipocriſie, where true holineſſe wãteth. Verſ.16.17.18.19.20.

Then from the ſixtenth verſe, to the.xxi. he ſheweth what is the right way to winne his fauour.
Make you cleane, (ſayth he) put away your wicked thoughtes and deuiſes, Ceaſſe from doing euill, Learne to do good, Applie your ſelues to equitie, Deliuer the oppreſſed, Helpe the Fatherleſſe, Heare the VVidowes complaint. For theſe are the true fruites of right

repentaunce. And then, If your ſinnes were as red as ſcarlet, in token that you had deſerued bloud and confuſion, they ſhall be as white as ſnow, in teſtimonie that by Gods mercie ye be cleared from them. This if you will doe, the Lorde wil looke fauourably on you and proſper you, but if you continue obſtinate and rebellious, as hytherto you haue done, the ſword of Gods wrath ſhall vtterly deuoure you, (for his own mouth hath ſpoken it) & therfore thinke not that it is mans word onely.

Vers. 21.

How happeneth it then that the faithful Citie which was full of equitie. &c.

From the .xxj. to the ende of the Chapter Eſay prophecieth, that god hauing deſtroyed ỹ naughtie, and rebellious people, wil reſtore and reforme the kingdome of Iſraell by Chriſt Ieſu the true Meſsias, & by him giue them true iuſtice and integritie. And that he may ỹ more aggrauate their preſent fault in ſo wicked reuolting from God, ỹ Prophet, in the perſon of God himſelfe, by admiration wondreth, how it commeth to paſſe, that that City, which before time hath bene ioyned to almightie God as a faithful, pure, & chaſt ſpouſe, hath now forſaken him, as a light ſtrumpet, and giuen ouer hir ſelfe to all corruption and naughtines. In ſo much that there is neither in Prince nor people any integritie or vpright dealing, but altogither corruption, vnfaithfulneſſe, coũterfeyting, forgerie, diſſimulation, falſehode, deceite, oppreſſion and briberie: And that is it, that he meaneth

neth, when he sayeth, Their siluer is turned to drosse, and their wine is mixed with water. Meaning therby, that their sinceritie and integritie in all maner of dealing, is tourned to falshooode and forgerie Vers. 22.

And therefore, with sorowe and groning, he protesteth, that he will ease his stomake, * and be reuenged of this his froward and stubburne people, which, for that cause he calleth nowe his enemies. Vers. 24. *Deut. 28. g. 63. Prou. 1. c. 26.*

And yet least such as haue some feare of GOD should haue their consciences to much shaken with this terible threatning, he doth * comfortably qualifie the grieuousnesse thereof, signifying that hee will not cleane destroye his Church, but with the fire of affliction will purge the drosse and corruption from it: that they which feare God, and haue the grace of repentaunce, by this meanes, beeing put in mind of their dutie, and seperated from the wicked and obstinate, may serue him more trulye and sincerely in all maner of Godlynesse. And notwithstanding, he plainely sayeth, that the wicked trasgressours, that haue forsaken God, and cleaned to superstition and Idolatrie (for that he meaneth by their trees and gardens which they had chosen) shal not escape the scourge, but be destroyed & brought to cõfusion togither with their Idols. Vers. 25 26. 27. *Esay 30. d. 18. Psal. 2. c. 13. Esa. 57. d. 16.* Vers. 28. 29. 30. 31.

Under trees and in groues or gardens, they were woont to sacrifice to their Idols.

Out of this Chapter are these lessons to be taken

1 First, that we do not trust and glorie in the bare names

names of Christian men, the Church of Christ, the people of God, the children of God, for these names are burthens vnto vs and notes of vnthankefulnesse (as the like were to the Iewes) if we serue not God sincerely according to our profession, and therfore cannot turne away the displeasure of God from vs, which he iustly commaeth for our sinnes.

2 Secondly, that we be not negligent and contemtuous in hearing the worde of God, and preaching of his holy will, calling vs to repentance, lest he call heauen and earth, and his vnsensible creatures to witnesse against our obstinacie, as he did against the Iewes.

3 Thirdely, that we be not vnmindefull of the great benefits of God from time to time bestowed vpon vs, but that with thankfull heartes and obedient mindes, we acknowledge and confesse the same, least we be iustly in the sight of god esteemed more dull and thankelesse, then the brute beastes are to their maysters and keepers.

4 Fourthly, when God shall for our sinfulnesse, fatherly chastice vs with any scourge of aduersitie, whether it be with warre, sedition, trouble, sicknesse, pouertie, vexation of minde, or any other affliction, publique or priuate, of purpose by that louing correction to bring vs home to him againe by repentance, that we doe not stubburnely stand against him, as the Iewes did, but with humble and repentant heartes submit our selues and flie to him for mercie through Christ Iesu our Sauiour.

5 Fiftly.

5 Fiftly, that we flatter not our ſelues and thinke to winne Gods fauour by externall and ſuperſtitious worſhipping of God, being inwardly deſtitute of true fayth toward God, and vnfeyned loue or vpright dealing towardes our brethren. For god doth here notably declare how he lotheth, and abhorreth ſuch maner of hipocriſie.

6 Sixtly, when want of repentance, and the multitude and greatneſſe of our ſinnes ſhall prouoke the iuſtice of god, to lay his heauy hand vpon vs by rayſing vp of cruell Tirannes, or bringing in of forraine enimies by his iuſt iudgement, to ſpoyle our conntrie or people, that we conceyue this comfort of his great mercie, that he will not vtterly and for euer deſtroy his Church, and the number of them that feare him, but by this meanes will purge them from their owne corruption, and from the infection of the wicked ones, that they may more ſincerely ſerue him in ſpirite and in trueth.

The firſt Sunday in Aduent

at Euening prayer.

Eſay. 2.

THe ſelfe ſame worde that Eſay the ſonne of Amos ſawe vpon Iuda and Hierusalem.

2 And (*this*) ſhall come to paſſe in the later dayes. The hill of the Lordes houſe ſhall be prepared in the higth of the mountaynes, & ſhall be higher than the hilles, and all nations ſhall preaſe vnto him.

3 And

Psal.94.a.1. Heb.3.a.13. Esa.54 c 13. Psal.128.a.6. Luc.24.g.47. Rom.15.d.19. Iohn.5.c.27. Iohn.16.a.8. Psal. 118.165.

3 And a multitude of people shall goe,* speaking (*thus one to another*) Come let vs ascende to the hill of the Lorde, to the house of the God of Iacob, and *he will instruct vs of his wayes, and we will walke in his pathes: for *out of Sion shall come a lawe, and the worde of the Lorde from Hierusalem. 4 And shall*giue sentence among the heathen, & shall*reforme the multitude of people: they shall breake their swordes also into matocks, and their speares to make sythes: And one people shall not lift vp a weapon against another, neither shal they learne to fight from thencefoorth.

℣ 5 Come ye O house of Iacob, and let vs walke in the light of the Lord. 6 For thou hast forsaken thy people the house of Iacob, because they be replenished (*with euils*) from the east, and with sorcerers like the Philistines, & in straunge children thy thinke themselues to haue inough.

7 Their lande is full of siluer and golde, neither is there any ende of their treasure: their lande is also full of horses, and no ende is there of their charettes.

Hier.10.c.14. Psal. 115.a.4. Psal. 135.d.15

8 Their Lande also is full of vaine Gods, and before the worke of their owne hands they haue bowed themselues, yea euen before ỹ thing ỹ their owne fingers haue made.

9 There knæleth the man, there falleth the man downe (*before them:*) therefore forgiue them not.

10 Get thee into the rocke, and hide thee in the grounde for feare of the Lorde, and for the glorie of his maiestie.

Iacob. 4.d.6. Psal. 131.a.1.

11 The high lookes of man shalbe brought lowe, and the hawtinesse of men shall be bowed downe: and the Lorde alone shall be exalted in that day. 12 For the day of the Lorde of hostes (*shall be*) vpon all the prowde, loftie, and vpon all that is exalted, and he shall be brought lowe.

℟ 13 And vpon all high and stoute Cedar trees of Libanus, and vpon all the okes of Basan. 14 And vpon all the high mountaines, and vpon all the high hilles.

15 And vpon euery hyghe tower, and vpon euery fenced wall.

wall. 16 And vpon all the shippes of Tharsis, and vppon all pictures of pleasure. 17 And the pride of man shall bee brought downe, and the loftinesse of men shall be made lowe, and the Lorde alone shall be exalted in that day.

18 As for the Idols he shall vtterly abholishe.

19 And they shall creepe into holes of stone, and into caues of the earth for feare of the Lorde, and for the glorie of his maiestie, when he ariseth to destroy (*the wicked ones of*) the earth. 20 In the selfe same day shall man cast awaye his Gods of siluer, & his Gods of golde into the holes of mowles and backes, which he nevertheless had made to him selfe to honour them. 21 And they shall creepe into the clifftes of the rockes and into the toppes of the harde stones for feare of the Lorde, and for the glorie of his maiestie, when he ariseth to destroy (*the wicked ones of*) the earth. *Luke.23.d.29.* *Math.10.c.28.*

22 Ceasse therefore from man in whose nosthrilles there is breath: for wherein is he to be accounted of?

The exposition vpon the seconde Chapter of Esay.

The selfe same word that Esay the sonne of Amos saw vpon Iuda. &c. Vers. 1.

IN the first verse is contained the same matter that was in the first of the Chapter before. Ver. 2. 3. 4. &c.

In the three next verses Esay prophecieth of the kingdome of Christ, & aduancement of his Church, and the conuersion of the Gentiles, that shoulde be in the latter dayes.

dayes, that is, when the ceremoniall lawe, and the figures and sacrifices appoynted by Moises should haue an end in the truth of the very Messiah Christ Iesu the sauiour of the worlde.

The Temple of Hierusalem was buylded by Solomon vppon mount Sion, and was the onely chosen place, where God would be specially worshipped and serued: so that in sundrie places of the Psalmes, it is sayd, that The Lord had chosen Sion for his habitation *Psal.131.c.8.13. Psal.3.a.6. 2.Par.7.c.16. Psal.20.a.3. Psal.78.g.68. Psal.83.a.3.* because of the Arke of his presence there in the temple reserued. For this cause in the scriptures Sion and Hierusalem are taken for the type and figure of the true Church of God vnder Christ. As saint Paule to the Hebrues. *Heb.12.f.22.* You are come to the mount Sion and to the Citie of the lyuing God, the celestiall Hierusalem, and to an innumerable company of Aungels, and vnto the congregation of the first borne. That is to say, to the blessed Church of Christ. Wherefore in this place by the Hyll of the Lordes house, that is, mount Sion, is ment the Church of Christ, the congregation of ỹ faythfull, which at ỹ comming of Christ should be aduaunced aboue all the kingdomes of the earth, and enlarged with great glorie, by the conuersion of the Gentiles from their Idolatrie, to the fayth of Christ, throughout the whole worlde.

The glorie and aduauncement of the Church which is here so highly spoken of, muste not bee thought to consist in ỹ honour, power, and riches of the worlde, (wherein the Church is alway contemptible) but in ỹ heauēlie doctrine, strong faith, true worshipping of God, charitie, patience, constancie

stancie, and all godly giftes of grace, which meruelously shined in the godly fathers, and first professours of christian Religion, that followed after Christ in all Nations & Countreyes of the earth. For as Christes kingdome is spirituall: so is the glorie of the same spirituall and not worldly.

When the Prophete sayth, Come let vs ascende to the hill of the Lorde, he, to the reproofe of the Iewes, doth note the readinesse and willingnesse of the Gentiles (in whose person this is spoken) not only to imbrace the faith of Christ thēselues: but also cheerefully to encourage other to the same. Which may appeare in this, that by the preaching of the Apostles within thirtie yeres, (as Eusebius sayth) all the nations of the earth were wonne to the fayth of Christ, and the receiuing of his Gospell. And he will instruct vs in his wayes. Hereby is to be noted, that the chiefe care and studie of the true church of Christ, ought to be in ỹ instructing of his people, what his wayes are, and not to leade thē into mens fantasies, or into their own deuises.

Out of Sion shall come a lawe, and the worde of the Lord. &c.

The law of grace and truth, that is, the Gospell of christ Iesu began first in Hierusalem. There christ preached in the Temple, there he wrought many miracles, there he sent downe the holy ghost vpon his Apostles, from thence he sent his messengers and preachers of his Gospell into all partes of the worlde, to reforme the people and bring them by repentaunce from Idolatrie and wickednesse to ỹ true

Mat. 5. f. 35.
Luke. 2. g. 46
Act. 2 a. 1.
Mark. 16. c. 15
Mat. 28. d. 19

true worshipping of God, and vertuous conuersation of lyfe, that is, to make them subiectes to the kingdome of Christ.

Vers. 4. *They shall breake their swordes into mattockes, and their speares. &c.*

As the Gospell is a doctrine of reconciliation and peace making betweene God and vs, through Christ Jesu our sauiour: so doth it pacifie and quiet men among themselues also. In so much that they which be the true members of the kingdome of Christ doe not vse to striue by fighting and warre for their priuate quarelles, but liue together in vnitie, loue, and concorde. Or if any doe otherwise, it is a great burthen to their consciences, and an euident note of their imperfection. In somuch as they shew themselues not to haue that * badge or cognizance, wherebythe seruauntes and subiectes of Christes kingdome are knowne. And yet doth not this place prohibite Princes and Magistrates to make warre for the maintenance of iustice and godlinesse. For they haue the sworde put into their handes by God, whose ministers they are, for the defence of them which are cõmitted to their charge, the widowe, the fatherlesse, and the poore and innocent oppressed.

John. 13. d. 35.
1. John. 4. c. 13

Vers 5. *Come ye O house of Iacob, and let vs walk in the light of the Lorde.*

In this fift verse the Prophete by emulation of the Gentiles, prouoketh the Iewes vnder the name

name of the house of Iacob, to imbrace the fayth of Christ, and walke in the light of his Gospell. As if he had sayd: Beholde straungers whom we esteemed as a folish people, that alway worshipped Idols, and liued in all vncleanesse, with how great desire forsake they their Idols and seeke after the true God? Are not we ashamed, that we are the last, that are ioyned to Christ and his Church? To vs the law was giuen, to vs the Prophetes preached, Christ was borne among vs, he is our heritage, come, let vs imbrace him, if we glory to bee of the house and posteritie of Iacob, it should be assured to vs that Christ is that promised seed. For Iacob prophecied, Hunc fore expectationē Gentium, that he shold be the expectation of the Gentiles, & now you see our father Iacobs promise fulfilled, &c. Let vs walke therfore in this light of the Lorde: for this Sauiour is the true light. But, as Christ saith in the third of S. Iohns Gospell, This is the condemnation, that the light came into the world, and the world loued darkenesse more then light.

Gen. 49. b. 10.

Iohn. 3. c. 19.
Iohn. 1. b. 10.

Wherefore in the foure next verses the Prophet foreseing the obstinacie of the Iewes in refusing Christ, and their delight in witches, sorcerers, and sothsayers, more than ỹ superstitious Chaldees and Philistines, and the confidence in their riches, and strength of horses and chariots, and trust in forraine friendes, and worshipping of Idols: foreseeing (I say) all these things, and also, that the secret but iust iudgement of God for the same, had giuen thē ouer, he saith he wil not pray

Vers. 6. 7. 8. 9.

to God for them, but leaueth them to his iustice, & desireth him not to pardon them their obstinacie and wickednesse. Therefore forgiue them not, sayth he.

Vers.10.&c. *Get thee into the rocke, and hide thee in the ground for feare of the Lord.&c.*

The Prophet doth here insult vppon the stubburne Iewes, as if he had sayd, Oh you wicked generation, seeke refuge, if you can, in the rocke, seeke corners to hide you in the caues of the earth, and though you do find such places, you shal not scape from the wrath & indignation of God. Yea, if you were shut vp and inclosed in a rocke, the iustice of God would finde you out, and plague you for your sinnes. And not you onely, but all the proude of the earth, who in the glory and securitie of their wealth, set vp their faces against the liuing God. Were they as high as the Ceders of Lybanus, yea, or any mountaines in the whole earth, Were they as strong and stiffe necked as ỹ Okes of Basan, Were they of as great force as fenced Castels and Towers, or as gorgeous as the ships of Tharsis, or as high minded and loftie as Lucifer, The mightie Lord of hostes shall put them downe, and make them bend, and his glory onely shall be aduaunced in the day of his wrath.

Vers.18.&c. As for your Idols, they shall be destroyed and brought to confusion, and your selues, that haue made them your gods, and put your trust and cõfidence and your whole delight in them, shal see so little

little helpe of your miserie by thē, that you shalbe ashamed of them, and cast them into holes & cliffs of rockes to hide them, and your owne grosse folly from the face and maiestie of the Lord.

Therefore leaue of the trust and confidence that you haue conceiued in your selues or in anye strength of man, and put your trust in the Lord alone.

For mans life is brickle and frayle, euen as the breath passing out of the nosthrils.

Out of this Chapiter are these lessons to be learned.

1 First wee haue to learne the authoritie and truth of Gods holy word, & his Prophets which so many hundred yeares before did so euidentlye tell of the kingdome of Christ, the conuersion of ỹ Gentiles, and the reiectinge of the Iewes, which from the beginning had bene accounpted the chosen people of God.

2 Secondly, that the chiefe studie of the church of Christ, ought to bee, to instruct the people of God in his wayes, and on the other part, that it is their dutie, that associate themselues vnto the Church, not onely to learne his waies, but also to walke in his pathes, and to declare their profession in the behauiour of their life.

3 Thirdly, that they which be the Citizens of the heauenly Hierusalem, and the true members of the Church of Christ vse not by strife and contention, fighting & warre to seeke one the hurt of the

other:but study to liue togither in vnitie and concord,charitie and brotherly loue, as the childzen of one father and heyzes of one kingdome.

4 Fourthly,that we beware least through our obstinate refusing of the Gospell of Christ we bee giuen ouer by almightie God,and cast into perpetual induration and vtter confusiõ as the Iewes were,in whom we see euen to this day a dzeadful example of Gods seuere iustice.

5 Fiftly,that witchcraft,sozcerie,soothsaying,& confidence in wozldly strength and riches,are odious to almightie God,foz that these thinges doe leade men from that trust & confidence that they should haue in God alone, and turne the glozy of God vnto creatures,which is directly against the first commaundement.

The second Sunday in Aduent
at Morning prayer.
Esay.5.

Mat.21.d.33 NOwe will I sing my beloued friend, a song of my friend touching his vineyarde. My beloued friend hath a vineyarde in a very fruitefull plenteous ground. 2 This he hedged,and gathered out the stones from it, and planted it with the choysest vine: In the middes of it builded he a tower, also made a wine pzesse therein: and he loked that it should bzing him grapes, and it bzought fozth wilde grapes. 3 Now O Citizen of Yerusalem,and man of Iuda,iudge I pzay thee betwixt me & my vineyard. 4 What mozе coulde haue bene done foz it,

it, that I haue not done? wherfore then hath it giuen wilde grapes, where I loked to haue had grapes of it?

5 Well, nowe I shall tell you howe I will doe with my vineyard: I will take the hedge from it that it may perish, and breake downe the wall therof that it may be troden vnder foote. 6 I will lay it waste, it shall neither be digged nor cut, but beare thornes and briers: I will also forbid the cloudes that they shall not raine vppon it. *Esay. 1. b. 7*

7 As for the vineyard of the Lord of hosts, it is the house of Israell: and the man of Iuda, the plant of his pleasure: Of these he loked for equitie, but see there is oppression, for righteousnesse, and lo it is a crying. B

8 Wo vnto them that ioyne one house to another, and bring one lande so nie vnto another, that there is no more place: Will ye be placed alone in the middes of the earth?

9 These things are in the eares of the Lord of hostes: of a truth great and fayre houses shalbe without any dweller in them. 10 And ten acres of vines shal giue but a quart, and thirtie bushels of séede shall giue but an Epha.

11 Wo be vnto them that rise vp earely to followe dronkennesse, continuing vntil night, till they be set on fire with wine. 12 In their feastes are harpes and lutes, tabrets and pipes, and wine: but they regarde not the worke of the Lorde, and consider not the operation of his hands.

13 Therefore commeth my folke into captiuitie, because they haue no vnderstanding: Their glory is famished with hunger, and their multitude dried vp with thirst. *Deut. 4. b. 7* *Hier. 5. a. 4*

14 Therefore gapeth hell and openeth hir mouth marueilous wide, that their glory, multitude, and wealth, with such as reioyce in her, may descend into it.

15 Thus hath man a fall and is brought low, and the high loke of the prowde shal be layd downe. C *Esa. 2. b, 10. 11.*

16 But the Lorde of hostes shalbe exalted in iudgement, and God that is holy is sanctified in righteousnesse.

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17 Then shall the sheepe eate as they were wont, and the rich mens wastes shall straungers deuoure.

18 Wo be vnto them that drawe wickednesse with cords of vanitie, and sinne as it were with a cart rope.

19 Which vse to speake on this maner, Let him make spéede and hasten his worke, that we may see it: let the counsayle of the holy one of Israell come and drawe nie, that we may know it. 20 Wo be vnto them that call euill good, and good euill, which make darknesse light, and light darknesse, that make sower swéete, and swéete sower.

21 Wo be vnto them that are wise in their owne sight, and thinke themselues to haue vnderstanding.

22 Wo be vnto them that are strong to suppe out wine, and expert men to set vp dronkennesse.

23 Wo be vnto them that giue sentence with the vngodly for rewardes, but condemne the iust cause of the righteous. 24 Therefore like as fier licketh vp the strawe, and as the flame consumeth the stubble: euen so their rote shal be as corruption, and their blossome shall vanish away like dust, for they haue cast away the law of the Lorde of hostes, and despised the worde of the holy one of Israell.

25 Therfore is the wrath of the Lord kindled against his people, and hath stretched forth his hand vppon them, yea he hath smitten them, and the hilles did tremble, and their carkases did lie worse in the open stréetes: and in all this the wrath of God hath not ceassed, but his hande stretched out still. 26 And hée shall giue a token to a people of a farre countrey, and shal hisse vnto them from the end of the earth: and beholde they shall come hastily with spéede.

27 There shal not be one faint nor féeble among them, no not a sluggish nor slépie person: there shall not one of them put of his girdle from his loynes, nor lose the latchet of his shoe. 28 His arrowes are sharpe, and all his bowes bent: his horse houes are as flint, & his cart wheeles like a whirle winde.

2. Pet. 3. a. 4.
Hier. 2. c. 8.
Hier. 17. c. 15.
Prou. 3. a. 7.
Ro. 12. d, 16.

winde. 29 His crie is as it were of a Lion, and he roreth like Lions whelpes: they shall rore and hanch vp the praye, and no man shall recouer it, nor get it from them.

30 In that day he shal be so fierce vpon him as the raging of the sea: then one shall behold the land, & lo darknesse and sorrow, and the light is darkened in the heauens therof.

The exposition vppon the fift Chapter of Esay.

Nowe will I sing my beloued friende a song of my friend. &c. Vers. 1.

THe parable of the *vine vsed by the Prophet in this fift Chapter, doth, vnder figuratiue & borowed speach, contayne in effect the same matter that was vttered in the beginninge of the first Chapter, that is, the great goodnes of God towarde the Nation of the Iewes, the vnthankfulnesse of the people, and the plague or punishment threatned for the same. And euen the same three things haue you here to note.

Hier. 2. e. 21
Math. 21. c. 33.
Mark. 12 a. 1.
Luke. 20. b. 9.

The beloued friend that the Prophet speaketh of in the first verse, is God himselfe, the vineyarde is the house of Israell, the chosen vine the people of Iurie, the fertile soile that it was planted in, the land of promise flowing with milke and hony: the hedge or bound that he set about it, was the prouidence of God and defence of his good Aungels, togither with princes magistrates & [illegible]oth

Vers. 1 2. 3. 4. 5. 6. 7.

both politike and other by him appointed. The ſtoning was the caſting out of the Idolatrous Chanaanites, and other heathen enemies before them. The tower that he builded, was the name of God, and maieſtie of his preſence among them. The watchmen in the tower, were his prophets which were ſent in his name to forewarne his people of all daunger iminent to them, either from God or their worldly enemies. The vine preſſe was ſincere and true doctrine according to the law of god with the knowledge of his true worſhip which he gaue to them only of all the Nations of the earth.

And therfore when God had thus huſbanded, fenced, and dreſſed his vine, he might iuſtly looke for ſweete grapes out of the which pleaſaunt and acceptable iuyce ſhould haue bene preſſed to his delight and glory.

The ſweete grapes that God looked for, were true faith, and worſhipping of the name of God, obedience to his holy commaundements, a charitable and louing mind toward their neighbours. In gouernment of the common welth integritie, and diligent keeping of the lawes, puniſhing of ỹ wicked, defence of ỹ widow, fatherleſſe, poore, & innocent. But cõtrary to the hope and expectatiõ of this heauenly huſband, the vnkindly vine brought ſower and ſtinking wilde grapes, that is infidelitie, and miſtruſt in God, ſuperſtition, Idolatrie, murdering of his Prophets and meſſengers, hatred, grudge, and malice among them ſelues, oppreſſion, crueltie, bribery, extortion couetouſneſſe,

dronken-

dronkennesse, banketing, and all voluptuous and filthie liuing, yea, and aboue all, contempt and hatred of Gods word. Wherefore god iustly threatneth, that he will take away from them the care of his diuine prouidence, and the gouernment of good lawes and Princes wherwith they were defended, that they may so lie open to the spoyle of their enemies.

And also that hee will not send any more among them his Prophets, nor the heauenly dew of his grace and wholesome doctrine, whereby before time they were instructed. Finally, that hee will take all his good giftes and benefites from them, wherewith before they were aboundantlye blessed.

In the residue of the Chapter the Prophet vpbraydeth them with the perticuler wilde grapes with which the lord was displeased, as Couetousnesse, and Extortion, Dronkennesse, and Banketinge, Securitie and contempt of Gods word. &c. Vers. 8. 9. 10.

As touching Couetousnesse, hee reprehendeth the greedie heart and mind that thinketh it hath neuer inough. For otherwise it is not sinne to haue two houses, or two peeces of ground, so it be not with the oppressiõ or iniury of our neighbour. But to haue so couetous a mind that he thinketh all to little for himselfe, and therefore (as Chrisostome sayth) woulde take from the poore, if they could, the very vse of the sonne, and are grieued to see their neighbours vse the common elements of the worlde, that is, that the Prophete here so sharply *Psa. 38. b. 9. 10. Mat. 19. e. 23. Amos. 5. c. 11. Esay. 1. f. 23. Iacob. 1. b. 11.*

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sharpely rebuketh, and therefore threatneth that God will make their fayre gaye houses desolate, and their lande barraine vnto them, which they haue purchased with so great iniury and oppression of other. In so much that *ten Acres of vines shall scant yeelde one quart of wine, and thirtie bushels of seede scant one pecke.

Deut.28.d.38
Mich.6.c.15
Agge.1.a.6.

The seconde vice is Dronkennesse, *and banketing, with musicke and wantonnesse, which the Prophet threatneth that God will punish with captiuitie and extreeme famine and hunger, in so much that both rich and poore shal die for hunger in great multitudes. For ỳ is it he meaneth when in the 14. verse he saith. Hell gapeth and openeth her mouth wide to receiue the number of them that shall die, as it were in a generall plague or murreyne.

Vers.11.12.13.14
Luc.21.g.34.
Rom.13.d.13
Gal.5.c.18.

By Glorie, hee meaneth Rich and Noble: By Multitude, the commons and poorer sort.

The seuentenih verse is a *consolation of the poore and godly which were oppressed by the couetous and wicked drunkardes, and shal remaine after their plague and take the fruition of that wealth that the wicked were constrained to leaue as wast. For by the names of sheepe, and straungers he meaneth the Godlye that were left after the punishment of the wicked: and had their houses and landes taken from them, into the which they were now restored againe.

Vers.17

The thirde sower grape is Obstinacie in sinne and manifest derision and contempt of God & hys woord. That is it that the Prophete meaneth when

when he sayth.

Wo bee to them that drawe wickednesse with cordes of vanitie. &c. Vers. 18. 19.

That is, that with vaine allurements doe leade their mindes to increase in wickednesse, and adde sinne to sinne, whatsoeuer perswasion shall bee made to the contrarie. As by thinking that that is no sinne which in deede is sinne, or that that is but a small offence and pardonable which is an heynous and grieuous offence before God. Which at the length breake out to this, that they *deride and scoffe at the threatning of Gods iustice. And say, O you prophets and Preachers, you threaten Gods plague to come vpon vs, but in the meane season we enioy our pleasant life: so that God both shewe himselfe rather to be content with our maner of liuing then with yours, or if he do not, whe his plagues light vppon vs then tell vs of them, but it appeareth they are *long in comming, and God is not so ready to punish as you say he is. *Iudas. d. 1. 18.* *Eze. 12. g. 27.* *2. Pet. 3. a. 4.*

The residue of the sower grapes are not onely the cloking of vices with the fayre names of vertue, and disgracing of vertues with the foule names of vices: but also pride, selfeliking, and bribery in Magistrates which are plaine in the text. Against all which hee threatneth his grieuous plagues, and sayth, He will destroy great and small, strong and weake among them, that is, both roote and braunche. Vers. 20. 21. 22. Vers. 26. 27. 28. 29. 30.

And after that, to their vtter confusion, he will bring

bring vpon them a mightie armie of straungers, nations dwelling farre of, which shall be lustie, couragious, and fierce, earnestly bent agaynst them, and well appoynted in all maner of weapons, munition, and furniture. Which is ment of that hoste that Vespasian and Titus brought to the siege and destruction of Hierusalem.

The second Sunday in Aduent

at euening prayer.

Esay.24.

1 BEhold the Lorde maketh the earth waste and emptie, he turneth it vpside downe, and scattereth abroade the inhabitours thereof, 2 And the priest shall be
Ose.4.b.9 as the people, and the maister as the seruant, the mistresse like the mayde, the seller like the byer, he that lendeth vpon vsery, like him that borroweth vppon vserie, the creditour as the dettour. 3 The lande shall be cleane wasted and vtterly spoyled: for so the Lord hath spoken.

4 The earth is sorie and consumeth away, the world is feble and perisheth, the proude people of the earth are come to naught. 5 The earth also is become vnprofitable vnder the inhabitours thereof, which haue transgressed the lawes, chaunged the ordinaunce, broken the euerlasting couenant.

6 Therefore hath the curse consumed the earth, and they that dwell therein are fallen into trespasse: Wherefore the inhabitours of the earth are perished with drought, and few
15 men are left behind. 7 The wine fayleth, the vine hath no might, all they that haue bene merie of heart are come to mourning. 8 The mirth of tabrets is layde downe, the noyse of such as haue made merie is ceased, the ioye at the

harpe

harpe is at an ende. 9 They shall drinke no more wine with mirth, strong drinke shalbe bitter to them that drinke it. 10 The Citie of vanitie is broken downe, euery house is shut vp, that no man may come in.

1 In the streetes is there a crying because of wine, all cheare is vanished away, the mirth of the land is gone.

12 In the Citie is left desolation, and the gate is smitten with destruction. 13 For in the middes of the lande, euen among the people it shall come to passe as at the shaking of Oliues, & as the grapes are when the wine harueſt is done

14 They shal lift vp their voyce, and make a mery noise: € € in magnifying of the Lord, shal they crie out of the west.

15 Wherfore prayse ye the Lorde in the valleyes, euen the name of the Lord God of Israell in the Iles of the sea.

16 From the vttermost part of the earth haue wee heard prayses and mirth, because of the righteous: and I sayd, I know a thing in secret, wo is me: the transgressours haue offended, the transgressours haue grieuously offended.

17 Fearefulnesse, the pit, and the snare are vpon thée, O thou that dwellest on the earth. 18 It will come to passe, that whosoeuer escapeth the fearefull noise, shall fall into ℏ pitte, and he that commeth out of the pitte, shall be taken with the snare: for the windowes from on high are open, & the foundations of the earth are moued.

19 The earth is vtterly broken downe, the earth hath a sore ruine, the earth quaketh exceedingly.

20 The earth shall reele to and fro like a dronkard, and shall be remoued like a tent, and the iniquitie thereof shall be heauie vppon it, it shall fall, and not rise vp againe.

21 And in that daye shall the Lorde visite the hoast aboue D that is on hie, and the kinges of the world that are vpon the earth. 22 And they shal be gathered togither as they that be in prison, and they shal be shut vp inward, and after many dayes shall they be visited. 23 The moone shalbe aba- *John. 48. g. 44* *Luc. 21. e. 25.*

shed,

shed, and the sunne ashamed. when the Lorde of hostes shall raigne in mount Sion and in Hierusalem with worship, & in the sight of such as shall be of his counsell.

¶ The Exposition vppon the xxiiii. Chapter of Esay.

Behold the Lord maketh the earth wast and emptie, he turneth it. &c.

Vers. 1. 2.



IT is not vnknowne, that vntill the cõming of our sauiour Christ the Iewes only were the church & chosen people of God, and the Gentiles, that is al other nations of the earth (of which number we also are) were as straũgers from god, giuen ouer to Idolatrie & wickednes, & had no true sense nor knowledge of God & his right worship. But after that the Iewes obstinately had* refused Christ & his Gospel preached vnto them, and the Apostles were sent to publish the same into ỹ whole world, the Iewes by Gods iust iudgement, were reiected to be no more of the Church of god, and the other Nations of the earth before time kept from the true knowledge of God, were then receiued and chosen as his Church and people.

Luc. 19. b. 14.
Iohn. 9. e. 28.
Mat. 23. d. 37

Of this reiecting of the Iewes, and of the horrible desolation of their countrie and Citie Hierusalem, For their obstinacie in refusing Christ the true Sauiour offered vnto them, and of the calling

ling of the Gentiles, doth the Prophet speake in this chapter.

This plague of Gods heauie iudgement vpon the Iewes, doth the Prophet set forth in forme of a waste or desolation made in warre. For albeit the Iewes after their reiectinge were in deede by warre vnder Vespasian and Titus, brought to miserable wast and desolation: yet is this place not only to be vnderstanded therof, but also and specially of their Spiritual calamitie being vtterly refused to be the people of God, and turned out of all that heauenly riches, glory, blesse, & comfort that they had before through the law, promise, and couenant of almightie god made vnto them. Which was a farre more grieuous plague than ỹ spoile of their Countrie, and subuersion of their Citie. For by that, the glory of Gods kingdome among them was rased and defaced.

In warre, men either are slaine or cast out of their Countrie, the lande is made waste from inhabitance, goodly buildinges are ouerthrowen. There is no regard of priest or people, maister or seruaunt, maistresse or mayde, riche or poore. &c. all sortes are spoyled and feele the plague therof. And then needes must the inhabitantes lament and mourne, and the whole Countrey bee turned into an horrible and miserable fourme and shape. As this was the outward wast, so was the Spirituall desolation no lesse, but rather more grieuous. For they were bereft of al that maiestie and glory that they had before God, they remained no

longer

longer the people of God. Few of them came to the knowledge of saluation. Both priest and people, maister and seruant, and al other sortes without difference were cast of from God, and the benefite of all his blessings. To conclude, kingdome and priesthode, and all the treasures of heauenly knowledge were taken from them. And that not by the hande of any mortall Prince, but by the mightie power of God. For the Lorde (sayth hee) shall make wast the land, and the Lord hath spoken it.

The cause is added in the fift verse. They haue transgressed the lawes, They haue chaunged the ordinances, They haue broke the euerlastinge couenant. That is to say: They haue transgressed the lawe of the tenne commaundements prescribing the true worship of God and dutie toward their neighbours, they haue not kept the ordinaunces appointed for the gouernement of their common weale and externall forme of Religion, they haue broken the euerlasting Couenant and testament, whereby God had bound himselfe for euer to bee the God of Abraham, and of his posteritie. For they reiected that happie seede of Abraham, *Christ Iesu, in whom promise was made that all the nations * of the earth should be blessed. This was of all other the most grieuous offence. For they that reiect Christ and his gospel, reiect from themselues all hope of Saluation.

Gen.18.c.18. *Act.13.g.47.* *Gal.3.b.8.* *Eccle.44.d.25*

Vers.6. *Therefore hath the curse consumed the earth, and they that dwell, &c.*

This

This curse is that which God threatneth. Leu. 16. and Deut. 28. agaynst them that keepe not his law. Cursed shalt thou bee in the Citie, and cursed in the fielde, cursed shall be the fruite of thy bodie, and the fruite of thy lande. &c. *Leu. 26. c. 16. Deut. 28. b. 16*

The wine faileth, the vine hath no might, all they that haue benemerie. &c. Vers. 7. 8. 9.

By the decay of wine, mirth, solace, and minstrelsie: he signifieth that he will take from them al those his creatures wherin they did delight and take pleasure, and cast them into lamentation, sorowe, and mourning, and want of all comfort, both before God in cõscience, and before the world outwardly.

The citie of vanitie is broken downe, euery house is shut vp. &c. Vers. 10. 11. 12. *Psal. 9. b. 7.*

The destruction of Hierusalem and the sorowful desolation therof is discribed in these three verses

For in the middes of the lande, euen among the people it shall come. &c. Vers. 13.

Because he hath before prophicied of the destruction of the land and kingdome of Jurie, and of the reiection of that people, least it might bee thought that God should haue no face or countenaunce of a Church in the whole world: he signifieth here both that some remnant of the Jewes should be saued, as S. Paule writeth, and also that *Rom. 11. a. 5.*

he wil raise vp a more ample and glorious church of all the other Nations of the earth, which shall giue prayse and glory to his name.

This is it that he meaneth in the.13.verse, when he sayth, That it shall fall out as in the latter end of harueſt, some Oliues and some clusters of grapes wyl be left on the trees, beeing but a small portion in comparison of the whole. Euen so some of the Iewes should receiue Christ and be saued, and those but few in respect of the whole Nation that were reiected.

Vers.14.15. *Psal.* 114.6.12. In the.14.15.and.16.verses, by those that shall crie out of the west, and prayse the Lorde in the valleyes, and in the Iles of the sea, and from the vttermost partes of the earth: He meaneth the number of the Gentiles in all places, that professing the Gospell and saluation by Christ, shall giue prayse and glory to the name of God for the same.

Vers.16. *If knowe a thing in secret, I know a thinge in secrete, wo is me. &c.*

Here the Prophete breaketh out to sorowful lamentation, for the reiectinge of his people and countremen frō the fauour of god through their *Rom.9.1.2* obstinate transgression, as if he had sayde, wo is me for that I doe with sorowe and heauinesse of heart foresee that at the reuealing of the gospel by Messiah, many other nations imbracing the same, fewe of my countreymen shall receiue the sweete comfort therof. For they shall heynously and grieuously transgresse in contemning and refusinge

Christ

Christ the Messiah and Sauiour. And therefore God shall by his iust wrath refuse and cast of them also from the number of his people.

Fearefulnesse, the pit, and the snare are vppon thee, O thou that dwellest. &c. Vers. 17.

To this place Esay hath prophecied, as it is noted before, of the reiecting of the Iewes and calling of the Gentiles, to the knowledge of GOD. Now he telleth what shall become also of ỹ other wicked inhabitours of the earth, and kingdomes of the world which shall continue in wickednesse after the gospell published, and the kingdome of Christ spred and enlarged by Christ and his Apostles: and especially towarde the latter ende of the worlde. VVhen the Church and kyngdome of Christ, who is the Lorde of hostes shall be set vp in Sion and Hierusalem, that is, in the Church of God, with so great maiestie and heauenly brightnesse, that it shall farre passe the Sunne & the Moone: then shall these troubles happen to the wicked of the worlde. Vers. 23. He that shall escape the fearefull noyse shall fall into the pit, and he that scapeth the pit shall light into the snare, that is, they shall haue no quietnes nor rest, but shall runne out of one calamitie into an other vntill they perish vtterly. For euen as in the generall deluge, so shall the windowes of heauen be opened, and God shall powre downe his plagues vppon the wicked and vnrepentaunt contemners of the Gospell. And the very earth it selfe and the powers and kingdomes thereof shall *Amos 5. e. 19.* *Esay. 15. d. 9.*

stagger and reele, and in the end consume and take a new shape. For the iniquitie therof shall bee as an heauie burthen vnto it.

The third Sunday in Aduent *at Morning prayer.*

Esay.25.

A THou art my Lorde my God, I will magnifie thée, I wil giue thanks vnto thy name, for thou hast brought wonderfull things to passe, according to thine olde counsels truly and faythfully.

2 Thou hast made a Citie a heape of stones, and brought
Esay.26.a.5. a strong towne into decay: the habitation of straungers hast thou made to be no Citie, neyther shall it be builded anye more. 3 Therfore shall the mightie people giue glory vnto thée, the Citie of the valiant heathen shall feare thée.

4 For thou hast bene a strength vnto the poore, and a succour for the needie in his trouble, a refuge against euil weather, a shadowe against the heate: for the blast of reging men is like a storme that casteth downe a wall.

5 Like as the heate in a drie place wasteth all thinges: so shalt thou suppresse the noyse of aliauntes, the heate (*is abated*) with the shadowe of the cloude (*euen so shall God*) asswage the noyse of the cruell tyrannes.

B 6 And in this mountaine shall the Lorde of hosts make
Luke.14.d.23 vnto all people a feast of plenteous and delicate things, euen of most pleasant and daintie dishes. 7 And in this mountaine shall the Lord destroy the couering that all people are wrapped in and the hanging that is spred vpon all nations.

8 As for death he hath destroyed it for euer, and the Lord
Apoc.7.c.27. and.21.c.4. God shall wipe away teares from all faces, and the rebuke

of

of his people shall he take away out of all the earth, for so the Lorde hath sayde. 9 And in that day it shall be sayde, Lo this is our God, we haue wayted for him, and hée shall saue vs, this is the Lorde in whome we haue hoped, we wil be merie and reioyce in the saluation (*that commeth*) of him. *Ephe.2.d.13.*

10 For in this mountaine shall the hande of the Lorde reaste, and Moab shall be threshed vnder him, euen as straw is troden to dung on the dunghill. 11 And he shall stretch out his hande in the middes of them, as he that swimmeth casteth out his handes to swimme, and with the strength of his hands shall he bring downe their pride.

12 The strong holde also and defence of thy walles hath he ouerthrowen and cast downe, and brought them to the ground, euen vnto dust.

¶ The Exposition vppon the xxv. Chapter of Esay.

Thou art my Lorde my God, I will magnifie thee, I will giue thankes. &c. Vers. 1.

THe Prophet in this Chapter foreseeing in spirite, and earnestly considering the meruelous * preseruation of the church & kingdome of Christ euen in the middest of the furious raging of this worlde, coulde not but breake out to the great praise & extolling of the name his woonderfull goodnesse and clemencie, saying: Thou art my Lord my God. &c. *Iudas.6.c.14. 1.Reg.12.b.11. Exod.6.a.6. Math.2.c.13. Exod.2.b.10. Dun.6.f.22.*

The thing for the which hee extolleth Christ Ie-

su the Messias and sauiour (for he is that Lord and God to whom he speaketh) is, that he marueilously preserueth his church and people, and fulfilleth all his counsayles and promises* truely and faithfully. For albeit they seeme often to be prolonged and deferred, so that the faithlesse iudge them to be false and vaine, yet in the ende they proue alwaye most firme and true, and are fulfilled with great glorie.

Titus.1.a.2.
2.Cor.1.d.20.
Rom.4.d.21.
2.Par.6.a.4.

These counsayles and promises consist in two poynts. The one is, that Christ will ouerthrowe and vtterly confound all Empires, and Kingdomes of the world, all Princes and Tirannes and al other whatsoeuer they bee that afflict and persecute the godly that professe his name, and of this speaketh he in the second and third verses.

The other poynt is, that he will* deliuer and preserue from all euill his Church & people seeme they neuer so miserable poore and contemptible in the worlde, and of this speaketh hee in the other partes following.

Luke.1.g.71.
Psal.17.e.28.
Psal.21.b.6.

Vers.2. *Thou hast made a city an heape of stones, and brought a strong towne. &c.*

By the time past the Prophet signifieth what God doth presently, and alwaye will doe in his Church, and by the singuler number speakinge of one Citie, he meaneth many: so that the sence is: I therefore praise thee O thou Messias and Sauiour, my Lord and God, that by thy mightie power, thou dost ouerthrow and bring to vtter confusion

the

the great Cities, principalities, and powers of the worlde that persecute thy Church, and afflict thy people, and repell thy Gospel. This is it that thou promisest to Abraham our father saying. I will blesse them that blesse thee, and I will curse them that curse thee, &c. And therefore all powers that will not submit them selues to thee, shall perish and come to desolation. *Gen. 12. d. 3.* *Psal. 72. d. 26.*

Therefore shall the mightie people giue glorie vnto thee, the Citie of &c. Vers. 3.

Great Principalities and Cities contemning and persecuting thy worde, are therefore brought to cõfusion, that other by their example may learn to feare thy name, and acknowledge thy maiestie and mightie power.

For thou hast beene a strength vnto the poore, and a succour for &c. Vers. 4. 5.

This is the second part of the counsayles and promises of Christ that he faithfully performeth, that is, that he preserueth and succoureth his people in all their affliction, and therfore to the great comfort of all that are troubled in conscience or otherwise is called here, The strength of the poore, The succour of the needie, A refuge against euill weather and tempestuous troubles, A shadow against the heate of persecution, to saue and keepe his people. And here it is to be obserued diligently, that the people of GOD are often afflicted and persecuted in this worlde: and therefore that all which

wil submit themselues to the kingdome of Christ
2.Tim.3.c.12 must looke for no better entertainment here, and yet with strong fayth conceyue this comfort that their king their Lord and God, will either mygh-tily deliuer them presently, and bee reuenged of their enemies: or else giue them that strength of spirit, that they shal not only patiently suffer that
Colo.1.a.12. which shalbe laid vpon them, but also as S. Paule
2.Thes.1.a.5. saith: *Glorye in their afflictions, that GOD hath
Act.5.g.14 thought them worthy to suffer for his names sake.

Vers.6. *And in this mountaine shall the Lord of hostes make vnto all people a feast, &c.*

The Mount here spoken of, is the hill of Sion, whereby the church is figured. The feast, is the feast of his Gospell published, and calling all men to the sweetenesse of euerlasting life, which was first preached in Hierusalem by Christ himselfe, where also he bestowed the daintie and delicate di shes of his holy spirit and heauenly graces to all them that receiued his gospell: that is to say, The
John.6.g.58. heauenly foode of Christ himselfe. (* Iohn.6. Remis-
Rom.5.b.11. sion of sinne, * Reconciliation, Acceptation, * Iustifica-
Rom.5.d.18. tion before God, The assured gifte of euerlasting * life,
Iohn.10.e.28. and The inheritance of the kingdome of God.

In this Mountaine therefore was the table as it were first spredd for this heauenly banquet, and from thence were the messengers sent into al
Math.22.a.4 partes of the worlde to bid the ghestes, as Christ
Luke.14.d.16 signifieth by a parable. Math.22. and Luke.14.

And

And in this Mountaine ſhall the Lorde destroy the couering, &c. Verſ. 7. 8.

The couering and hanging of the mourning garment wherin all men are wrapped, is Corruption and Sinne, whereby ſorrow, daunger, ſhame, and reproch is come vnto them, & by which, death alſo hath inuaded them. *For death is the rewarde of ſinne. *Rom. 6. d. 23.* But the daũger both of the one and of the other, and the ſorrowe, weeping, and heauineſſe that commeth by them, is cleane taken awaye by Chriſt Jeſu, as S. Paule ſaith, 1. Cor. 15. *Where is thy ſting, O death? O hell, where is thy victorie? The ſting of death is ſinne, rhe power of ſinne is the lawe, but thankes be to God, that hath giuen vs victorie by Chriſt Ieſu. *Eze. 19. d. 12. Oſe. 13. c. 14. 1. Cor. 15. g. 55. Heb. 2. d. 14.* Therefore with glad and thankfull heartes the Prophete maketh the people of God, and ſubiectes of the kingdome of Chriſt to reioyce and triumph for the ſame, ſaying:

Lo, this is our God, wee haue wayted for him, and he ſhall deliuer vs, &c. Verſ. 9.

Here the Prophet noteth the three ſacrifices, wherwith the Church of Chriſt and his people do worſhip him. 1 The firſt is Fayth and Beleefe of heart, noted in this word, We haue wayted for him, that is with conſtant faith we haue abidden hys comming, being aſſured that he would deliuer vs.

2 The ſecond is Confeſsion with the mouth. For we muſt not onely beleue in heart that Chriſt Jeſu is the ſauiour of the world, as S. Paule ſayth, *Rom. 10. b. 10.*

but.

but also confesse with mouth, and therefore saith the Prophet here, Lo this is our God. &c.

3 The thirde is Triumphant gladnesse in heart and conscience for the saluatiõ happened by christ our Sauiour, which is vttered in these wordes. VVe will reioyce and be mery in the saluation. &c.

Vers.10.11.12. *For in this Mountaine the hande of the Lord shall abide, &c.*

By the hande of the Lorde hee vnderstandeth the power and maiestie of Christ that shal remaine alway in his Church, For I am with you (sayth hee) to the end of the worlde, that is in vertue, power, and maiesty of his Godhead, though, as touching his humanitie, he be absent in heauen on ỹ right hand of God the father. By the name of Moab that should bee threshed and troden vnder like a dunghill, he meaneth al the enimies and aduersaries of Christ and his Gospell, vppon whom our Sauiour Christ shal stretch out his hand like one that swimmeth, that he may thresh them and beat them as it were to dust, and bring to confusion all their glorie and great strength. The Moabites were the sworne and perpetual enimies to the Israelites, and therefore by that name doth hee note all the aduersaries of the people of God.

Mat.28.d.20.

The third Sunday in Aduent *at Euening prayer.*

Esay.26.

In

IN that day shal this sung be sung in the land of Iuda, We haue a strong Citie, saluation shall God appoint in steade of walles and bulwarkes. א *Prou.18.c.11. Zach.2.a.5.*

2 Open ye the gates, that the righteous people which keepeth the truth may enter in. *Psal.118.b.19.*

3 By an assured purpose wilt thou preserue perfect peace, because they put their trust in thee. 4 Put ye your trust alway in the Lorde: for in the Lorde God there is strength for euermore. 5 For he hath brought downe the high minded Citizens: as for the proude citie he hath brought it lowe, euen to the ground shall he cast it downe, and bring it vnto dust. 6 The foote, euen the foote of the poore, and the steps of such as be in necessitie shall tread it downe. *Rom.5.a.5.* *Esay.25.a.2.*

7 The path of equitie wilt thou graunt vnto the iust (*O thou most righteous*) thou shalt order the path of him that is righteous. 8 Yea in the way of thy iudgements, O Lorde, haue we put our trust in thee: thy name also and the remembraunce of thee, is the thing that our soule longeth for. ב *Prou.16.a.1. Hier.10.d.23.*

9 My soule hath longed for thee at the night, and with my spirit which is within me will I seeke thee earely in the morning. for when thy iudgements are in the earth, the inhabitours of the world shall learne righteousnesse. *Psal.63.a.2. and 143.a.6.*

10 Shall the vngodly man be fauoured, which hath not learned righteousnesse, but doth wickedly in the earth where nothing ought to be done but that which is righteous? he shall not see the glory of the Lord. 11 Lord when thy hand is lift vp to strike, they see it not: but they shall see it, and be confounded with the zeale of the people, and the fire that consumeth thine enemies shall deuoure them.

12 Lord vnto vs thou shalt prouide peace: for thou also hast wrought all our workes in vs. 13 O lord our God, other Lordes besides thee hath subdued vs: but we will bee mindfull onely of thee, and of thy name. *Phil.2.a.13.*

14 The dead will not liue, they that be out of life wyll ג

not

not rise againe, therefore hast thou visited and rooted them out and destroyed all the memorie of them.

15 Thou hast increased the people, O Lorde, thou hast increased the people, thou art glorious, thou hast sent them far
Leu.26.g.43. of vnto all the coastes of the earth. 16 Lord in trouble haue they visited thee, they poured out their prayer when thy
Iohn.16.c.21. chastening was vppon them. 17 Like as a woman wyth childe that draweth nie towardes hir trauayle is sorie and crieth in hir paynes: euen so haue we bene in thy sight O
Rom.8.d.22. Lorde. 18 We haue bene with childe and suffered paine. as though we had brought forth wind: for there is no saluation in the earth, neyther doe the inhabiters of the worlde
1.Cor.15 d.35. submit themselues. 19 Thy dead men shall liue, euen as my body shall they rise againe: awake and sing ye that dwel in dust, for thy dewe is euen as the dewe of herbes, and the earth shall cast out them that be vnder her.

Gen.19.b.10. 20 Come my people, enter thou into thy chambers, & shut
Apoc.6.d.16 thy doores about thee, hide thy selfe for a little while, vntill the indignation be ouerpast. 21 For beholde the Lorde is
Mich.1.a.3 comming out of his place, to visite the wickednesse of such as dwell vpon earth: the earth also shall disclose her blouds, and shall no more hide them that are slaine in her.

The exposition vppon the 26 Chapter of Esay.

Vers.1. *In that day shall this song be sung in the land of Iuda, We haue a strong citie, &c.*

AFter that the Prophete in the former Chapter hath recyted the benefites that come to them that acknowledge Christ the true Messias and

and sauiour, he nowmaketh a song or Psalme in meeter, wherwith the faithfull, in that daye, maye comfort themselues, and arme their consciences against the temptation and offence rising in the world by the prosperitie and successe of ỹ wicked. For where before it is promised, that Christ in his kingdome shall take away all mourninge, sorowe, and weeping from his people, and deliuer them from all miserie and oppression, and contrariwise, that he will thresh downe the wicked to dust: to them that looke into the outwarde face of the world, and as naturall men onely consider the thing, it may seeme to be all cleane contrarye, and the wicked to flourishe and prosper in all felicitie, and the good & godly to be kept vnder in shame, sorow, and miserie. As it appeareth in the Parable of good poore Lazarus, and the riche prowde glutton. Against this offence, as I haue sayde, doth the Prophet here arme and comfort the people of God. The first comfort is this. VVe haue a strong Citie, saluation shall God appoynt in steede of walles and Bulwarkes. That is, howsoeuer the countenaunce of the world seemeth towarde vs, howsoeuer the wicked seeme to bee in great strength & glory, and we in great weakenesse and miserie: yet haue wee a strong Citie, a mightie Citie, the Church of God, the heauenly Hierusalem, in which the Lord God himselfe our saluation is in steede of VVales and Bulwarkes, agaynst all the pride and strength of the worlde, as he sayth also by his Prophet Zacharie. 2. I will be a fierie wall rounde about

Luc. 16. e. 19.

Vers. 1. 2. 3.

Zach. 2. b. 5.

about them, and a glorie in the middes of them.

This Citie is the Church, the foundation thereof is Christ and his doctrine, the walles and bulwarkes the might and maiestie of Christ, against which the gates of Hell, and all the *powers of Sathan cannot preuaile. The gates to enter into this Citie, is the preaching of the Gospell, and that not in one place onely, but in all places of the world, and whersoeuer the Gospell is preached, there is a gate to enter into this Citie of god. The way to enter is by faith to embrace the gospell of Christ. The Citizens that do enter are all faithfull, which are *iustified by faith in the bloud of Christ. And of them is it that he speaketh in the second verse.

Math.16.c.18

Rom.3.d.25.
1.John.1.c.7.
Ephe.1.b.7.

Vers.2. *Open you the gate that the righteous people may enter in.&c.*

Wherefore when these gates be opened, by the messengers of God and preachers of his gospell, let al that tender their health and saluation make speede to receiue it, that they may enter into this Citie where onely the sure strength of God is for euer more to saue and deliuer.

Vers.5. *For he hath brought down the high minded Citizens: as for the prowde,&c.*

This is the seconde argument of consolation in this Psalme, to stirre vp the people of God to confidence and constancie against the tentation before mentioned. For he describeth how mightily

ly Christ ouerthroweth the wicked, that seeme to themselues and to the worlde to bee in greatest glory and felicitie. He hath pulled downe (saith he) the high minded Citizens. This is it that the blessed virgin speaketh in her song. * He hath deposed the mightie from theyr seate, and hath exalted the humble and meeke. And yet was not shee that spake thus of her selfe greatly exalted in sight of the world, but remained simple and poore. But in the kingdome of Christ and in heauenly glory before God, shee was exalted to a very high degree, and contrariwise the enemies of the Gospell, and the prowde of the world, that is, the obstinate Iewes and other aduersaries were in the same respect throwne downe, and afterwarde also in the world by gods mightie hand grieuously plagued.

Luc.1.c.52 Iosu.10.d.24.

The path of equitie wilt thou graunt vnto the iust, O thou most righteous, &c. Vers.7.8.9.

The right way and the path of equitie, which Christ our Lord graunteth to his subiects, is the preaching of his gospell, in that must they walke, that will go the straight way to heauen: All other waies be but errours and wicked seducings, what countenaunce soeuer be set vpon them. Therefore say the Saintes of God, In the way of thy iudgementes (O Lord) that is, in the truth of thy Gospell, haue we put our trust in thee, thy name also and the remembrance of thee, is the thinge that our soule longeth for and that not once in a yeare, *but day and night continually. For then onely may men learne

Psal.1.a.2. Iosu.1.b.8. Psal.118.97.

learne iuſtice truely when thy iudgements are in the earth, that is, when thy doctrine and Goſpell is preached ſincerely and truely.

This place is diligently to be noted, that wee may thereby be more inflamed to the wholeſome doctrine of the Goſpell. For the moſt part thinke it a matter ſmally appertaining to them, & turne ouer the care thereof to Miniſters and ſuch olde men as can do little elſe, then come to the Church, and heare preachinges, and are, as they ſay, paſt the worlde. And they themſelues followe their worldly buſineſſe, their Marchandies, their huſbandrie and other occupations, and feele nothing at all that longing and greedie deſire of God and his Goſpell, that the Prophet here ſpeaketh of.

Verſ.10. *Shall the vngodly mã be fauoured, which hath not learned righteouſneſſe, &c.*

Shall grace & mercie be offered to the wicked: ſhal the Goſpel be preached, ſhal remiſſion of ſinne in Chriſt Jeſu, ſhall the fauour of God and eternall life be declared vnto them, when as they will not learne to doe iuſtice, they will not amend, they will not accept the mercie of God: But although the euen, plaine, and ſmooth waye of Gods holye word be offered them, yet will they ſtill wander after their owne pathes to errour and vngodlineſſe: and will not ſee the glory of the Lord,

Prou.27.c.22

Verſ.11. *Lord when thy hande is lift vp to ſtrike, they ſee it not: but they ſhall ſee it, &c.*

That

That is, when thy mightie hand is lifted vp in the meruelous worke of glorifying thy sonne by miracles, by his wonderfull resurrection from the dead, by the sending of ỹ holy ghost, by publishing of the Gospell throughout the worlde, and by thy heauie plagues threatned to all the refusers therof, they yet will not see and vnderstande it. But when that the same Christ thy sonne shall come in his maiestie, and reueale his glorie to the whole world: then shall the wicked contemners of Christ be ashamed, in such sort, that they shall pine away with enuie of those things, ỹ they shall see to happen to the people of God, and bee deuoured and consumed with eternall fier. *Sap. 5.a.2.* *Sap. 3.a.3.*

Lorde vnto vs thou shalt prouide peace: for thou also hast wrought, &c. Vers. 12. 13.

Before, he had spoken of the wicked, but nowe he addeth the other part of the contrary comparison, what shall be done to the faithfull and godly. As if he had sayd, The vngodly shall be ashamed and pine away and be consumed with fier, but vnto vs the faythfull and godly, our Lord and Sauiour Christ giueth *peace, that is, perpetuall felicitie and tranquilitie. For Christ hath obteined for vs of God the father al those blessings, that we haue not onely bodily, but also and specially spirituall, that is, *remission of sinnes, *inputting of Christes iustice to vs, and the spirite of GOD to *mortefie the lustes of the flesh, wherby we haue *peace and quietnesse of conscience before GOD *John. 14. d. 27.* *Luke. 22. c. 29.* *Ephe. 1. b. 7.* *Rom. 4. b. 8.* *Rom. 8. c. 13.* *Rom. 5. a. 1.*

and the world.

Vers.14. *The dead will not liue, they that be out of life will not rise againe, &c.*

Here entereth the first part of an other contrary comparison betweene the wicked, and the godly, and in this verse he saith of the wicked, that they do die, and liue not againe, for their resurrection shall bee to them a death perpetuall, and no life. And although they seeme to prosper, and flourish long on earth, to the annoyance of the godly: yet the Lord visiteth them in due time, *and rooteth the memorie of them out of the earth, so that they shall neuer rise againe to glorie.

Psal.9.b.7.
Psal.33.c.16.

Vers.15.16.17. *Thou hast increased the people, O Lord, thou hast increased, &c.*

This is the other part of the cõparison touching the godly, as if he had sayd, Thou (O Lord Christ) destroyest the wicked and rootest out their memorie, neuertheless thou doest gather thy Church, and increase the number of thy people, that thy glorie may be spred and extended to the vttermost boundes of the earth. And yet doest thou not gather them to rest and quietnesse of this life, but to great veration and affliction; and therfore do they resort to thee in their trouble, *and poure out their prayers to thee in the time of thy chastening. For *thy chastening they do acknowledge it to be what soeuer commeth. Although it bee the hand of the wicked: yet they know it to proceede from thy fa-

Psal. 61. c.8.
Iob.2.c.10.
Iob.19.c.21.

therly prouidence to their great benefite and commoditie, that their faith may be increased, & their spirite stirred vp to call vppon thee.

Thy dead men shall liue, euen as my body shall they rise againe, &c. Vers. 19.

The wicked although they flourish for a time in this worlde, yet shall they not liue in blesse after the resurrection of the dead, but shall die for euer. But the godly, that haue liued here in trouble and died in thee, shall rise againe to life, and ioyes euerlasting.

Come my people, enter thou into thy chambers, and shut thy doores, &c. Vers. 20. 21.

This is a consolation in the person of Christ exhorting his people, paciently for a time to beare the affliction and trouble of this life, and to enter into the closets and secretes of their heartes, and cal vpon the name of the Lord, for the succour and strength of his holy spirit, vntil the time of his indignation be past. For the Lord in short time will *Esay. 13. b. 11.* come *to visite the wickednesse of the earth, and *Ose. 1. b. 4.* the earth shall no longer keepe secret but *disclose *Luke. 12. a. 2.* the bloud and cruelties that hath bene shewen to *Gen. 4. b. 10.* the saints of God, that his iustice may proceede a- *Apoc. 6. c. 10.* gainst them for the same.

The fourth Sunday in Aduent

at Morning prayer.

Esay. 30.

3 ALas for those disobedient children saith the Lorde, that
Esay.8.b.10. they will take counsayle and not of mée, that they wil take a secrete aduise and not out of my spirit, and therfore adde they sinne vnto sinne.

2 Euen they that walke to go downe into Egypt, and haue asked no question at my mouth, but seeke strength in the might of Pharao, and trust in the shadowe of Egipt.

3 Therfore shall the strength of Pharao be your confusion, and the trust in the shadow of Egypt your shame.

4 For his Capitaines were at Zoan, and his Ambassa-
2.Re.18.d.21. dours came vnto Hanes. 5 They were ashamed of the
Hier.17.b.5. people that could do them no good, and that might not helpe
Eze.29.a.6. them nor shew them any profite, but were their confusion and rebuke. 6 The burthen of the beastes of the South. In a lande of trouble and anguish, from whence shall come the yong and olde Lion, the viper and fierce serpent that flieth against them, that vppon coltes beare their riches, and vpon camels their treasures, to a people that can doe them
B no good. 7 For vaine and nothing worth shall the helpe of the Egyptians be: therefore haue I cried vnto Hierusalem, they shal haue strength inough if they will settle their minds
Esay.8.a.1. in quietnesse. 8 Now therfore go thy way, and write this before them in a table, and note it in a booke: that it maye finally remaine and be kept still for euer.

Esay.1.d.10. 9 For this is an obstinate people, and dissembling children, children that refuse to heare the lawe of the Lorde.

10 For they say vnto the seers, See not: and to them that be cleare of iudgement, Looke not out right things for vs: but speake faire wordes vnto vs, looke out errours.

11 Get you out of this waye, depart out of this path, and turne the holy one of Israell from vs.

12 Wherefore thus saith the holy one of Israell, Because your hartes rise against this worde, and because you trust in wrong dealing and perverse iudgement, and put your confidence

confidence therein. 13 Therefore shall ye haue this mischiefe for your destruction and fall, like as an hie wall that falleth because of some ryft or blast, whose breaking commeth sodainly. 14 And the hurt thereof is like an earthen vessell which breaketh without helpe, so that in the bursting of it, there is not founde one sheuer to fetch fire in, or to take water withall out of the pitte. 15 For thus sayth the Lord God, euen the holy one of Israell, In repentance and in rest shall ye be safe, in quietnesse and sure confidence shal be your strength, but ye haue had no lyst thereto.

16 For ye haue sayde, No, but we will escape through horses, therefore shall ye flie: and we will get vs vp vpon swift beastes, and therfore shall your persecutors be swifter.

17 A thousande shall flie at the rebuke of one, and at the rebuke of fiue shall ye all flie, till ye be left as ship mast vpon the top of a mountaine, and as a beaken vpon an hill.

18 Therefore doth the Lorde cause you to wayte, that he may haue mercie vpon you, to the intent that he may haue the preeminence when he is gratious vnto you: for the Lord is the God of iudgement. Blessed are all they that hope in him. 19 If the people remayne in Sion and at Hierusalem, thou shalt not be in heauinesse: but at the voyce of thy complaint shall he haue mercie vpon thée, and when he heareth it, he shall giue thée an answere.

20 And though the Lorde giue you the breade of trouble, and the water of aduersitie, thy raine shall be no more scant, but thine eyes shall see thy raine.

21 Yea and thine eare shall heare the talking of him that doth speake behinde thée: This is the way, walke ye in it, turne not aside neyther to the right hande, nor to the left.

22 Ye shall destroy also the couering of your siluer Images, and the decking of your golden Idols, euen as filthinesse shalt thou put them away: and thou shalt say vnto it, Get thée hence. 23 Then shall God giue raine vnto thy séede,

C *Psal.2.b.9.*

Exod.14.c.13. 1.Chr.20.c.5.

Leu.26.a.8. Iosu.23.a.3.

Rom.2.a.4.

D *Deut.4.a.2.*

that thou shalt sowe the ground withall, and bread of the increase of the earth, which shall be fat and verie plenteous: in that day also shall thy cattell be fed in large pastures.

24 The oxen likewise and the young Asses that eare the grounds, shall eate cleane prouender, which is purged wyth
2. Pet. 3 b. 7. the winde and the fan. 25 Finally, vpon euery hie mountayne and hill shall there be riuers, and streames of waters in the day of the great slaughter when the towers fall.

E 26 Moreouer, the light of the Mone shall be as the light of the Sunne, and the Sunne light shall be seuen folde, and haue as much shine as in seuen dayes beside, when the Lord bindeth vp the sore of his people, and healeth the stroke of their wounde. 27 Beholde, the fame of the Lorde commeth from farre, and his presence is so hote, that no man is able to abyde: his lippes are full of indignation, & his tongue is as a consuming fire. 28 His breath is a vement flood of water that reacheth vp to the neck: that he may sift away the heathen in the siue of vanitie, and his breath is a bridle of
F errour in the iawes of the people. 29 And ye shall sing like as in the night when the holy solemnitie beginneth, and ye shall haue gladnesse of hart, like as when one commeth with a pype vnto the hill of the Lorde, and to the most mighty one of Israell. 30 And the Lorde shall cause his glorious voyce to be hearde, and shall declare his stretched out arme with a terrible countenance, and with the flame of a consuming fire, with noysome lightning, with a showre, and with hayle
Esay. 10. 4. 5. stones. 31 For through the voyce of the Lorde shall Assur be destroyed, which smote other men with the rod.

32 And it shall come to passe, that whither soeuer he goeth, the rod shall cleaue vnto him which the Lorde shall lay vpon him, with tabrets and harpes: and with great warre shall
Math. 25. 6. 30 he fight against his host. 33 For the fire of hell is ordeyned from the beginning, yea euen for the king is it prepared: this hath the Lorde set in the deepe, and made it wyde,

the

the burning wherof is fire and much wood: the breath of the Lorde which is like a riuer of brimstone doth kindle it.

The Exposition vpon the.30. Chapter of Esay.

Alas for those disobedient children sayth the Lorde, that they will take, &c. Vers.1.

AT what time the Assirians vnder *SENNACHERIB, in the tyme of Ezechias, inuaded Iurie, and put Hierusalem in great feare, * many of the Princes and people were verye earnest to haue sent for succour into Egypt, & might hardly be perswaded otherwise. And bicause they were commaunded by God in their distresse to put their trust in him, and not seke helpe at the heathen and godlesse people, that were Idolaters, Esay in this Chapter doth in earnest maner deterre them from that purpose, and sayth, Alas for those disobedient children (sayth the Lorde) that contemning my worde whereby I haue promised them helpe agaynst the Assirians, will needes followe theyr owne carnall counsaile, and contrary to the iudgement of my holy spirite, seeke ayde of straungers for their defence, and so adde sinne vpon sinne: not onely disobeying my worde in taking that aduice, but stubburnely refusing my calling back from the execution of that purpose. They forsake the trust

4. *Reg.* 19. *a.* 1. *Esay.* 36. *g.* 37. *a.*

2. *Par.* 32. *a.* 1. *Esay.* 36. *b.* 6.

Vers.1.2.3.

Dere.42.b.14. and confidence that they shoulde haue in me, and
Deut.17.d.16. follow their owne counsayle and seeke their owne
Esa.146.a.3.4 strength by the power of the *Egyptians. But that
y.20.a.5. vaine shadowe of Pharaoes power and the Aegyptians, shall be their confusion.

Vers.4.5. Yea they sende theyr Princes in Ambasage to the farremost partes of Aegypt, that is, to Zoan & Hanes with rich presentes and giftes in seruile maner to craue ayde of a godlesse people, that shall neyther
Esay.31.a.3. be willing nor *able to helpe them.

Vers.6.7. *The burthen of the beastes of the South. In a lande of trouble, &c.*

The Prophete doth not only reproone theyr doyng, but amplifyeth their follye, shewing that they take great and daungerous Journeyes, with their beastes Loaden with treasure to passe into Aegypt through the wildernesse (which is here noted by the Lande of anguish and trouble) and by the wayes were assaulted by Lyons and other wylde beastes and serpentes, with great hurt and daunger: And all to bie the helpe of them that were not able to succour them, whereas they might haue had the readie helpe of God at home, If, according to his Worde and Preaching of his Prophete, they would haue called vpon him, and put their trust in him.

Vers.8.9. *Nowe therefore go thy waye Write this before them in a table, &c.*

These wordes be Spoken in the person of God to

to the Prophete, willing him to write this prophe-
sie, and to set it in the sight of the people, that it
might remaine for an euerlasting memorie against
them, and that all ages might thereby vnderstand
what an *obstinate, Stubburne, and wayward
people this was, that, by no preaching or teachig
of the Prophetes of GOD, could be withdrawne
from their vnfaythfull deuises.

Act. 7. f. 51.
Hier. 7. f. 26.

For they say vnto the Seers, See not: and to them that be cleare, &c. Vers. 10.

By the name of Seers, and those that vnderstande he meaneth the Prophetes and Preachers that God had sent vnto them. In this place therefore Esay painteth forth the wayward obstinacie and contempt of Gods worde before mentioned. In so much that they did not only turne away their eyes their eares, and all their sences, from the doctrine of his trueth, but also derided the same, and desired to haue it vtterly rooted out and taken away. Of whith virulent furie of the wicked ryseth all affliction, persecution, and trouble against the prophets and messengers of God. For when once they cannot abyde the teueth, then seeke they all meanes to *bere them, by whoune it is offered and brought vnto them.

1. Reg. 13 a. 4.
2. Reg. 1. b. 9.
2. Pa. 26. d. 19.
Act. 7. f. 54.
Math. 14. a. 3.

Looke not out right thinges for vs: but speake fayre wordes vnto vs, &c. Vers. 10.

Hier. 22. e. 21.

It cannot be thought that any people can be so obstinately blinded, that they will with so *open

Ose. 11. b. 5.
Math. 19. b. 14.

wordes

Pſal.35.a.4. wordes protest that they will not heare the trueth,
Eſay.28.c.12. vnder the name of the trueth, or, that they wil with
Iere.27.c.23. playne wordes desire to be deceiued, and be led in-
Hier.44.d.16 to errour by flatterie: but rather with a counte-
naunce of hypocrisie will detest the truth vnder the
name of falsehood and errour, because it is to them
sharpe and vnpleasaunt, and, vnder the name of
Tim.4.a.3. trueth and godlinesse desire to haue * errour and
falsehoode, beeing to them more pleasaunt and
Mich.2.c.11. acceptable, because it is more * agreeing to their
fantasies. But the Prophete here pulleth of their
visarde, and letteth them be seene, as they are in-
wardely in heart and minde, in deede abhorring
the trueth.

Vers.12.13.14 15 16.&c. *Wherefore thus sayth the holy one of Iſ-
rael, Because your hartes rise, &c.*

In these verses next following is denounced a
grieuous threatning of God against such wilfull
and Obstinate refusers and Contemners of his
worde. Seeing, sayth hee, your wickednesse is
such, thus saith that holy god, that hath chosen Is-
rael for his peculier people: Because you haue re-
fused this my word and promise, whereby I haue
vndertaken to preserue and deliuer you from your
enimies, in all your aduersities, and putte your
trust in wrong dealing and peruerse iudgement by
seeking helpe of Idolatours with money and ry-
ches: therefore, I say, shall extreeme destruction
come vpon you. And as an high wall, if it begin to
haue a clift, falleth sodainly before men beware of
it:

it: so you, which by the dealing of God haue beene hitherto highe and notable, because you haue begun to be cleft with the breech of vnfaythfulnesse, and wickednesse, shall fall vpon the sodaine to extreeme cõfusion. Yea, and euen as an* earthen vessell so broken, by the fall of a great stone vpon it, that one sharde or shiuer is not left so big as to carie a cole of fire on, or to take water out of a pitte: so you, I say, that haue hitherto beene the vessels of Gods great mercie, shall be so oppressed and destroyed, that scant any remnant shall be saued, yea, in the ende you shall be brought to so small a number, that you shall be but here and there one, as it were a Maste of a shippe vpon a Mountayne, or a beacon vpon an hill. Which shall remayne onely as a token of the great calamitie that by Gods hande shall fall vpon you. *Psal.2.c.9.* *Apoc.2.f.27.* Vers.17.

Therefore doth the Lorde cause you to waite, that he may haue, &c. Vers.18.

Here the Prophete declareth a cause, why they should leaue the helpe of straungers, and put their trust in him: that is, because he hath determined to saue them from the Assirians, if they will tarie in their Citie, and call vpon him for helpe. The Lord, sayth he, causeth you to wayte, and deferreth hys doing, not that he intẽdeth to forsake you, but that he may mercifully, and with the more glorie of his iudgement deliuer you.

Therefore should ye be of good cheere, and looke for the helpe of the Lorde. For* blessed are they, *Psal.2.c.12.* *Hier.17.a.7.*

and

and good shall come vnto them, that put their trust
Vers.19. in the Lorde. For this I doe assure you sayth the
prophete, if the people remaine in Hierusalem with
1.Cor.10.c.13. quiet trust in God.* though for the time they feele
2.Pet.2.b.9. some trouble, hurt, and scarcitie by the enimies be-
sieging them: yet shall they not perish, & be oppres-
sed, but, at their first complaint and calling vppon
Vers.20. him, he will haue mercie on them. And although
the Assirians shall seeme so to haue wasted their
countrey, that they shal not haue any sustenance to
liue by: God yet will so mercifully deale with them
that he shall giue them plentie of foode, with raine
Vers.21. and prosperous weathering to maintaine ỹ same.
Iohn.8.b.12. Yea, and as a pastour following his flocke doeth
Iohn.14.a.6. guide them with his voyce vnto the right way: so
Phil.1.a.6. shall the Lorde sende them Prophetes, Princes,
and rulers, that shall Gouerne and Guide them,
that they in their doinges may go neyther on the
right hand nor on the left, but keepe the straight
Vers.22. and true way. But the Lorde doth not onely re-
quire of them, that they should remaine with quiet
Iud.10.b.7. trust and cõfidence in him, but also that they should
3.Reg.14.d.15. destroy and cast away their filthie Idols, the* wor-
1.Cor.10.b.7. ship whereof hath led them from the true seruice
Gal.5.d.20. of God, and so caused them grieuously to offende,
1.Cor.6.b.9. and to straye from the right way of his worde ap-
poynted.

Vers.23.24. *Then shall God giue raine vnto thy seede, that thou shalt sow the ground, &c.*

Againe the Prophete doth put them in minde

of

of that great and good blessing of plentie and successe of all things, that God would sende them, if they would forsake their owne wayward doings, and turne to him by repentance. These be the blessinges of wealth and prosperitie that he promiseth to them, that followe his will. Deuter. 28. and Leuit. 26. *Deut. 28. a. 1. Leu. 26. a. 4.*

Finally, vpon euery high mountaine and hill there shall be riuers, &c. Vers. 25.

The Prophet sayth, that at that time that God shal destroy great multitudes of the Assirians, and pul downe their high towers, that is ouerthrowe their mightiest Princes, then shall there be great store of water and springs on al the hilles of Iuda, whereby the drie lands may be made battle and fertile. Yea, when God shall haue deliuered them out of daunger and restored them to their former libertie.

Then shall the light of the Moone bee as the light of the Sunne, &c. Vers. 26.

That is, God shall poure vppon his people so great ioy and gladnes, that the sunne and moone shal seeme to them to be farre brighter than before they were. For to those that are in daunger and heauinesse, the sunne and moone do seeme darke and dimme, and when they be deliuered, al things for ioy, seeme more bright and comfortable. And because these particuler deliueraunces of the Iewes from their enemies, often in the Prophetes

are

are figures of the great deliuerance of the people of God from their spiritual enimies by Christ Iesu: this whole place may well be interpreted of the happy and* spirituall successe, that by Christ, shall come to the faithful, and of the great brightnes of his holy spirit, which then should shine farre more plentifully, then euer it did before.

Actes.2.c.17.
Esay.44.a.3.
Ephe.1.a.3.

Vers.27. *Beholde the fame of the Lorde commeth from farre, and his presence, &c.*

This is an other cause why that people shoulde stay themselues in the trust of God, and not seeke other forraine aide and strength. For that he will destroy the Assirians and come vppon them as a dreadfull and terrible God, his countenaunce, his words, yea the very breath of his mouth shall be so terrible to thē, that although they be a mighty nation, yet shall they not be hable to abide it, but that he will shake and lift them, and as it were with a* bitte in their monthes so turne them, that with all their power they shall fall downe and come to nothing. Yea the Lorde shall cause his terrible voyce to be heard among them, and shall so stretch out his arme vpon them, as he shal most dreadfully declare his grieuous anger towardes them: euen as if he had sent downe flames of deuouring fire, *lightning and stormes of haile from heauen to consume them. And this scourge of Gods wrath shall not depart from them whither soeuer they go: Insomuch that the very king himselfe shall be touched with it, and be partaker of that

Eze.29.a.4.

Vers.30.

Exod.9.c.23.
Psal.10 b.7.

Vers.32.

that hel and deuouring fire, that the iustice of god hath prepared for them euerlastingly.

The fourth Sunday in Aduent at Euening prayer.

Esay. 32.

BEholde a king shall gouerne after the rule of righteousnesse, and the Princes shal rule according to the ballance of equitie. 2 And that man shall be vnto men as a defence for the winde, & as a refuge for the tempest, like as a riuer of water in a thirstie place, and the shadowe of a great rocke in a drie lande. 3 The eyes of the seeing shal not be dimme, and the eares of them that heare shall take diligent heede. *Esay. 29. f. 18.* 4 The harte of the vnwise shall attaine to knowledge, and the vnperfect tongue shal speake plainly and distinctly. 5 Then shall the foolish niggard be no more called gentle, nor the churle liberall. 6 But the niggarde will speake niggardly, and his harte will worke euil, and play the hypocrite, and imagine abhominations against God, to make the hungrie leane, and to withholde drinke from the thirstie. 7 The weapons of the churlish are euill, he deuiseth noisome deuises, that he may beguile the poore with deceitefull wordes, yea, euen there as he should giue sentence with the poore. 8 But the liberall person imagineth honest things, *Prou 17. b* and commeth vp for liberalitie vnto promotion. 9 Up ye rich and idle women, hearken vnto my voyce, ye careless daughters marke my wordes. 10 Many yeares and dayes shall ye be brought in feare O ye careless women: for the vintage shall faile, & the harnest shall not come. 11 Be abashed you that liue in aboundance,

trem-ble.

trembe you that liue careleſſe, caſt of your raiment, make your ſelues bare, and put ſackcloth about you.

12 For as the Infants wæpe when their mothers teates are tryed vp: ſo ſhall you wæpe for your faire fieldes and frutefull vineyardes. 13 My peoples field ſhall bring thornes and thiſtles: and ſo ſhall it be in euery houſe of voluptuouſneſſe, and in euery Citie that reioyſeth.

c 14 The palaces alſo ſhal be broken, and the greatly occupied cities deſolate: The towers & bulwarks ſhal become dennes for euermore, wher wild Aſſes take their pleaſure and ſhæpe their paſture. 15 Vnto the time that the ſpirite be powred vpon vs from aboue, and that the wildernes bee a fruitfull fielde, and the plenteous fielde be reckened for a wood. 16 Then ſhall equitie dwell in the deſert, and righteouſneſſe in a fruitfull land. 17 And the worke of righteouſneſſe ſhal be peace, and her fruite reſt and quietneſſe for euer. 18 And my people ſhall dwell in the Innes of peace, and in ſure dwellings, in ſafe places of comfort.

Rom.5.4.1.
Hier.33.c.16.

19 And when the hayle falleth, it ſhal fall in the wood, and the Citie ſhall be ſet low in the valley.

20 O howe happy ſhall ye be when ye ſhall ſafely ſowe your ſæde beſide all waters, & driue thither the fæte of your Oxen and Aſſes.

The expoſition vpon the.xxxii. Chapter of Eſay.

Verſ.1.2. *Beholde, a King ſhall governe after the rule of righteouſneſſe, &c.*

IN this Chapter *Eſaias* literally ſpeaketh of the happy ſtate and gouernment of the kingdome of Iurie and Hieruſalem, that ſhoulde be vnder Ezechias,

Ezechias, after God had deliuered them from the daunger and inuasion of the Asirians. But prophetically he meaneth of the kingdome of Christ the Messias and Sauiour. For albeit Ezechias was a good and godly Prince, and his people well and wisely guided by him: yet was there not vnder him nor can there be in anye worldly principalitie such perfection as is described in this place. Therfore he referreth them, as I haue sayde, to the spirituall kingdome of Messias, vnder whom all these thinges shall bee performed. Vers. 2. He shall gouerne accordinge to the rule of righteousnesse, and his princes, that is to say, his Apostles, according to the balance of equitie. He shall be to his people a Defence against the coldnesse of worldlye windes, a Refuge to succour them in the blustring stormes of tentation, a Pleasant riuer with his grace to water their drie soules, a Shadow to keepe them from the parching heate of persecution, & finally an Helpe and Succour to preserue them from all euill. Vers. 3. The eyes of his people shall not be dimme, but so lightned with his spirite that they shall see and vnderstande his heauenly misteries. Vers. 4. Their eares shall not be dull of hearing, but diligently and obediently shall hearken to the truth of his worde. The heart of the sely and vnwise in the worlde shall attaine to the knowledge of heauenly doctrine, the ignorant tongue shal vtter the same playnely and distinctly. Such shall be the grace of Christes gouernement by the direction of his holy spirit, that he shal send among his people.

Vers.5.6.7.8. *Then shall the foolish niggard be no more called gentle, nor the churle, &c.*

In the kingdomes of the worlde there is great hypocrisie and dissimulation, and as CATO once sayd, they leese the true & proper names of things, and lauishing of other mens goods is called liberalitie, and rashe boldnesse is termed valiauntnes, couetousnes, thriftie sparing, &c. and all foule vices cloked with the fayre titles of vertues. But in the kingdome of Messias it shall not be so, * the visardes of hypocrisie shall be shaken of, and euery vice and vertue shall be seene and knowne by their proper names and operations.

Luke 2.e.35.
1.Cor.14.e.25.
Heb.4.c.12.

Vers.9. *Up you riche and ydle women, and hearken vnto my voice, ye careleſſe, &c.*

The Prophete in this place leaueth speaking of the kingdome of Christ, and turneth to the abiection and excecation of the Iewes. By the riche and ydle women, he noteth the great and wealthie Cities of Iurie, as Hierusalem, Capernaum, Corazaim, &c. which did both heare Christes preaching and sawe his miracles, & yet were * nothing moued therewith. And by the naue of Daughters, he vnderstandeth the other townes and villages. Hearken vnto my voyce, sayth he, and marke my wordes, you Cities and townes that wallow in wealth and idlenes, and with great confidence thinke, that you shal continue in your retchlesse securitie for euer. Many yeares and dayes shall you be troubled

Math.23.d37.
Luke.13.g.34.
Math.11.c.21
Luc.10.c.13.

Vers.10.

troubled

troubled because the vintage shall fayle, and harueſt shall not come in. The lawe of Moyſes euen from the beginning manured, dreſſed, and prepared the Iſraelites a long time, as it had bene a vineyarde, that when the Meſsias ſhould come, they ſhould receyue him, and bring forth fruite accordingly, but it falleth out cleane contrary. For when he ſhall come, he ſhall finde no grapes there, but wylde grapes and thiſtles. Therefore ſo great calamitie Verſ.11.12.13. shall come vpon you, as you ſhall be aſtonied therwith: and, through extreeme ſorow, torment your ſelues, pul of your garments, and weare ſackcloth vpon you. You ſhall bewayle your fieldes before time battle, but now barraine: you ſhall bewayle your vines, your lands, your pleaſant Cities, your ſumptuous palaces and buildinges, your ſtrong townes and bulwarkes, &c. All theſe thinges were fulfilled among the Iewes both worldly and ſpiritually after chriſt the Meſsias had *poured downe Act.2.6.11.17 his ſpirite vppon his Apoſtles at the time of Pentecoſt. For the Citie of Hieruſalem and all their whole countrey was ſpoyled and deſtroyed by the Romaines, and they reiected from the fauour of God, becauſe they had refuſed Chriſt and his Goſpell. And as they ſhall be repelled, ſo ſhall the heathen be receiued to the knowledge of Chriſt. And Verſ.15.16.17. thoſe landes that were before barraine as a wildernes, ſhall bring forth people plentifully to embrace the Goſpel, and ſhall liue ſpiritually in great ioy, peace and comfort before God: Inſomuch, that Verſ.19. if there fall any ſtorme of aduerſitie, *they ſhall bee *Pſal.90.4.1*

so armed with the spirit of God, and strength from aboue, that it shall not hurt them. Oh how happie shall you then be, when this great plentie, tranquilitie, and quietnes shall come among you, so that both Ore and Asse, both Iewe and Gentile, shal ioyne togither in the profession of one fayth.

The first Sunday after Christmas at *Morning prayer*.

Esay. 37.

A

2. *Reg.* 19. *a.* 1. WHen Ezechia heard that, he rent his clothes and put on sackcloth, and went into the temple of ỹ Lord. 2 But he sent Eliakim the chiefe ouer the houshold, Sobna the scribe, with the eldest *Jonas.* 3. *a.* 5. priestes clothed in sacke, vnto the Prophete Esay the sonne of Amos. 3 And they sayd vnto him, Thus sayth Ezekia: This is the day of trouble, of plague and of blasphemie: for the children are come to the place of byrth, but there is no power to bring them forth. 4 The Lorde thy God (*no doubt*) hath well considered the wordes of Rabsaketh, whom his lord king of the Assirians hath sent to defie & blaspheme the liuing God, with such wordes as the lorde thy God hath heard right wel: and therefore lift vp thy prayer for the remnant that are yet left. 5 So the seruauntes of the kyng Ezekia came to Esay. 6 And Esay gaue them this aunswere, Saye thus vnto your lorde, Thus sayth the lorde: Be not afrayde of the wordes that thou hast heard, wherewith the king of ỹ Assirians seruants haue blasphemed me.

B

Esay. 31. *b.* 9. 7 Beholde, I will rayse vp a winde against him, and he shall heare a rumour, and he shall go againe into his Countrey, there will I destroy him with the sworde in his owne

lande

lande. 8 Nowe when Rabsakeh returned, he founde the king of Assiria laying siege to Libnas: for he had vnderstanding that he was departed from Lachis. 1. Sa. 23. c.

9 And there came a rumour that Tharakas king of Ethiopia was come forth to warre agaynst him: and when the king of Assiria heard that, he sent other messengers to king Ezekia with this commaundement. 10 Say thus to Ezekia king of Iuda. Let not thy God deceyue thee in whome thou hopest and sayst, Hierusalem shal not be giuen into the handes of the king of Assiria. 11 For lo, thou knowest wel how the kings of Assiria haue handled all the lands that they haue subuerted: and hopest thou to escape?

12 Were the people of the Gentiles whome my progenitours conquered, deliuered at any time through their Gods? (*As namely*) Gosan, Haran, Rezeph, and the children of Eden, which were at Thalassar? 13 Where is the king of Hemath, and the king of Arphad, and the kyng of the Citye Sepharuaim, Ena, and Aua? 2. Re. 17. a. 6.

14 Now when Ezekia had receyued the letter of the messengers, and reade it, he went vp into the house of the lorde, and opened the letter before the lorde. ℭ

15 And Ezekia prayed vnto the lorde (*on this maner.*) 16 O lorde of hostes, thou God of Israell, which dwellest vpon Cherubin, thou art the God that onely is god of all the kingdomes of the worlde, for thou onely hast created heauen and earth. Exod. 25. c. 18.

17 Encline thine eare lorde and consider, open thyne eyes lorde and see, and ponder all the wordes of Senacherib, which hath sent his Ambassage to blaspheme the liuing God. Gene. 1. a. Baruc. 1. c. 13

18 It is true O lorde that the kings of Assiria haue conquered all kingdomes and landes.

19 And cast their Gods in the fire: for those were no Gods but the workes of mens handes, of wood or stone, therefore haue they destroyed them. 20 Nowe therefore deliuer vs O lorde our God from the handes of Sennacherib, that all the kingdomes of the earth may know that thou onely art

D the lorde. 21 Then Esay the sonne of Amos sent vnto Ezekia, saying: Thus sayth the lorde God of Israell, whereas thou hast made thy prayer vnto me as touching Sennacherib the king of Assiria. 22 This is the aunswere that the Lorde hath giuen concerning him: Dispised art thou and mocked D daughter Sion, he hath shaken his heade at thee D daughter of Hierusalem. 23 But thou Sennacherib, whome hast thou defied and blasphemed? Agaynst whom hast thou lifted vp thy voyce, and exalted thy prowde lokes? euen againſt the holy one of Israell.

Zach.2.b.&
Math.25.d.
Act.9.c.14.

24 Thou with thy seruaunts hast blasphemed the lorde, and thus holdest thou of thy selfe: I wil couer the hie mountaynes and sides of Libanus with my horsemen, and there will I cut downe the hie Ceder trees, and the fayrest Firre trees: I will vp in the heigth of it, and into the chiefest of his tymber woods. 25 If there be no water, I will graue and drinke: and as for waters of defence, I will drie them vp with the sole of mine hoast. 26 Yea, hast thou not heard what I haue taken in hand and brought to passe of old time? That same will I doe now also, and waste, destroy, and bring strong Cities vnto heapes of stones.

27 For their inhabitours shall be like lame men brought in feare and confounded: they shall be like grasse and grene hearbes in the fielde, like the hay vpon house toppes, that withereth before it be growen vp. 28 I know thy wayes,
E thy going forth, and thy comming home, yea and thy madnesse againſt me. 29 Therefore thy furiousnesse agaynst me, and thy pride is come before me, I will put my ring in thy nose, and my bridle bitte in the iawes of thee, and turne thee about euen the same waye thou camest.

30 I will giue thee also this token (*O Ezekia*) this yeare shalt thou eate such as groweth of it selfe, and the seconde yere that which springeth again of the same, and in the third yeare ye shall sowe and reape, yea, ye shal plant vineyardes,

and

and enioye the fruites therof. 31 And such of the house of Juda as are escaped shall come togither, and the remnant shall take rote beneath, and bring forth fruite aboue.

32 For the escaped shall go out of Hierusalem, and the remnant from the mount Sion: and this shall the zeale of the lorde of hostes bring to passe. 33 Therefore thus sayth the lorde concerning the king of the Assirians, He shall not come into this Citie, and shall shote no arrow into it, there shall no shield hurt it, neither shal they cast ditches about it.

34 The same way he came he shal returne, and not come at this Citie sayth the Lorde. 35 And I will kæpe and saue this Citie (*sayeth he*) for mine owne, and for my seruant Dauids sake. 36 Thus the aungell of the lorde went forth, and slue of the Assirians host an hundred fourescore and fiue thousand: and when men rose vp earely in the morning, beholde they were slaine, and all lay full of dead bodies.

37 So Sennacherib the king of the Assirians brake vp & dwelt at Niniue. 38 Afterwarde it chaunced as he prayed in the temple of Nesroch his God, that Adramalech and Sarazer his owne sonnes slue him with the sword, and fled into the land of Armenia: and Asarhaddon his sonne raigned in his stede.

f 2. *Reg.* 19. *g.* 35. *Eccle.* 48. *d.* 22 *Esay.* 31. *b.* 8. 2. *Ma.* 15. *d.* 22

The exposition vppon the. 37. Chapter of Esay.

When Ezechias heard that, he rent his clothes, and put on sackcloth, &c.

Verſ. 1. 2. 3. 4. 5. 6. 7.

THis Chapiter is annexed to the former as a parte of the same history, the declaration wherof is so plaine and easie to be vnderstanded, that ỹ text needeth no expositiõ at all. Only

you haue to obserue certaine good and wholesome
Num.25.b.7 lessons to be gathered out of it. And first you haue
Exod.32.f.29. to note in Ezechias, and his people a great*zeale
John.2.c.17. for the glorie of the name of God, wherewith they
Num.14.b.6. may seeme to be more touched thē with their own
miserie and distresse. For all the while their countrey was in spoyling, as they shewed themselues somewhat troubled, so yet did they not declare so great sorowe. But after that they heard the name and power of the God of Israell so blaspheined, they rent and toare their clothes, and, after the maner of the Countrey thereby declared extreeme sorow, detestation, and abhorring of so great wickednes. This zeale of Gods holy name and glorie shoulde
Psal.68.b.10. we follow, and be*earnestly moued in heart and
Psal.119.139. minde, when we heare the Gospell of Christ and the truth of his word reuiled and euill spoken of, but the maner of the worlde is otherwise. Men are much moued with their owne reproches, and seeke reuengement of euery light worde and small iniurie, but for the hinderance of Gods glorie and of his worde we make small account.

Secondly, here is to be obserued and diligently to be learned, by the example of the good king Ezechias, and his people, what wee ought to doe in our great miserie and distresse, that is, not neglecting such meanes as God hath giuen, and by his
Psal.120.a.1. word alloweth to helpe vs, to put our whole trust
Psal.121.a.1. and confidence in God, and with repentant hearts
Jonas.2.a.3. & humble mindes to*flie to him by earnest prayer,
2.Cor.1.b.10. and calling vppon his blessed name for helpe. For

so

so here doth Ezechias and his people, and with all, seeketh meanes to confirme and strengthen their faith being somewhat shaken, with the instruction of Gods holy worde and promises. For that cause doth he here send to Esay the Prophete, by whose mouth God giueth them great comfort, and willeth them not to feare. For sayth he in the Lords name, I will rayse vp a winde against him, and he shal heare a rumour that shall carie him backe into his countrey againe: and yet shall he not so escape, for euen there I will destroy him.

Say thus to Ezekia king of Iuda, Let not thy God deceyue thee, &c. Vers. 10. 11. 12. 13.

Here we haue to learne, that God oftentimes, after promise and comfort of deliueraunce giuen, doth, for the time, encrease and double, as it were, the affliction of his people, as he doth here to Ezechias, and his subiects by this second message, being in deede more terrible and blasphemous than the former. And yet doth he not this, that he mindeth to breake promise, or to forsake his people, but for to *exercise and trie their fayth, and to stirre them vp to more earnest prayer and calling vppon his name: and that in the ende their deliueraunce may be both to his people more pleasaunt, to himselfe more glorious, and to the aduersaries the greater confusion.

Math. 15. c. 22. Luke. 18. a. 2. Heb. 12. d. 11. Iob. 6. a. 8. Psal. 26. d. 14.

Nowe when Ezekia had receyued the letter of the messengers, &c. Vers. 14.

Here

Here is to be learned the nature and condition
Rom. 4. c. 18. of a true* fayth, which riseth against the greatnes
Iud. 8. a. 8 of tentation, as it is written that the stocke of the
Mat. 15. d. 27. Palme tree doth, against an heauie burthen layde
vpon it. God increaseth the daunger, and EZE-
CHIAS encreaseth his faith & feruencie in prayer.
Neyther doth he giue ouer, as the maner of the
flesh is, but pacientlye continueth and wayteth for
the comming of Gods mightie hand and fulfilling
of his promise, and resorteth to his olde succour &
sanctuarie of prayer and calleth vppon God. In
Vers. 16. 17. 18. 19. 20. whome you maye learne also the maner of true
Heb. 11 f. 33. prayer, first proceeding out of a* cõstant & a strong
Hier. 5. a. 3. faith, secondly directed to the* onely liuinge and
Ose. 13. b. 4. true GOD, thirdly not so much desiringe their
owne deliueraunce and worldelye benefite, as
Math 6. b. 9 the setting out of the glorie and name of GOD.
Luke. 11. a. 2. For to that ende the whole course of his prayer
Esay 8. c. 13. tendeth.

Vers. 22. *This is the aunswere that the Lord hath giuen concerning Sennacherib, &c.*

As Ezechias continueth in constant fayth and
prayer, so doth the Lord in comforting and promi-
sing helpe by ỹ mouth of his Prophet, vntil their
full deliuerance be wrought, which not long after
he putteth in execution mightily and miraculously.
Mat. 17 c. 21 Wherein we haue to obserue the force* & strength
Psal. 49. c. 15. of constant, earnest, and faithfull prayer, which is
Iacob. 5. d. 17. such, that albeit God doth for the exercise thereof
deferre his working, yet in the ende, if ordinarie
meanes

meanes want, hee will miraculously by his Aungels from heauen worke the helpe & deliuerance of his faythfull people calling vppon him, rather then they shall perishe in their daunger, and their enimies triumph ouer them.

Thou with thy seruants hast blasphemed the Lorde, and thus holdest thou, &c. Vers. 24 25.

The Lorde by his Prophet reproueth the pride and blasphemie of the tyranne, and rehearseth the proude bragge that hee made of himselfe. By the mountaines and sides of Libanus, he meaneth the kingdomes and cities of those people, that Sennacherib had conquered: and by Ceders and Firre trees, and the chiefest of their wooddes, he vnderstandeth their kinges, princes, and strong holdes. By the consuming of their fensiue waters, hee noteth that by pollicie and labour he deriued awaye, and turned the course of such waters, as were lets and stayes to his purpose.

Hast thou not heard what I haue taken in hand and brought to passe, &c. Vers. 26. 27. 28. 29.

The Prophet in the person of God reproueth the proude bragge of the Assirian Prince. Doest thou thinke, saith the Lord, that thou by thy owne pollicie and wisedome hast conquered so many Cities and kingdomes: hast thou not heard what I haue done in times past: I haue before time declared by my Prophets that I would destroye wicked kingdomes, and punishe the naughtinesse of *Ex. 6. 7. 8. &c. Baruc. 3. b. 16. Sap. 12. a. 2. Psal. 43. a. b.*

men.

men by the spoyle of their Cities, yea and with the rodde of Chasticement to correct euen mine owne people, and bring their Cities to heapes* of stone, that haue I nowe done by thee, as by myne instrument. Wherefore, although thou thinkest thy selfe to haue done great feates by these conquests, and turnest all this to thine owne glorie: It was not thou, but I, that did it. For thou haddest not bene hable without me to haue wonne one poore towne. I knowe thy wayes, thy goinge forth, and thy comming home. I did first set thee in thy royall throne, and then stirred thee to vndertake these great enterprises against the kingdomes of the earth, for their punishment. And nowe I see thou doest not acknowledge me, but settest vp thy countenaunce and blasphemous mouth agaynst me, as a furious and madde man. Therefore, I tell thee, I will put a* ring in thy nose, and a bitte in thy lippes, that albeit thou shew thy selfe neuer so wild and wanton a Colt, I wil turne thee euen the same way that thou camest.

Psal.78.a.1.
Luke.19.g.44
Eze.29.a.4.
Eze.38.a.4.
Psal.3.a.7.
Psal.57.a.6.

Vers.30. *I will giue thee also this token (O Ezekia) this yeare shalt thou eate, &c.*

Least Ezechias and his people should be discouraged with the long delay: God signifieth, that the warre should yet continue three yeares, and that in the meane time he would almost* miraculously maintaine them from famine. The first yeare, by that which groweth of it selfe, the second, by that which falleth of the former haruest, and the thirde

4.Reg.7.d.19.

yeare

yeare in which the warre shoulde bee ended, and they deliuered, by their ordinarie and quiet labour and trauaile of the ground.

Thus the aungell of the Lord went forth, Vers. 36.
and slue of the Assirians hoast, &c.

Here is declared the execution of that promise, that god had made by his prophet Esay of the miraculous deliuerãce of his people: wherin we haue to note, first the seuere iustice of God against a prowd and blasphemous tiranny, killing in one night by his aungell. 185000. of his souldiers. Secondly, the long suffering of God, who suffered Sennacherib, to go* vnpunished three yeres, that if he would haue repẽted, he might haue found mercy. Thirdly, that the wicked sometime escape from meane daunger, and by Gods prouidence are reserued to greater. As here Sennacherib escapeth killing by the Angell, and is murthered by his owne sonnes in the seruice of his* Idolatrous Gods, because he would not acknowledge the true God.

Sap. 11. d. 24. Rom. 2. a. 3. 2. Pet. 3. b. 9

Sap. 14 d. 27.

The first Sunday after Christmasse *at Euening prayer.*

Read Esay. 38.

ABout this time was Ezekia sicke vnto death, and the Prophet Esay the sonne of Amos came vnto him, and sayd, Thus commaundeth the Lord: Set thine house in order, for thou must die and not escape. *2. Reg. 20. a. 1. 2. Ch. 32. a. 14.*

2 Then

2 Then Ezekia turned his face towarde the wall, and
prayed vnto the Lorde. 3 And sayde, Remember O Lord
I beseech thee, that I haue walked before thee in truth and a
stedfast hart, & haue done the thing that is pleasant to thee.
And Ezekia wept sore. 4 Then sayd God vnto Esay.

5 Go, and speake vnto Ezekia, The Lorde God of Dauid
Ionas.3.b.10 thy father sendeth thee this worde, I haue heard thy prayer,
and considered thy teares: beholde I will put fiftene yeares
mo vnto thy life. 6 And deliuer thee and the Citie alss
from the hande of the king of Assyria: for I will defend the
Citie. 7 And take thee this token of the Lorde that he will
3.Re.2.g. doe it as he hath spoken. 8 Beholde, I will turne the sha-
4.Reg.20.c.11 dow of Ahaz diall that nowe is layde out with the Sunne,
Iosu.10.e.11. and bring it tenne degrees backward: So the Sunne turned
ten degrees backwarde, the which he was descended afore,

9 *A thankesgiuing which Ezekia king of Iuda wrote, when he had bene sicke and was recouered.*

10 I thought I should haue gone to the gates of hel when
mine age was shortned, and haue wanted the residue of my
yeares. 11 I spake within my selfe, I wil neuer visite the
Lorde (*the Lord I saye*) in this life: I will neuer see man a-
mong the dwellers of the worlde. 12 Mine age is folden
together and taken away from me like a shepeheardes co-
tage, I haue hewen of my lyfe (*by my sinnes*) like as a wea-
uer cutteth of his webbe: he will with pininge sickneſſe
make an ende of mee, yea he will make an ende of me in one
Iob.4.b.9. day. 13 I thought I would haue liued vntill the morowe,
but he bruised my bones like a Lion: and in one daye thou
wilt make an ende of me. 14 Then chattered I like a swa-
lowe, and like a Crane, and mourned like a Doue, I list vp
mine eyes into the heigth: O Lorde (*sayd I*) my sickneſſe
keepeth me downe, ease thou me. 15 What shall I say: the
Lorde hath made a promise to me, yea and he himselfe hath
performed it: I shall therefore so long as I liue remember

this

this bitternesse of my life. 16 O Lord to all those that shal liue hereafter, yea to all men shall it be knowne, that euen in those yeares I haue a ioyfull life, and that it was thou that causedst me to sleepe, againe thou hast giuen life to me.

17 Behold, bitter as gall was my pensiuenesse, sosore longed I for health, and it was thy pleasure to deliuer my life from the filthy pit: for thou it is (*O Lorde*) that hast cast all my sinnes behinde thy backe. 18 For hell prayseth not thee, death doth not magnifie thee: they that go downe into the graue prayse not thy truth. 19 But the liuing, yea the liuing knowledge thee, as I do this day: the father telleth his children of thy faythfulnesse. 20 To heale me it is the Lordes worke, and we wil sing my songs in the house of the lorde all the dayes of our life. 21 And Esay sayde, Take a playster of figges, and lay it vpon the sore, so shal it be whole.

22 Then sayde Ezekia, O what a myracle is this, that I shall go vp into the house of the lorde.

Psal.6.a.5. 68.b.115.b.

Luke.1.g.

The Exposition vpon the 38. Chapter of Esay.

About this time was Ezekias sicke vnto death, and the Prophete Esay, &c.

Vers.1.

IN this Chapter wee haue the example of an other grieuous tentation of the good king Ezekias. Who being deliuered from the daunger of the Assirians, as is declared in the former Chapter, read at morning prayer, is now cast into a grieuous and daungerous sickenesse: yea, and hath the Prophet sent vnto him, to denounce,

ag-

as it were from the mouth of God himselfe, that he should assuredly die. At what time this sickenesse happened it is not certaine, whether before the siege of Hierusalem or after. But more likely it is that it happened afterwarde. For otherwise so notable a circumstance in the time of ỹ siege could not
Psal.33.d.19. haue bene among other omitted. By this example
Actes.14.d.22 we haue to learne that God* often sendeth many &
Iacob.1.a.2. grieuous tentations euen to the good and godly, sometime by warre, sometime by sickenesse, sometime by vniust infamie and reproche, sometime otherwise. In all which we must learne constantly to continue in fayth and prayer and neuer to dispayre. For that GOD of his fatherly prouidence doth it, (not for our hurt and hinderaunce) but for the triall and increase of our faith.

Vers.2. *Then Ezechia turned his face towarde the wall, and prayed, &c.*

It is not to bee merueled that Ezechias was touched with* sorow by the message of death declared to him by the prophet. He was a naturall man, and therfore abhorred death in his flesh, he feared it to be some token of Gods displeasure towarde him, because ỹ prophet brought him that message from god. He had not yet made perfect the good reformation of his countrey, that he had begun: and finally he had yet no issue to succeede him.

Vers.3. *Remember O Lorde I beseech thee, that I haue walked before thee in truth, &c.*

Here

Here Ezechias in this distresse (to our good Example) resorteth to his olde Sanctuarie of prayer and calling vpon God, Neyther doth he, as it may seeme, in his prayer eyther quarrell with God, as dealing hardely with him, or glorie in his owne worthinesse and vertues. But rather comforteth himselfe and stayeth vp his fayth against that tentatiõ, which happely Sathan then did put into his minde, that he should be reiected and reprobated of God, & therefore, saith he, that all that he did proceded from a good heart and minde, and respected therein the good will and pleasure of God, according to his holy worde: wherin he might well and did comfort his troubled minde with the * testimonie of a good conscience, & yet not so, that he would therevpon stande in iudgement before God.

1. *Tim.* 1. d.
2. *Cor.* 1. c. d.
Act. 23. a. 1.

Then sayde God vnto Esay, &c. Vers. 4.

This alteration of sentence is not to be thought mutabilitie or vnconstancie in GOD, who by the same Prophete before had denounced death to the same partie. For the threatnings and promises of God are oftentimes conditionall and not of determinate purpose in himselfe, and therefore vpon the fulfilling of the condition may they without note of inconstancie be altered. As it appeareth in the threatning of the Niniuites, Ionæ. 1. and of the kyng of Gerar. Genes. 20. which afterwarde by their Repenting and turning to God was altered, and so was it here with Ezechias.

Ion. 1. a. 1. c.
Ge. 20. d. 3.

rl.5.6.7.8. *I will put fiftene yeares moe vnto thy lyfe. And deliuer thee and the Citie also, &c.*

Beholde the effect of earnest Prayer, and the readie and mercifull goodnesse of GOD towarde them that call vpon him, who doth not onely heare his prayer, but also confirmed his promise thereof by a notable and straunge miracle.

rl.9. *A thankesgiuing which Ezechias King of Iuda wrote, when he had beene sicke, &c.*

This good king Ezechias would not passe ouer with silence the great benefite that God shewed in restoring him to his health, and by his Example teacheth, what all good men should doe when they feele the great mercies of God wrought in them: that is, not onely to make it knowne to them that we liue withall, but also to cause it to remaine in remembrance to posteritie, that Gods name ther-

od.15.a.1. by may be the more glorified, and other the better
a.2.a.1.& comforted. Thus did *Moyses, this did *Anna Sa-
g.22.a.1. muels mother, thus did *Dauid *Ionas *Zacharie,
d.1.&c. *Simeon, and the blessed virgine *Marie. In the
ke.1.g.68. first part of this prayer he reherseth the penfine &
ke.2.c.29. sorowful cogitations that he conceiued in his hart
ke.1.c.46. in time of his sicknesse, through the feare of death & hell. In the latter, he acknowledgeth the mighty worke of God & yeeldeth prayses for the same.

.10,11. *I thought I should haue gone to the gates of hell when mine age, &c.*

By

By these wordes it maye appeare in what sort Ezechias did beholde death, and whye hee shewed himselfe so pensiue therein: that is, because hee thought himselfe out of the fauour of GOD, and therefore in daunger of hell fire. For death in deed is terrible to them that in such sort consider it: but to them that in strength of faith beholde it ioyned with the fauour of God, it is verie pleasaunt, and therefore sayde Paule. I desire to be dissolued and to be with Christ. *Prou. 14. d. 3*
Phil. 1. d. 23.

Mine age is folden together and taken from me like a sheepheards cottage, &c. Vers. 12.

By this maner of speech he signifieth that God had determined to take this worldly lyfe from him, in short time, & to transferre him to another place, as the maner of sheepeheardes in that countrie is to remooue their Cotes from place to place, as they chaunge the Pasture, and place of feeding their Cattell.

I thought I should haue liued till the morow, but he bruised my bones, &c. Vers. 13.

I was, sayth he, in so great dispayre of my lyfe, that at night I was in doubt, through the vehemencie of my sickneslle, whether I should liue vntil the morning. Yea I was so farre past as I was not hable to speake distinctly, but vttered a confuse chattering like the noyse of a Swallow or Crane, and a mourning like the noyse of a Doue.

Vers.17. *Thou it is O Lorde that hast cast all my sinnes behinde thy back.&c.*

Here Ezechias playnely confesseth, what the cause was of his sickenesse and of his restoring to
Iohn.5.c.14. health. * Sinne was the cause of his sickenesse,
1.Cor. 11. 30. and the mercie of God forgiuing the same and turning them from his sight was the cause of his deliuerance. Wherefore it cannot be thought, when before he sayth, he walked in trueth and a stedfast heart before God, that he sought thereby to be iustifyed in the sight of GOD but rather as I haue sayde before, that he vttered those wordes in comfort of himselfe, that he was not vtterly reiected of God, albeit he were then punished.

Vers.18. *For hell prayseth not thee, death doth not magnifie thee, nor they that go down,&c.*

The Sense of this verse is vttered in many of the
Psal.6.a.5. Psalmes, as in the.*6 the.* 87.and the.*117.
Psal. 87.c. 11. The deade shall not prayse thee, nor all that go downe
Psal.117.c.17. into the pit.&c.

By which wordes and the like, neyther Dauid nor Ezechias denie that the spirite of the dead haue their actions before God to his glorie, or affirme that they perish together with the bodie: But they signifie, that those that be dead, buried and layde in the Graue ouerwhelmed wyth Earth, haue no longer their bodily Actions in the Church of God here in this worlde, nor cannot set forth among men liuing here the clemencie, mercie, and good-

nesse

nesse of God toward them, to the prayse and glorie of his name in this worlde, like as the liuing may. The dead, as touching their body, are in ỹ graue, as touching their soules, they are in heauen, but so as they cannot *returne into the worlde to preach, declare, and set forth to men the maiestie, Iustice, and mercie of God. *Luke. 16 f. 27

The. 2. Sunday after Christmas
at Morning prayer.
Esay. 41.

BE still you Ilandes and hearken vnto mée: let the people laye their strength together, let them come hither, and then shewe their cause: we will go to the lawe to gether. 2 Who raysed vp the iust man from the east, & called him to go forth? who cast downe the people, and subdued the kinges before him? that he may throw them all to the grounde with his sworde, and scatter them like stubble with his bowe. 3 He soloweth vpon them, and goeth safely himselfe, and that in a waye where before his foote had not troden. 4 Who hath made and created these things? euen he that called the generations from the beginning, euen I the Lorde which am the first, and with the last. 5 The Iles saw and did feare, and the endes of the earth were abashed, drew nie, and came hither. 6 Euerie man helped his neyghbour, and sayde to his brether, Be strong. 7 The Carpenter comforted the Goldsmith, and the Goldesmith the Hammerman, saying, Solder wil do very well in it: & they fastened it with nailes, ỹ it shoulde not be moued. 8 But thou Israell art my seruaunt, thou Iacob whom I haue chosen, thou art the séede of

Abraham my beloued. 9 Thou art he whome I led from the endes of the earth: for I called thée euen from amonge the glorious men of it, and said vnto thée, thou art my seruaunt, I haue chosen thée, and not cast thée away.

Esay. 44. b. 8. 10 Be not afraid, for I am with thée: Welt not away as ware, for I am thy God to strengthen thée, helpe thée, and keepe thée with the right hand of my righteousnesse.

11 Beholde, all they that resiste thée shall come to confusion and shame, and thine aduersaries shall be destroyed and brought to naught. 12 So that who so séeketh after them, shall not finde them, thy destroyers shall perish: and so shall they that vndertake to make battail against thée be as that is not, and as a thing of naught. 13. For I the Lorde thy God will strengthen thy right hand, euen I that saye vnto

℄ thée: Feare not, I will helpe thée. 14 Bee not afraide thou

Esay. 44. a. 2. little worme Jacob, and thou despised Israell: For I will helpe thée saith the Lorde, and the holy one of Israell thy redéemer. 15 Behold, I will make thée a treading cart and a newe flaile, that thou maist threshe and grinde the Mountaines, and bring the hilles to pouder.

16 Thou shalt fanne them, and the wind shall carie them away, and the whirle wind shall scatter them: but thou shalt reioice in the Lord, and shalt delight in the holy one of

Gen. 21. c. 14. Israell. 17 When the thirstie and poore séeke water and finde none, and when the tongue is drie of thirst, I giue it them saith the Lord, I the God of Israell forsake them not.

Esay. 35. b. 7 43. 44. a. 3. 18 I bring forth flodes in the hilles, and welles in the plain fieldes: I turne the wildernesse to riuers, and the dry lande to conduites of water. I plante in the wast ground trées of Cedar, Bore, Mirre, and Oliues, and in the dry I set Firre trées, Elmes and Hawthornes together.

20 All this do I, that they altogither may see and marke,

℔ perceiue with their hartes and consider, that the hande of the Lord maketh these things, & that the holy one of Israell

bringeth

bringeth them to passe. 21 Stande at your cause sayth the Lord, and bring forth your strongest ground, sayth the king of Iacob. 22 Let them bring forth their Gods, & let their gods tel vs what shal chaunce hereafter, yea let them shew vs the thinges that are past what they be, let them declare them vnto vs, that we may take them to heart, and knowe them hereafter. 23 Either shew vs things for to come, and tell vs what shall be done hereafter, so shall we know that ye are gods: doe something either good or bad, so wil we both knowledge the same, and tell it out. 24 Beholde ye are Gods of naught, and your making is of naught: yea abhominable is the man that hath chosen you. *Esay.43.a.*

25 Neuertheless, I haue waked vp one from the north, and he shall come from the east, he shall call vpon my name, and shall treade vpon princes as vpon clay, and as the potter treadeth downe the mire. 26 Who declared this from ỹ beginning, and we will know him: or from the olde times, and we will confesse and say that he is righteous: but there is none that sheweth or declareth any thing, there is none also that heareth your wordes.

27 The first is he that shall say to Sion, Beholde, beholde they are present: and to Hierusalem it selfe will I giue an Euangelist. 28 But when I consider, ther is not a man among them, nor any that can giue counsaile, nor that whē I examine them that can answere one worde.

29 Lo wicked are they, and vaine, with the thinges also that they take in hande, yea their Images are but winde and vaine thinges.

The exposition vpon the.xli. Chapter of Esay.

Vers. 1. *Bee still you Islandes and hearken vnto me: let the people lay their, &c.*

THEY say in this Chapter Imagineth God to stand in place of iudgement, as it were, at the barre pleading his owne cause agaynst the Idols and false Gods of the Heathen, and al the worshippers of the same: which he doth to this end, not onely to confound the heathen for the vanitie of their worshipping of Idols, stockes and stones, but also to confirme and establish his owne people the Iewes and other in the true worship of him selfe being the onely liuing, and almightie God maker and gouernour of all things. And therefore as being in place of iudgement he thus beginneth. Bee still and keepe silence all you inhabitours of the Islandes, and other partes of the earth, that worship your false Gods. Lay your strength to gether, arme and furnish your selfe with as good matter as you can for your defence, to answere that I shall say, and then will I pleade the cause with you euen in iudgment of the world, &c.

Vers. 2. 3. 4. *Who raysed vp the iust man from the east, and called him to go forth. &c.*

This is his first reason agaynst the heathenish worshippers of Idols. By ỳ iust man he meaneth ỳ patriark Abraham, whome God called out of his coũtrie of Mesopotamia from Idolatrie wherin he was bredde, and caused him to go into the land of

Gen. 12. a. 1. Act. 7. a. 3.

Chanaan

Chanaan and there to worship the true God, wher also although he were in a straunge lande vtterly vnknown, god did so prosper and defend him, that he made euen kings abashed to worke him villainy, as it appeareth in Pharao king of Egipt Gen. 12 *Gen.12.d.18* and Abimalech king of Gerar. Gen. 20. & 21. yea and *Gen.20.b.9* at another time gaue him force and hability to put *Gen.21. c.13.* to flight and chase foure kings at once, which had caried away prisoner his cosin* Loth. Ge. 14. which *Gen.14.c.16.* easie victory god vttereth here by this spech: Scattering them like stubble with his bowe.

The force of this example is thus: This marueilous calling, defending & prospering of one mean man in a straunge country against so noble and mighty persons, and ỹ making of him so notable a man among them done and wrought by me only, yea and the true seruice & honor wherwith he worshipped me the only liuing God, could not be vnknown to all your Idolatrous nations thereabout. For he preached and declared these things *Vers.5.* as a Prophete, and gaue you to vnderstande by whose power it was done, yea, you sawe it, you knewe it, and were abashed at it: and therefore should you haue sought to haue learned at his hande, while he was amonge you, the knowledge & seruice of that mighty God, that did so aduance and defend him. in farre other maner than your *1.Sa.14.a.6.* Idols were hable to do. But you were so far from *Vers.6.* thus doing, that you comforted and encouraged one another forward in your wicked Idolatrie, and ioyned your helpes togither to make vp your gra-

uen

Vers.7. uen and carued Goddes. The Carpenter who had carued the stocke, spake to the Goldsmith to lay on the plates of siluer or gold, that it might seeme a gay god, and ỹ Goldsmith instructed the hammer man to set it on finely and smooth and to soulder it surely, and set it fast with nayls, and *this did you altogether take conference to set forwarde your worshipping of Images & Idols, as you yet continue. And therfore are you in the iudgment euen of men *vnexcusable, that by this means knowing the power of the true God, you haue not yelded to doe condigne worship to him, but run on yet stil in your owne vayne and *grosse phantasies. Hereby ought we also to learne dearely beloued, euen in these our days, in howe great danger we are, and how vnexcusable before god, if we, hauig so great opportunitie to learne the truth of the doctrine & gospell of Christ doe neglect the same, and follow on still in the desire of our olde superstition and Idolatrie. The calling, preseruing, and defending of Abraham was not so great, nor the publishing of the true knowledg of God by him so notable, as the publishing, prospering & defending of his Gospell hath bene in these later days against Popes, Princes, Prelats, and al powers of the earth: and therefore may god more iustly stand in iudgment with vs to our vtter condemnation, if we do not acknowledge his goodnesse.

1. Sam. 5. b. 5.
Actes. 19. e. 24

Rom. 1. c. 20.

Rom. 1. c. 23.
Sap. 12. d. 24.

Vers.8. *But thou Israell art my seruant, thou Iacob whome I haue chosen. &c.*

Least

Least that Gods people of the Iewes and other Faythfull of his Churche shoulde bee discouraged with the Pryde and Prosperitiy of the Heathen, and their crueltie against them: Here doeth hee comforte and assure them that hee will helpe and defende them also as notably and with as great terrour to the wicked, as he had done their Father Abraham. Shewinge that hee had *bounde himselfe by Couenant to be the Mightie and defending God not onely of Abraham but also of his posterity. And putting thē in mind of their wonderfull Deliueraunce out of Egypt, whence he led thē through the desert into the land of Chanaan which he had promised before to the seede of his beloued seruant Abraham. Therefore (sayth he) be not afraid thou little siily worme Iacob. Though my Church and people that put their trust in mee seeme neuer so simple and contemtible, and euen as bery wormes of ỹ earth in sight of the gay mē and great powers, and as it were *Lions of the worlde: yet are they my people & the sheepe of my pasture. And therefore will I and the holy one of Israell my sonne Christ Iesu their Redeemer, preserue and defende them, yea, I will make them as a treading Cart, & as a new flayle wherwith corne is threshed, that they may thresh, *grind and beat to dust Mountaines and Hils, that is, the high & mighty Empires, kingdoms and principalities of the world, thinke they themselues neuer so strong. They shall fanne and scatter them abroad with a whirle winde to vtter confusion. For so haue you

Gen.22.c.16. *Psal. 104. a.8* *Luke. 1.g.73.* *Heb.6. a. 17.* Vers.9. Vers.14. *Psal.21.b.6.* *1.Cor.4.b.9* *2.Ti.4.d.17.* Vers.15. *Iosue,10.d.24.*

seene

seene it come to passe by all those mightie Monarchies & Principalities, þ from time to time haue vexed and persecuted the Church of God. Therefore (sayth God) faint not, but put thy trust and reioyce in mee, and in the holy one of Israell Christ Jesu the true Messias and Sauiour, and we will not suffer you to miscary.

Vers. 17. 18. 19.

When as thirstie and poore seeke water and finde none, and when their, &c.

Here God promiseth the Iewes in Captiuitie of Babilon, and other of his Church, that he will not onely defende them from persecution, and pull downe their enimies, but relieue them with such thinges as they want, and supplie their hunger, thirst, and other necessities both worldly and spituall. But this place is specially to be vnderstanded of the spirituall graces of God in satisfieng the poore, hungrie, and thirstie consciences with the blessed water of life: That is, the true knowledge of God, and the saluation by christ Jesu. Of which water Christ himselfe speaketh in the fourth of S. Iohn: VVhich shall be made a fountaine of VVater springing to eternall lyfe. Such fountaines rayseth God in many drie and barraine mountaines, whē he spredde abroade his true knowledge among the Gentiles. As first, for example, in the Empire of Babylon, by occasion of a *dreame expounded by Daniel, by the miracle of the young men preserued in the *fierie fornace, by the deliuerance of Daniell from the *Lions. &c. By which the worshipping

Iohn. 4. b. 14.

Dan. 2. g. 47.

Dan. 3. g. 28.

Dan. 6 f. 20.

shipping of the liuing god was acknowledged and commaunded. But Especially he Opened these Fountaines, when he sent abroade his Apostles and other furnished with the spirit of God to publishe the doctrine of Saluation in all the partes of the earth, whereby not onely a number of thirstie Consciences were Refreshed, but theyr Barren soules also made fruitfull, and brought forth fayre and goodly trees of all sortes pleasaunt to behold and yeelding good fruites to the glorie of God and to the comfort of his people. And all this onely did the mightie hande of God. Mat. 28. d. 19. Mar. 16. d. 15. Vers. 20.

Stand at your cause, sayth the Lorde, and bring forth your strongest ground, &c. Vers. 21.

The Prophete in the person of God turneth his speech agayn to the gods of ỹ Gentiles & to the idolatrous worshippers of them: & * willeth them to stande in their cause and saye the best for them, that they coulde to proue them Gods. And because their greatest glorie was in prophesying and telling things to come, he doth Chalenge them euẽ in that verie poynt, whereby he giueth to vnderstande ỹ their predictions were either in things naturall, such as wise & skilful worldly men might by obseruation foretell, or else they were friuolous, vaine, and vncertaine: and to bee Interpreted on both partes. Insomuch that euen their Oracles of Apollo, accounted of all other the most certaine, were esteemed euen among themselues by a common prouerb as Shipmẽs hoses that might be fashioned 3. Reg. 18. d. 27

3.Re.20.d.23. ned to diuers purposes. For by such subtill means
1.Re.28.b.14. the deuill did *delude those, that were giuen to the
2.Thes.2.c.11. worshipping of Idols. And alwayes are they such as tende to the confirmation of vanitie and superstition, and neuer to the Correction of Wickednesse and vice. But the *Prophecies of the Liuing
2.Pet.1.d.21. God are alway, not onely certaine and true, but also of such matter as farre passeth either the common course of nature, or humaine obseruation: noting things with the circumstances and distinction of times, persons, and places. And alway are directed to the maintenance of true Religion and vertuousnesse of life, and punishing of superstition, Idolatrie, vice, and wickednesse. Such are the prophecies of Daniell, certaine hundred yeares before telling of the foure great Empyres and the destruction and ende of the same. Such were the prophecies of Esay, Hieremie, and other concerning the captiuitie of Babilon, & the deliuerance of the people of God after a certaine appoynted time. Such was the prediction of all the Prophets ge-
Esay.11.a.1. nerally touching the true Messias, and Sauiour
Mich.5.a.2. Christ Iesu, with the * stocke that he shoulde come
Gen.49.b.10. of the* place and * time of his byrth, the maner of
Zach.9.b.9. his *estate and life, his miraculous *workes, his
Esay.61.a.1. *death,* his resurrection, and *ascention. Where-
Zach.12.c.10. fore the God of Israell is the true God, and the
Psal.15.c.10. Idolles of the Gentiles are nothing, neyther are
Psal.21.c.18. hable to doe any thing, but by the delusion of the
Psal.67.b.19. Deuill to the deceiuing of the wicked and naughtie men by Gods Just Judgement, because they would

would not know the trueth.

I haue waked vp one from the north, and he shall come from the east, &c. Vers. 25.

That God may shewe himselfe onely to haue the vniuersall knowledge of thinges to come, he in this place (to the terrour of the Deuils by whose delusion the Idols of the Gentiles doe stand) prophecieth of the cōming of Christ the Messias, whom he rayseth vp and shall bring vnto him from the East, and from the West, of all sortes of people of the Heathen, which togither with him, shall call vpon the name of the true and onely liuing God, So sayth Christ, Math. 8. Many shall come out of the east and out of the vvest, and sit in the kingdome of God with Abraham, Isaac and Iacob. This Prophecie we see was fulfilled by Christ, and the like hereof neuer vttered any of the Gentiles Gods. But GOD himselfe it was that first gaue knowledge hereof at Sion, and at Hierusalem: and there first declared, that these People of the Heathen Nations shoulde come vnto him, and as it were Poynted to them with his finger saying: Beholde they are present. This did he by Christ the Principall Euangelist, and after by other sent abroade from Hierusalem into the whole worlde. This hath God pleaded his cause with the Gentiles and in the ende concludeth them and their Gods to be wicked and vaine. *Mat. 8. b. 11.* *Luke. 13. f. 29.* Verse 27.

The

The .2. Sunday after Christmas
at Euening prayer.
Esay .43.

3 BVt now the Lorde that made thée O Iacob, and he
that fashioned thée O Israell, sayth thus. Feare not
Esay. 41. b. 9. for I haue redéemed thée, I haue called thée by thy
Deut. 7. a. 6. name, thou art mine owne. 2 If thou goest through
and. 26. d. 18. the water, I will be with thée, the strong floudes shall not o-
uerwhelme thée: and if thou walkest through the fire, it shal
not burne thée, and the flame shall not kindle vpon thée.
3 For I am the Lorde thy God, the holy one of Israell
thy sauiour: I gaue Egypt for thy deliuerance, the Ethio-
pians and the Sabées for thée: 4 Bicause thou wast déere
Esay. 41. d. in my sight, and bicause I set by thée and loued thée, I will
Matth. 8. b. giue ouer all men for thée, and deliuer vp all people for thy
sake. 5 Feare not, for I am with thée, I will bring thy séed
from the East, and gather thée together from the West.
Esay. 29. d. 34. 6 I will say to the North, Let go: and to the South, Kepe
Gal. 3. a. not backe: but bring me my sonnes from far, and my daugh-
ters from the endes of the worlde. 7 (*Namely*) all those
that be called after my name: For them haue I created, fa-
shioned, and made for mine honour. 8 Bring forth that
Luk. 14. e. 21. people which is blinde and yet hath eyes, which are deafe al-
Ephe. 2. c. 12. though they haue eares. 9 If all nations come in one and
be gathered together, which among them shall declare such
thinges, and tell vs the thinges that are past? let them bring
their witnesse, so that they be iust: else let them heare, and
say, It is trueth. 10 You are my witnesses sayth the Lorde,
and my seruant whome I haue chosen: therefore be certified
and giue me faythful credence, and consider that I am be-
fore

fore whome there was neuer any God, neyther shall be any after me. 11 I am, euen I am the onely Lord, and beside me there is no sauiour. 12 I gaue warning, I made whole, I taught you when there was no strange God among you: and this record must ye beare me your selues, sayeth the Lorde, that I am God. 13 And euen he am I who was frō the beginning, and there is none that can take any thing out of my hande: I doe the worke and who shall be able to let it? 14 Thus sayth the Lord the holy one of Israell your redéemer, for your sake I haue sent to Babilon, and brought it downe: all they are fugitiue with the Chaldées, whose sorowfull crye is in their shippes. 15 I am the Lord your holy one, which haue made Israell, and am your king.

Ose.13.b.10.

Ioh.10.f.36.

℣ Esay.5.d.

16 Thus sayth the Lorde, euen he that maketh a waye in the sea, and a fote path in the mightie waters.

Iosue.3 c. Exod.14.e.12.

17 It is he which bringeth forth the charets and Horses, the hoste and power of warre, that they may fal togither and neuer rise, and be extinct, like as towe are they quenched.

Esay.10.a.

18 Remember not thinges of olde, and regarde nothing that is past. 19 Beholde I shall make a newe thing, and shortly shall it appeare, and shall you not knowe it: I will make a waye in the desert, and riuers of water in the wyldernesse. 20 The wylde beastes shall worshippe me, the dragons and the young Estriches: for I shall giue water in the wilderneße, and streames in the desert, that they maye giue drinke to my people whome I chose. 21 This people haue I made for my selfe, and they shall shewe forth my prayse.

22 For thou Jacob wouldest not call vpon me, but thou hadst an vnlast towarde me O Israell. 23 Thou gauest me not thy beastes for burnt offerings, neyther didst honour me with sacrifices: I haue not bene chargeable vnto thee in offerings, neyther grieuous in incense. 24 Thou boughtest me no deare spice with thy money, neyther powredst the fatte of thy sacrifices vpon me: but thou hast laden me with

Esay.1.d. Hier.17.c.

Psal.14.a. thy sinnes, and wearied me with thy vngodlinesse.
Hier.33.b.8. 25 Where as I yet, euen I am he onely that for mine owne selues sake doe away thine offences, and forget thy sinnes, so that I will neuer thinke vpon them. 26 Put me nowe in remembrance, for we will reason together, and shewe what thou hast for thée to make thée righteous. 27 Thy first father offended sore, and thy rulers haue sinned agaynst me.
Gen.3.b. 28 Therefore I prophaned the princes of the sanctuarie, I did curse Iacob, and gaue Israel into reprowle.
Nu.20.d.24.

The Exposition vpon the xliii. Chapter of Esay.

Vers.1. *But nowe the Lorde that made thee, O Iacob, and he that fashioned thee. &c.*

FOr so muche as the Small nuumber of the good and godly people, had iust cause to bee in great Feare, through the prophecy of their Captiuitie in Babilon before declared, and to Dreade thereby the Subuersion of the Whole Church of God then liuing: the Prophet in this place vnder the person of God doth adde a singuler and great comfort. By the name of Iacob and Israel he vnderstandeth the whole Church of God. For he speaketh here not onely to the Iewes for the comfort of their deliuerance from the captiuitie of Babilon: but also and specially to all the faythfull of his Church, which be the true* seede of Abraham, as Paule sayth, and the right succession of Iacob, to
Rom.4.b.11.

whome

whome this promise was made, In thee and in thy Seede all the Nations of the Earth shnll be Blessed. *Gen. 22. d. 18.*
And agayne, I vvill bee thy Keeper vvhither so euer thou go. *Gen. 28. c. 15.* Of which promises he putteth them in minde, when he calleth them by the name of Iacob, as he doth also comfort them not a little, in that he sayth, he is their* Creator, Maker, and Redeemer, and calleth them His owne. *Ephe. 2. b. 10.* For God cannot neglect those that he hath fashioned to his owne Image, and redeemed with so precious a treasure, and purchased to be his owne people. Therefore sayth he:

If thou goe through the water, I will bee with thee, the strong flouds shall not. &c. Vers. 2.

By the tearmes of * VVater and Flouds, Fyre. and Flames, he vnderstandeth all maner of Tentations, Troubles & Afflictions, that any way either in Soule or body might come vnto them: and assureth them ỹ they shall not miscarie by any of them. *Psal. 87. b. 7.*

I gaue Egipt for thy deliuerance, the Ethiopians and the Sabees, &c. Vers. 3. 4.

That is such care and loue haue I had toward my Church and faythfull people, that to Deliuer and preserue them, I haue afflicted Aegypt, Aethiope, Sabæa, and many other mightie Princes and Kingdomes, and in like maner will deale with all other Nations that shall worke trouble to them. Therefore bee not dismayde, but be of good comfort.

Vers.5.6.7. *I will bring thy seede from the East, and gather thee together. &c.*

Here is playnely prophecied the Calling of the Gentiles to the fayth of Christ, and the gathering of the dispersed children of God from all the quarters of the earth. As if he had sayd, you feare that if Hierusalem, (as my Prophete hath sayd) be destroyed and the people led captiue, and Princes of the earth persecute them: that there shall bee no Church nor any that shall liue to serue God. But
Mat.28.d.20 feare it not, I will be with them euen to the Ende of the world, to bring the seede of my people together,
Psal. 49. a.5. and to * gather the members of my Church out of
Psal.105.g.45 all the quarters of the Earth, from the East and
Psal.146.a.2. from the West. And I will say to the North, giue me my children, that thou hast kept in blindnesse, as if they had had no eyes, and let them come and see the light of the truth. And to the South will I say, forbid not them to come and heare that I call by the preaching of my Gospel, though before they were deafe and heard not.

Mat. 8. b. 11. This is it that Christ speaketh of. Many shall come from the East and from the VVest, and rest with Abraham and Isaac in the Kingdome of God. This is it that is spoken in the Actes of the Apostles.

Act. 1. a. 8. You shall be my VVitnesses in Hierusalem and in all Iurie, and Samaria, and to the VVttermost partes of the earth. Wherefore God promiseth here the great enlarging of his Church and faythfull people.

If

If all Nations come in one and bee gathered togither, which among them. &c. Vers. 9.

As in the. 41. Chapter, So here the Prophete imagineth God to speake before a Iudge, as if he had sayde, I haue declared two arguments of my deity, that is, that I am he which from the beginning declared to the Patriarches, that I woulde send my Sonne the true Messias and sauior of the world, and that I would deliuer my Church and people, not only from the perils, that shortly shall be in the Captiuitie, but also encrease the number of them out of all the partes of the world. Part of these thinges you see fulfilled alreadie: the other shall assuredly come to passe. Therefore go to, let all Nations and people of the worlde come togyther which worship stocks and stones and gods of their owne making, and * lette vs heare whether their Gods or their soothsaiers enspired with the Deuil be hable to declare or tell for truth any such things, let them bring forth their witnesses to iustify the matter. But you my people can testify, & your cõsciences cã be witnesses, that these things which I haue spoken for my selfe and against the worshippers of Idols, are true. Therfore mistrust not, feare not, put your confydence in me, sticke to the true worshipping of me. For I am the true God that neuer had beginning nor shall haue ending, that made al things, that preserueth & maintaineth all thinges, and * out of whose handes no power can take any one man that I will saue. &c.

Esay. 41. *a.* 1.

Esay. 41. *f.* 22

Vers. 10. 11. 12. 13.

Iob. 10. *b.* 7.

Io. 10. *e.* 28.

Vers.14.15.
15.17. *For your sake I haue sent to Babilon and brought it downe: all they,&c.*

He speaketh of that is to come,as if it were past and done. For he here telleth howe he will deliuer his people from the captiuitie of Babilon. The sense is,you are in great fear, my people,for your captiuitie,that shall be in Babilon,but I haue already deuised your deliuerance. I will in conuenient time send Darius and Cyrus, the Medes and the Persians into Babilon with mightie power which shall vtterly ouerthrowe the whole power of Babylon and Chaldey, and transferring the Empyre to the Persians, shall by their noble king Cyrus deliuer you. This will I your God and redeemer do for you,&c.

Vers.18. *Remember not things of olde,and regard nothing that is past.*

He prepareth heere to vtter a prophecie of the comming of Christ,as if he had sayde.Remember not thinges done before tyme, I haue wrought great benefites for you,I haue delyuered you out
Exod.20.a.2. *of Aegypt,I brought you through the red sea, I cõducted you through the wildernesse into ỹ lande of Canaan, I gaue you victory ouer your enimies,
Iere.23.b.7. but * remember not these benefites in comparison of that I will nowe tell you, I will worke a new thing that shall farre passe these.* I vvill make a way
Vers.19.20 in the deserte, and riuers of vvater in the vvildernesse. The vvilde beastes shall vvorship me,&c. That is, I will

will not only deliuer you from the Captiuitie of Babylon, and bring you home safe through daungerous ways and passages, which may iustly be compared to any of the former benefites: but in those nations and countreys also which hitherto haue ben as deserts or Wildernesses without all good culture of godlinesse, and drie and barraine without any Springs of Gods good graces and wholsome instructions: In those places, I say, will I treade out a true pathe, and high way to heauen, and wil rayse vp swete springs and plentifull riuers of heauenly Doctrine by the preaching of the gospel of Christ. In so much ỳ those people which for their rude & sauage barbarousnesse, and for the filthinesse of their liues mighte well seeme wilde beastes, Dragons & Estriches, shall lay aside their detestable and naughtie idolatrie, and their foule and filthie vices, and become true worshippers of my name, and notable examples of all vertuous lyfe to the aduancemēt of my great glorie and praise.

For thou Iacob woldest not cal vpon me, but thou haddest an vnlust toward. &c. Vers. 22. 23. 24.

Least the people of God being puffed vp and swelling in their owne conceytes, should thinke this great and strange matter was wrought for their desertes or woorthinesse, he sayeth plainly, Deu. 4. that they had don no such thing, either by calling vpon his name, or by offring of sacrifices, or burning of incense, or buying of costly spices for the

Exo.30.e.25. holy Oyle cõmaunded Exod.30. noꝛ by any other maner of ſeruice, in reſpect wherof this ſingular & vneſtimable benefite was wꝛought, but rather by their ſinnes, had altogether deſerued the contrarie and pꝛouoked God to iuſt wꝛath, & therefoꝛe, ỹ this thing pꝛoceeded of Gods mere mercy and exceeding loue towards Mãkinde, foꝛ his owne ſelues ſake, as he ſayth, For his owne ſelfes ſake putting avvaye their ſynnes oute of his remembrance: ſo that neyther their owne Woꝛthineſſe, noꝛ the iuſtice of their anceſtoꝛs could deſerue it. Foꝛ as Adam was a ſinner, ſo were all the other that they came of, and both gouernoꝛs and people had greuouſly offended God.

The.1.Sunday after the Epiphanie *at Morning prayer.*

Eſay.44.

HEare nowe O Jacob my ſeruant, and Iſraell whom I haue choſen. 2 Foꝛ thus ſayth the Loꝛd that made thee, faſhioned thée, and helped thée, euen from thy mothers womb: Be not afrayd O Jacob my ſeruant, thou righteous whome I haue choſen.

3 Foꝛ I ſhall poure water vpon the dꝛie grounde, and riuers vpon the thirſtie: I ſhall poure my ſpirite vpon thy ſéede, and my bleſſing vpon thy ſtocke.

Eſay.35.b.7. 4 They ſhall gꝛow togither like as the graſſe, and as the
11.and.14.c willowes by the waters ſide 5 One ſhall ſaye, I am the
Eze.36.d.25. Loꝛdes: another ſhall call himſelfe after the name of Jacob:
Ioel.2.f.28. the thirde ſhall ſubſcribe with his hande vnto the Loꝛde, and
Acts.1.b.27. giue himſelfe vnder the name of Iſraell.

6 Thus hath the Lorde ſpoken, euen the king of Iſraell, and his redéemer the Lorde of hoſtes: I am the firſt and the laſt, & beſides me there is no God. 7 If any be like me, let him call forth the thing paſt, and openly ſhewe it, and lay it plaine before me what hath chaunced ſince I appoynted the people of the worlde, and what ſhall be ſhortly, or what ſhal come to paſſe (in tyme long to come) lette them ſhewe theſe things? 8 Be not abaſhed nor afrayde: for haue not I euer tolde you hitherto and warned you? ye can beare me recorde your ſelues: is there any God except me, or any maker that I ſhoulde not knowe hym? 9 All caruers of Images are but vayne, and the carued Images that they loue can do no good: they muſte beare recorde themſelues, that ſéeing they can neyther ſée nor vnderſtande, they ſhall be confounded.

Eſay.12.a.
Apoc.1 b.8.
Eſay.48.c.1.
Reuel.22.c
Eſay.43.b.
B

10 Who dare then make a God, or faſhion an image that is profitable for nothyng? 11 Beholde all the felowſhip of them muſt be brought to confuſion, and truly all the workmayſters of them are men: they ſhall all be gathered together, they ſhall ſtande, tremble, and bee confounded one with an other. 12 The ſmith maketh an axe, and tempereth it with hot coles, and faſhioneth it with hammers, and worketh it with all the ſtrength of his armes, yea ſometime he is faint for very hunger, and ſo thirſtie that he hath no more power. 13 The Carpenter or image caruer taketh meaſure of the tymber, and ſpreadeth forth his lyne, he marketh it with ſome colour, he playneth it, bée ruleth it, and ſquareth it, and maketh it after the image of a man, and according to the beautie of a man, that it may ſtand in the houſe.

Eſay.43.b.
Sap.13.c.13.

14 Moreouer he goeth out to hewe Ceder trées, he bryngeth home Elmes and Okes, and taking a bolde courage, he ſéeketh out the beſt timber of the wood: he himſelfe hath planted a Pine trée, which the raine hath ſwelled.

15 Which wood ſerueth for men to burne: Of this he taketh and warmeth himſelfe withall, he maketh a fire of it to

bake breade, and maketh also a God thereof to honour it, and a grauen Image to knéele before it.

16 One péece he burneth in the fyre, with another he rosteth flesh, that he may eate rost his belly ful: with the third he warmeth himselfe, and sayth, Aha, I am well warmed, I haue bene at the fyre. 17 And of the residue he maketh him a God, and a grauen image for himselfe: he knéeleth before it, hœ worshippeth it, he prayeth vnto it, and sayth, Deliuer me, for thou art my God. 18 Yet men neyther consyder nor
Esay.42.d.16 vnderstande, bycause their eyes be stopped that they can not sée, and their heartes that they can not perceyue.

19 They ponder not in theyr myndes, for they haue neyther knowledge, nor vnderstanding to thinke thus, I haue brent one piece in the fire, I haue baked bread with the coles therof, I haue roasted flesh withall and eaten it: and I will now of the residue make an abhominable idoll, & fall downe before a rotten péece of wood. 20 Thus doth he but lose his labour, and his heart which is deceiued doth turne him aside so that none of them can haue a frée conscience to think, Do not I erre? 21 Consider this O Jacob and Israell, for thou
D art my seruant: I made thée that thou mightest serue me, O Israel forget me not. As for thyne offences I haue driuen
Esa.43.d.25. them away like the cloudes, and thy sinnes as the miste: turne thée againe vnto me, for I haue redéemed thée.

23 Be glad ye heauens, for the Lord hath delt graciously with his people, let all that is here beneath vpon the earth be ioyfull: reioyce ye mountaynes and woodes, with all the trées therof, for the Lorde hath redéemed Jacob, & will shew his glorie vpon Israell. 34 Thus sayeth the Lorde thy redéemer, euen hœ that fashioned thée from thy mothers wombe, I the Lorde doe all things my selfe alone, I only spreade out the heauens, and I onely haue layde abrode the
Gen.2.d.1. earth by my owne selfe. 25 I destroyed the tokens of wit-
Esay.45.c.18. ches, and made the sothsayers fooles: As for the wise I turne them

them backwarde, and make their cunning foolishnesse.

26 He doth set vp the purpose of his seruant, and fulfilleth the counsayle of his messengers: concerning Hierusalem he sayth it shall be inhabited, and of the Cities of Juda they shall be builded againe, and I will repayre their decayed places.

27 He sayth to the depth, Be drie: and, I will drie vp water floudes 28 He sayth of Cyrus, he is my heardman, so that he shall fulfill all thinges after my will: he sayth also of Hierusalem, It shall be builded: and of the temple, It shall be fast grounded.

The Exposition vpon the.44. Chapter of Esay.

But heare nowe O Jacob my seruant, and Jsraell whome I haue chosen. &c. Vers. 1. 2. 3. 4 5. 6. 7. 8.

FOr so muche as GOD in the end of the former Chapter had charged his people with sinne & grieuous offence, & that for the same some punishment shuld come vpon them by their captiuity in Babilon: Here in this place he doth adde sweete wordes, and a gentle and mercifull mitigation and comfort, saying as it were, Albeit grieuous calamitie shall come vppon thee being led away captiue into Babilon, yet hear now, what I thy Lorde and maker, that haue fashioned and preserued thee by my diuine prouidence, euen from thy mothers wombe, will doe for thee my chosen seruant. Albeit thou Iacob arte nothing

Iob. 31. b. 15. Psal. 21. b. 10. Ps. 70. b. 6. 7

in

in thy selfe, and that no nobilitie in thee or worthynesse can deliuer thee from this wrath and great calamitie: yet the adoption and choyse that I thy heauenly father of my meere mercy in my Sonne the Messias & Sauior, haue vouchedsafe to make of thee, shall be of sufficient force to deliuer thee, & to turne all the benefites of the forgiuenesse of thy sinnes vpon thee, that is, not only thy wonderfull
Verse.3. dispatch out of Babilon, but also the watering with the knowledge of the true doctrine of Saluation, and the gifte of my holy spirit: whereby thou and all those that by fayth shall shew themselues to be thy true posteritie, and of the nũber of myne elect, shal grow and prosper in al goodnesse, submitting
Esa.41.c.10. their selues to the profession of my holye name.
Esa.43.a.1,65 Therefore * feare not, nor flit not from my true worshipping to the seruice of ỳ Idols of Babilon,
Vers.6. and of the wicked Gentiles. For I the Lorde thy
Esay 41.a.4. God haue neither * beginning nor ending, but am
Apoc.1.b.8. euerlasting, but the Idols of the heathẽ are made
3.Reg.15.b.12 of mortal * men, and be cõsumed with rottennesse
Dan.14.a.4. and wormes. All things stand by me and in me, both in their beginning and ending, but the Idols of the Gentiles can help or giue life to nothing, being but blind, dumbe, and deafe stocks and stones, voyde of all sense and mouing. I know al things bothe first and last, past and to come, and am hable to declare them before they fall, the Idols of the Gentiles, and their spirits and sothsayers know nothing for certayntie, more than I shall suffer them, no scantly the truth of that is presently done

in

in face of the worlde. Wherefore I saye agayne, be not afrayde, I haue tolde you and warned you before. Put your trust in me.

All caruers of Images are but vaine, and the carued Images that they loue. &c. Vers. 9.10.11.13.&c.

Unto the ende of the twenteth verse. In this seconde part of the Chapter, GOD doth sharpely and grieuously reproue, and at large scornefully deride the fonde blindenesse, and furious rage and madnesse of those that make Gods, Idols, or Images for themselues to worshippe. And as it is pleasant in this place to consider, how he paynteth out the busie vanitie of them, that make the Idols and the fonde and importunate desire of those that long for them, and the Unsensible Grossnesse of such as be giuen to the worship of them: Euen so may it seeme horrible in the sight of God and man, that man endued with reason, and the most honorable creature of god should euer fal to so extreame Blindnesse, as that he will aduenture with his owne Handes to make him a God or an Image to worship as God. But some will say, no Man was euer so Blinde to thinke the Images Gods, or to worship them as Gods, and so Crie the Papistes at this daye for their defence, and say they haue Iniurie, when they be so charged. And yet surely is their defence herein no better, than the defence of the Heathen and Gentiles, whome God here thus mocketh and reproueth. For they had the same Answeres and Pretences, and yet is it Baruc.6.b.15.26.48.56.67.

euident

euident, that both the one and the other do so rage in their madnesse, that so soone as they be made by a Mortall, wicked, and Sinfull man, they thinke them to haue a certaine deuine Grace in them. and therefore doe they Cap and kneele vnto them, call
Baruc.6.b.19 vpon them, Burne incense, and set vp candels and other giftes before them, and runne Hundreds of myles to worship them. And if they shoulde shewe and declare to the world the very true worship to the liuing God, they could not set it out by more euident meanes. Wherefore (dearely beloued) earnestly consider with your seleues, how pitifully you
Exod.20.a.4. haue bene abused in the time of Papistrie, and by
Leu.26.a.1. Gods * commaundement giuen straitly to the con-
Deu.5.a.8. trary, and by this place of the Prophete now read,
Deut.27.c.15. Learne you how wickedly, and how displeasantly you haue done in his sight.

Perf.21.22.23. 4. *Consider this O Iacob, & Israel, for thou art my seruant. &c.*

Nowe God returneth to an other warning and comforting of his people, that seeing the Idols of the Gentiles, & all that worship them seeme they for the time neuer so Prosperous, are in deede in the sight of God vaine, wicked, and odious, and seeing that he is the gracious Lord that hath Made
.Thes.2.c.13 them, Preserued them, * Chose them to be his ser-
Apoc.5.c.9. uants, * redeemed them, and forgiuen their sinnes:
.Io.2.b.12. That they should not * feare, nor starte * from him
.Io.4.c.18. by any temptation or affliction, but in their hartes reioyce and giue thankes continually for this his great

great goodnesse and mercie towarde them, which is such, as not onely they, but also in their behalfe, Heauen, Earth, Mountaines, Woods, Trees and all the other creatures of God should triumph and be gladde of, and giue glorie and praise vnto his name. *Psal. 149. a.*

Towarde the ende he doth in playne and flatte wordes renewe the promise of their deliuerance from Babilon, and sayth, he will fulfill the wordes of his seruants the Prophets, and that their Citie Ierusalem should be repayred againe, their Temple builded, and that it should be done by a king of the Persians named Cyrus. Surely this is a notable place to confirme the certeintie of Gods prouidence in disposing of things, and ỹ *truth of his wordes and Prophets in foretelling the same. For these wordes were vttered by the Prophete long before Cyrus was borne. From the death of Esaie vnder Manasses vnto the birth of Cyrus was aboue an hundred yeres: and a good space before, the Citie of Ierusalem was destroyed, & the People ledde captiue into Babilon. Yea when the Iewes themselues for the most part coulde not be perswaded that such misery should come vpon them, and therfore hated and persecuted the Prophets, and whē as yet no man coulde dreame that eyther the Empire should fall from the Babilonians, being now in their great pride, to the Persians, which were yet of no great name, or that there shoulde one rise among the Persians, whose name should be Cyrus: Then I say so long before, in so vncredible and so vnlikly Vers. 26. 27. 28. *Tit. 1. a. 2.* *2. Pet. 1. d. 21* *Rom. 1. a. 2.* *3. Re. 13. d. 20.*

vnlikely a time was this promise and Prophecie vttered, to the great assurance of Gods truth, and mightie prouidence not onely in this matter, but in all partes of his holy worde, giuen vs by the same spirite of truth that this was.

The first Sunday after the Epiphanie, *at Euening prayer.*

Esay. 46.

BEll is fallen, Nabo is broken downe, whose Images were a burthen for the beastes and cattell, to ouerlade them, and to make them wearie. 2 They are suncke downe and fallen together, for they maye not ease them of their burthen, therfore must they go into captiuitie. 3 Hearken vnto me O house of Iacob, and all ye that remayne yet of the house of Israell, whome I haue borne from your mothers wombe, & brought you vp from your byrth 4 It is euen I which shall beare you vnto your last age: I haue made you, I will also nourish you, beare you, and saue you. 5 Whome will ye make me like, or to whome will ye make me equall or compare me that I should be like him? 6 Take out siluer and golde out of your purses, and way it, and hire a Goldesmith to make a God of it, that men may kneele downe and worship it. 7 Yet must he be taken on mens shoulders and borne, and set in his place, that he may stande, and not moue out of his place: and if one Crye vnto him, he giueth no answere, and deliuereth not the man that calleth vpon him from his trouble. 8 Consider this well, and be ashamed, go into your owne selues.

9 Remember the things that are past since the beginning of

1. Sam. 15. a. 4. Iere. 50. a. 2.

Exod. 20. a. 1.

Exod. 32. a. 3.

Esay. 44. c. 13. Baruc. 6. c. 25.

of the worlde, that I am God, and that there is elſe no God, yea, and that there is nothing like vnto me.

10 In the beginning of a thing I ſhewe the ende thereof, and I tell before, thinges that are not yet come to paſſe: My deuiſe ſtandeth ſtedfaſtly ſtabliſhed, and I fulfill all my pleaſure. 11 I call a byrde out of the Eaſt, & the man by whome my counſayle ſhall be fulfilled out of ſtraunge countries: as I haue ſpoken, ſo will I bring to paſſe: aſſone as I thinke to deuiſe a thing I doe it. 12 Heare me O ye that are of an hie ſtomacke, but farre from righteouſneſſe: *Exod.16.a.*

13 I ſhall bring forth my righteouſneſſe, it is not farre, and my health ſhall not tarie long away: I will lay health in Sion, and in Iſraell my glorie.

The Expoſition vpon the xlvi. of Eſay.

Bel is fallen, Nabo is broken downe, whoſe Images were a burthen, &c. Verſ. 1.

FOrſomuch as GOD by his Prophets had threatened that Hieruſalem ſhould be deſtroyed, and the people ledde Captiue into Babilon: Eſay, in this Chapter and others, doth inſtruct and exhort ſuch as were faythfull of the people of God, that they ſhould not be* offended wyth their owne miſerie that God, for their offences, had ſent vpon them, and with the* proſperitie and ſucceſſe of Babilon, and ſo by that occaſion fall from the worſhipping of the true God to the Idols of y

1.Pet.5.b.6. Phil.4.c.12. Pſal.36.a.1. Pſal.72.b.12

Gentiles. Therefore he here denounceth that Bel and Nabo, the great Golden Idols of the Chaldees, in whome they put their trust, shall be pulled downe and caried away in Cartes & vpon beastes backes by Cyrus and the Persians in the conquest of Babilon, and in the transferring of the Empire vnto the Persians. That meaneth he when he sayth, Their Image shall be a burthen for the beastes, &c. And that the same being made of Golde were so heauie that they should wearie euen strong catteil, and cause them to sinke vnder the burthen.

Vers.3.4. *Hearken vnto me, O house of Iacob, and all ye that remaine yet of the, &c.*

God doth here warne his people agayne, what great difference is betweene the vaine Idols of
1.Pet.5.b.7. the Gentiles and himselfe, who hath euer had* care for them and preserued them euen like a most tender mother, yea farre more carefully and tender-
Esay.49.d.15. lye then any carnall mother can doe. * For as the mother beareth the childe in the wombe, bringeth it forth into the worlde, feedeth, cherisheth, and keepeth it so long as it is not hable to prouide for it selfe: so when it commeth to age, shee shaketh a great part of her care away.

But God beareth vs in the purpose of his Election, bringeth vs forth with the knowledge of our redemption in Christ Iesu, feedeth and cherisheth vs with the continuall foode of his heauenly doctrine, saueth vs, and carieth vs in his armes from all daunger by the might of his prouidence, & that not

not onely in infancie and young age, as mothers doe, but in olde age, and in all times. As it maye well appeare by the preseruation and encrease of his Church, euen in these latter and daungerous dayes agaynst all the assaultes of Antechrist and hys instrumentes.

Whome will you make me lyke, or to whom will ye make me equall, &c. Vers. 5. 6. 7. &c.

Seing that the tender mercie and goodnesse of God towards his people is such, as he hath declared, he doth here sharpely reproue them that forsaking his true worship, prescribed in his lawe, seeke to honor him in Idols and Images, and thereby to make him so * vyle that they compare and resemble hym to the basest of hys creatures. And therefore he doth here agayne deryde and scorne their industrie and readinesse to bestow all maner of * cost and charges, and co pull out of their purses Golde & Siluer to set forth Idolatrous worshipping of God by Images, whereas they will make great daunger to bestowe any thing to aduaunce Gods holy worde and true worship according to the same. Act. 17. g. 29. Rom. 1. c. 23. Dan. 3. a. 1.

This is a notable place against all such as seeke to defende the vse of Images, by saying that they doe not thinke them to be Gods, nor worship them as Gods, but that they doe worship God in them & by them. For here you vnderstande that God neyther will be * resembled by any Image, nor worshipped in it. For fyrst the making of Images to

worshyp, is directly against the commaundement of God. And secondly he cannot be pleased wyth any worshyp, but that which is directed to him in the name of his onely * sonne Christ Iesu, and not vnder the pretence of any Image.

Ioh. 14. b. 13.

Vers. 9. 10. *Remember the things that are past since the beginning of the worlde, &c.*

This is an exhortation to such of his people as were inclined to the worshipping of Images. Remember (sayth he) that which I haue tolde you of the vanitie of Idols and Images, and consider that they haue their beginning of mortall & * wicked men, not hable to helpe themselues, and that I your God am euerlasting without beginning, and without ending, knowing and vnderstanding all things, and that there is no Image wherein I can be worshipped, but onely the expresse Image of my Deitie my sonne Christ Iesu your Sauiour and the true Messias. Wherefore yet agayne I say vnto you, beware of the Idolatrie of the Gentiles, and cleaue fast vnto me. For my deuises shall stedfastly be established, and I will fulfill all my pleasure, and whatsoeuer I haue declared to you by my Prophets for your comfort. Yea euen as I haue promised you, I will bring a Birde out of the East, that is, a noble king of the Persians, that shall with great power breake into Babilon, transferre the Empire from them, and restore you to your Countrey agayne. And not onely this, but I will also in cõuenient and short time bring forth my

Deut. 27. c. 15.

Esay. 44. a. 6.

1. Cor. 4. a. 4.

Psal. 32. c. 11.

Vers. 13.

my iuſtice and ſauing health, and ſet my ſaluation in Sion and my glorie in Hieruſalem by the comming of the Meſsias and Sauiour of worlde.

The. 2. Sunday after the Epiphanie, *at Morning prayer.*

Eſay. 51.

HEarken vnto me ye that holde of righteouſneſſe, and ye that ſeeke the Lorde: take heede to the ſtone whereout ye are hewen, and to the graue wereout ye are digged. 2 Conſider Abraham your father, and Sara that bare you, howe that I called him alone, and bleſſed him, and increaſed him. 3 Therefore ſhall the Lorde comfort Sion, and repair all hir decay, making hir deſert as a Paradiſe, and hir wilderneſſe as the garden of the Lorde: Myrth and ioy ſhall be founde there, thankeſgiuing and the voyce of prayſe. 4 Haue reſpect vnto me then O my people both highe and lowe, and laye thine eare vnto me: for a lawe and an ordinance ſhall go forth fro me to lighten the gentiles. 5 It is harde by that my health and my righteouſneſſe ſhall go forth, and the people ſhall be ordered with mine arme: the Ilandes (*that is the Gentiles*) ſhall hope in me, and put their truſt in mine arme. A *Gen.21.a.2.* *Rom.4.a.3.* *Gen.12.a.2.* *Eſay.2.a.3.*

6 Lift vp your eyes towarde heauen, and looke vpon the earth beneath: for the heauens ſhall vaniſhe awaye lyke ſmoke, and the earth ſhall ware olde lyke a garment, and they that dwell therein ſhall periſhe in like maner: but my ſaluation ſhall endure for euer, and my righteouſneſſe ſhall not ceaſe. 7 Hearken vnto me ye that haue knowledge in righteouſneſſe, thou people that beareſt my lawe in thine heart: feare not the reuylings of men, be not afraide of their *Mat.24.c.29* *2.Pet.3.d.* *Mat.10.d.2* *Luke.12.a.* B

blasphemies. 8 For wormes and mothes shall eate them vp like cloth and woll: but my righteousnesse shall endure for euer, and my saning health from generation to generation. 9 Wake vp wake vp, and be strong O thou arme of the Lord, wake vp, like as in time past, euer, and sence the
Esay.14.d.22. the worlde beganne. 10 Art not thou the same arme that
Exod.14.c.16. hast wounded the prowde, and hewen the Dragon in peces? Art not thou euen the same which hast dryed vp the deepe of the Sea, which hast made plaine the sea ground,
Esd.1.b.3. that the deliuered myght goe through? 11 Therefore the redemed of the Lord shall turne againe, and come with ioy vnto Sion, continuall ioy shall be on their heade, and mirth and gladnesse shall be with them, and sorrowe and
Cor.1.c.14. woo shall flie from them. 12 Yea I, (euen) I am he that
Esa.40.a.6. in all things giueth you consolation: what art thou then that
Pet.1.d.24 feareste a mortall man and the childe of man, which goeth away as doth the floure? 13 And forgettest the Lorde that
C made thee, that spreade out the heauens, and layde the foundation of the earth: but thou art euer afrayde for the sight of thine oppressour, which is ready to doe harme: where is the wrath of the oppressour? 14 The exile maketh hast to be losed, that he dye not in prison, and that his bread fayle
Esay.48.a.2. him not. 15 I am the Lorde thy God that diuide the Sea, and his waues shall rage, whose name is the Lorde of hostes
Esay49.a.2. 16 I haue put my wordes in thy mouth, and haue defended thee in the shadowe of my hande, that I maye plant the heauens and lay the foundation of the earth, and saye vnto Sion. Thou art my people. 17 Awake, awake, and stande
Esa.25.c.15. vp O Hierusalem, thou that from the hande of the Lorde hast drunken out the cup of his wrath, thou that hast supped of and sucked out of the slumbring cup to the bottom.

18 For among all the sonnes whome he hath begotten, there is not one that maye holde it vp, and not one to leade it by the hande of all the sonnes that he hath nourished.

19 Both

19 Both these thinges are happened vnto thée, but who is sory for it? yea destruction, wasting, hunger, and swoorde, but who will comfort thée? Esay. 47. b. 8

20 Thy sonnes lye comfortlesse at the heade of euerye D
stréete like a taken venison, and are ful of the terrible wrath of the Lorde, and punishment of thy God.

21 And therefore thou miserable and drunken (howbeit not with wine) heare this: 22 Thus sayth the Lorde, thy Lorde and God, the defendour of his people, Beholde I will take the slumbring cup out of his hande, euen the cup wyth the dregges of my wrath, that from henceforth thou shalt neuer drinke it more. 23 But I will put it into their hand that trouble thée, which haue spoken to thy soule, Stoupe downe, that we may go ouer thee, make thy body euen with the grounde, and as the stréete to go vpon.

The Exposition vppon the li. Chapter of Esay.

Hearken vnto me ye that holde of righteousnesse, and ye that seeke, &c. Vers. 1. 2. 3.

The good and godly people in the time of Esay, seeing themselues fewe in number, and hearing by the Prophetes, that they shoulde be ledde captiue into Babilon, greatly feared that all faythfull and true worshippers of GOD should in that persecution be vtterly consumed: Therefore God here speaketh to them, and comforteth them, signifying that he will not onely in that trouble of Babilon preserue his chosen and e-

lect of the Jewes, but also not long after, greatly
Iohn.10.c.16. encrease the number of his Church, by the accesse
Eze.37.f.22. of all nations, that he would call to the light of his truth, and to his true worship by the promised Messias, and Sauiour of the seede of Abraham. And first he willeth them to consider The rocke wherout they vvere hewen, and the denne whereout they vvere digged, that is as he Expoundeth himselfe, Abraham their father, and Sara their mother of whome they discended: and that God called Abraham being but
Gen.12.a.1. one man out of his Countrey, and suffered him to liue in Canaan, to the age of an hundred yeares, and his wyfe foure score without children: and yet that he so encreased him, that his issue prooued in-
Gen.15.a.5. numerable as the sande of the Sea. And by this
Gen.32.c.12. example he willeth them & all other faythful to vnderstand, that though his Church & people appere to the world to be neuer so much afflicted, or to be brought to so low an ebbe, yet he will increase and multiplie it with exceeding numbers, and bring them out of miserie and trouble vnto great ioye, myrth, and comfort. Yea that he will repayre the ruine and decaye of his Chnrch, and make their desert, and wildernesse, a Paradise and Garden of pleasure. The ruine and decaye of Sion, are ỹ lost sheepe of the house of Israell, which Christ and his Apostles restored. The Desert and VVildernesse, are the Gentiles, which of olde had refused the true knowledge of God, and therefore were as straungers to the promise of saluation. But these deserts God made pleasant Gardens by the teaching and

publishing

publiſhing of his Goſpell. This is it, that he pro-
miſeth when he ſayth, A lawe and ordinance ſhall go Verſ. 4.
forth from him to lighten the Gentiles.

The time is euen at hande that my health Verſ. 5. 6. 7. 8.
and righteouſneſſe ſhall go forth. &c.

Be of good cheere my people ſayth God, and be not ouerwhelmed with the heauineſſe of your affliction. It is euen at hande that not onely my ſauing health ſhall go forth to preſerue you, but the might and ſtrength of mine arme alſo by the preaching of the Goſpell to gouerne and guide all other Nations. Inſomuch that the inhabitantes of the Ilandes and other countryes ſhall beleeue in me, and put their truſt in my name. And do you not miſtruſt this health and Saluation that ſhall come to you by the Meſsias. For *heauen and earth* *2. Pet. 1. b. 10.*
with all the inhabitours thereof ſhall vaniſh away as ſmoke, but the iuſtice and ſaluation wrought by the ſonne of God ſhall be moſt certaine and continue for euer. Therefore my people that vnder- *Mat. 24. a. 9.*
ſtande righteouſneſſe, feare not the* reuilings, rai- *Iohn. 15. c. 20.*
lings and reproches of men, that ſhall fall vppon *Luc. 21. c. 16.*
you for the profeſſion of my name and trueth. For *Mat. 5. a. 11.*
your enimies ſhall be Conſumed as a Garment with mothes, and my ſauing health that you truſt in, ſhall ſtande ſtedfaſt for, euer and euer.

Wake vp wake vp, and be ſtrong, O thou Verſ. 9.
arme of the Lorde, &c.

In theſe three verſes next following God com-
forteth.

forteth his people with the Example of their deliuerance out of Aegypt. But his maner of vtterance is with great maiestie, figuratiuely turning hys speech to his owne deuine power: the sense whereof is this. Thou mightie power of God, that manie tiines since the beginning of the worlde hast shewed thy selfe, rayse thy selfe now in this great
Vers.10. anguishe and care that his people are now in. Is not that mightie arme hable to deliuer his seruãts
Exod.12.c.29. now in this miserie, which before time did *wound the Pryde of Aegypt? and wyth thy woonderous workes hew in peeces that dreadful Dragon Pharao? and dryed vp the sea, and made it to stande as
Psal.135.b.13. *walles on eche side of thy people passing through, and resolued the same agayne to the confusion of
Vers.11. thy enimies? Therefore let not the Redeemed of the Lord feare, but that they shall with ioy returne againe to Sion, and there remayne wyth muche myrth and gladnesse.

Vers.12.13. *It is I, it is I, that in all things giueth you consolation: what art thou then, &c.*

God sharpely rebuketh his people for timorousnesse and continuall mistruste in all their aduersities. It is I, sayth he, it is not Abraham, nor Moyses, nor Aaron, nor any of my Sayntes your Predecessours, but euen I my selfe the mightye
Psal.9.b.9. God your Lorde that doth alway *comfort and helpe you. Seing then the Idols, that youre enimies trust in, are so Vaine, as I haue tolde you, and they themselues so Frayle and mortall, and on

the

the contrary part, I your Lorde your assured God, so mightie and of so great force, as I haue alway declared my selfe, aswell in the Creation of the worlde as in the preseruation of you, and delyuerance out of Aegypt from the prowde oppressour, whome I then brought full lowe, and made him glad to hasten you away out of the Exile that you then were in, and gaue you the * treasures of hys people, that you might not want bread and sustenance by the way: seeing, I say, all this is so, why doe you still mistruste and feare the power of vaine men, seeme they in the worlde neuer so terrible? Remember therefore my promises, whereby I haue assured you, that I will deliuer you, and acknowledge you for my people. Verſ. 14. 15. *Exod.* 12, *c.* 36.

Awake, awake, and stande vp O Hierusalem, thou that from the hande, &c. Verſ. 17.

The Lorde here comforteth his people in telling them, that he wil take ỹ scourge of his wrath from them, and lay it vpon their enimyes. By the Cuppe, and by drinking, it is vsuall both in the olde Testament and newe to vnderstande Affliction, as in Hier. 25. Take this cuppe of wyne of my furie at my hand. &c. And Christ himselfe in his agonie, Mat. 26. Let this cuppe passe from me. &c. that is, this scourge of my Crosse and passion. The plaine sense of this place is: O my Church be of good comfort, for albeit thou hast for a time through my wrath for thy sinnes beene grieuously afflicted, and no man eyther would or coulde comfort and helpe thee, yet *Ierem.* 25. *d.* 15. *Mat.* 26. *d.* 39. Verſ. 18. 19.

after

after I shall come through thy repentance, of my mercie pardoning thy sinnes, this my bitter Cup
Psal.78.b.6. of affliction shall be taken from thee, and powred vpon the heades of those that haue oppressed thee to their vtter confusion. By the Slumbring or poisoned cuppe, he meaneth the grieuous aduersities, that hath so touched and weakened them as they are not almost able to stande, but stagger and reele as they go, as it were men halfe deade.

Vers.20.&c. *Thy sonnes lye comfortlesse at the heade of euery streat like a taken venison, &c.*

In these verses he describeth the great miserie, that the Iewes were in at their captiuitie in Babilon, not onely cruelly murdered in all Cities, but pyning for hunger and dying in the streates, as it
Tob.1.d.21. appeareth by the hystorie of Tobie.

The.2. Sunday after the Epiphanie *at Euening prayer.*

Esay.53.

A

John.12.e.38. Rom.12.c. BVt who hath giuen credence vnto our preaching? or to whome is the arme of the Lorde knowne?

2 For he did growe before the Lorde lyke as a braunche, and as a rote in a drye grounde, he hath neyther beautie nor fauour: when we loke vpon him, there shall be no fayrenesse, we shall haue no lust vnto him.

Esay.52.c.14. Heb.5.a.2. 3 He is despised and abhorred of men, he is such a man as hath good experience of sorrowes and infirmities: We haue reckoned him so vile, that we hid our faces from him.

4 Howbeit,

4 Howbeit, he onely hath taken on him our infirmitie, *Ma.8.b.7.*
and borne our paines: yet we did iudge him as though he *1.Pet.2.c.24*
were plagued, and cast downe of God.

5 Whereas he (*notwithstanding*) was wounded for our
offences, and smitten for our wickednesse: for the paine of *1.Cor.15.a.3.*
our punishment was layd vpon him, and with his stripes
are we healed. 6 As for vs we are all gone astraye lyke
sheepe euery one hath turned his owne way: but the Lorde
hath throwne vpon him all our sinnes.

7 He suffered violence, and was euill intreated, and
did not open his mouth: he shall be led as a sheepe to be slaine, ℣
yet shall he be as still as a Lambe before the shearer, and *Iere.11.d.10.*
not open his mouth. 8 From the prison and iudgement *Math.26.f.63*
was he taken, and his generation who can declare? for he *Act.8.f.32.*
was cut of from the grounde of the liuing, which punish-
ment did go vpon him for the transgression of my people.

9 His graue was giuen him with the condemned, and *Math.27.e.38*
with the rich man at his death, whereas he did neuer vio-
lence nor vnright, neyther hath there bene any deceytful- *1.Pet.2.d.19.*
nesse in his mouth. 10 Yet hath it pleased the Lord to smite *Iohn.12.c.23.*
him with infirmity, that when he had made his soule an offe- *Rom.8.d.17.*
ring for sinne, he might see long lasting sede: and this deuise
of the Lorde shall prosper in his hande.

11 Of the trauaile and labour of his soule shall he see the *Rom.3.a.*
fruit and be satisfied: my righteous seruaunt shall with his
knowledge iustifie the multitude, for he shall beare their
sinnes. 12 Therefore will I giue him among the great
ones his part, and he shall deuide the spoyle with the mighty, *Math.15.e.*
because he giueth ouer his soule to death, and is reckened a- *Luk.22.d.37.*
mong the transgressours: which neuertheless hath taken
away the sinnes of the multitude, and made intercession for
the misdoers.

The

The Exposition vpon the.liii. Chapter of Esay.

Vers.1. *But who hath giuen credence vnto our preaching? or to whome, &c.*

ESay, in sundry places of hys prophecies speaketh so plainely of the vocation of the Gentiles to the fayth, of the kingdome of Christ, of his merueylous byrth, of his stocke and kindred, &c. that he is of Auncient wryters esteemed as an Euangelist, Recording thinges past, rather then a Prophet foretelling things to come, albeit he was before the comming of Christ aboue. 750. yeares. And yet of all the parts of his prophecies is there none wherein he doth so plainely speake of Christ, of the state of his lyfe, of hys Death and Passion, and of the fruites therof, as he doth in this present chapter. Neyther is there any place of the olde Testament out of the which so manye allegations be made by Christ and his Apostles, as out of this part of Esay.

The Prophete in the latter ende of the former Chapiter had sayde, that as Christ should be published and knowne among all the Gentiles, so the
Mat. 13.g.55. state and maner of his lyfe should be so * base and simple as all men should woonder at it. Therefore in the beginning of this Chapiter, as it were vnder the person of the Apostles and first preachers

of

of the Gospell, he breaketh out to a lementing of the *small number of them, that at the publishing of this doctrine woulde giue credence to it. So straunge and so * vnlikely a thing shall it seeme to them to haue saluation by one, that in countenance of the World, Appeared so meane a person, as Christ should be, especially seing the Prophets in other places described the Messias as a Myghtie Prince and king. *Rom.* 10. c. 16.

For he did growe before the Lorde like as a braunch, and as a roote in, &c. Vers. 2. 3.

Shootes or branches doe sometime spring vp in drye barrayne groundes, but because they haue not moysture and fatnesse of the earth they Prosper not, nor proue fayre and large to see to. So Christ, when he came in flesh, and sprang vp here in the soyle of this drye and barrayne world, entring his spirituall kingdome, he shewed not himselfe of anye notable countenance and authority, nor flourished in the world with princely maiesty and power, but appeared rather as a thinne, slender, and vnprofitable shoote, more meete to be cast into the fyre, or to be trodden vnder foote then to looke for any great fruite of it. Therefore when they behelde him, they sawe no Maiestie in hym, but esteemed him as an abiect, as * an outcast, and as a contemtible person not worthye so much as once to be looked on. This euidently appeareth to haue bene in Christ, aswel in the residue of his lyfe as especially at his death & passion, whē they scor- *Phil.* 2. a. 7.

ned

Psal. 21. b. 8. Luke. 23. b. 11. Sap. 2. d. 18. Mat. 27. b. 21. ned and mocked him, when they bufketed him, and crowned him with thorne, when they preferred a robber and a murderer before him, when they cried away with him, awaye with him, and crucifie him, finally, when with great defpite they hanged him betweene two theeues.

Verf. 4. 5. *Howbeit, he onely hath taken on him our infirmitie, and borne our paines, &c.*

And yet (fayth the Prophet in the perfon of the Church of God) this Contemtible Perfon, whome we efteemed as a worme of the earth, was the only man, that hath taken vpon him our infirmitie, and borne our paines. When we fawe him not only fo bafe and fimple, but fo odious and hatefull in the worlde, and vfed with fo great defpite and villanie, after the faffhion of mans nature, we looked not on our finnes, but thought God had iuftly plagued him for his owne defertes. But, when by the teaching of the fpirite of God, we confidered the thing as it was in deede, we fawe that he was not fo plagued fmitten and punifhed for his owne offences, but for our finnes, and for our wickednelle. For the punifhment of Our deferuinges was layde vpon him, By his torments we are eafed, By his ftripes we are healed, By his death we are faued.

Math. 10. c. 25

Gal. 3. b. 13.

Verf. 6. *As for vs we are al gone aftray like fheepe, euery one hath turned, &c.*

A fheepe of all cattell is moft foolifh, and the flock being

being once scattered, euery one runneth his waye, and not one knoweth howe to retourne to the folde, vntill he be fet by the shepherde. By this Similitude he expresseth our waywardnesse, ignorance and blindnesse, that being once gone astray from God, we neyther *can, nor will, nor know howe to returne to him againe, vntill our gratious and good pastor Christ Iesu, vpon whome God hath layd our sinnes, doe seeke vs and *bring vs home to the folde vpon his shoulders. *John.6.e.44.* *Luc.15.a.5.*

Hee suffered violence, and was euill entreated, and did not open, &c. Vers.7.

The Sheepe whether he be borne or led to the slaughter, he neuer byteth nor struggleth, no nor so much as openeth his mouth to bleate, to signifie any Misliking: By this he describeth the great obedience and *patience of our Sauiour Christ, at the time of his passion, sufficiently declared by the Euangelistes. This place, and certaine verses folowing are interpreted by saint Peter. 1. Peter. 2. and Actes. 8. by Philip to the Eunuch. *Marc.14.f.6.* *1.Pet.2.d.22.* *Act.8.f.32.*

From the prison and iudgement was hee taken, and his generation, &c. Vers.8.

This is to be vnderstanded of the Resurrection of Christ, and deliuerance from death and miserie. Although Christ was taken, bounde, despitefully entreated, adiudged to die, & last of all, put to *most reprochfull death: yet he was by Gods mightye hande deliuered from miserie, from bondes, from *Phil.2.a.8.*

death, and restored to lyfe and glorie for euer to endure. For Christ (sayth Paule) being prayfed from Death, dyeth no more, Death hath no more dominion ouer him. No man therefore is hable to declare the euerlasting age and continuance of Christ. The cause why he was so Glorified, is in the latter part of the verse set forth, for that he did vouchsafe to die and suffer punishment for the sinnes of the people of God.

Rom. 6. b. 9.

Vers. 9. *His graue was giuen him with the Condemned, and with the rich man. &c.*

By the Rich man is ment the cruell and violent oppressor, and by the Graue, the maner and place of his death. So that the sense is, he suffered and was put to death in that place, that was appointed for the wicked and condemned persons, that vse extortion and violence, whereas he * neuer did iniurie, neither vttered deceite with his mouth.

1. Pet. 3. d. 18.

Vers. 10. *Yet hath it pleased the Lord to smite him with infirmitie, that when, &c.*

The death and passion of Christ for our sinnes, was not the worke of enimies, but of our mercifull God and heauenly Father. God (sayth the Prophete) woulde strike him with infirmitie, to the ende that when he had* ginen his lyfe as a Sacrifice for sinne, he might see the seede of his faythfull posteritie made happie for euer, and that this will and deuise of the lord might prosper & be thoroughly wrought by him.

Rom. 8. f. 32.

John. 10. d. 18.

Of

Of the Trauayle and Labour of his Soule Vers.11.
shall he see the fruit and be satisfied. &c.

He declareth what fruite Christ shall haue by his Death and Passion. For the labour, trauayle, sorowe, anguishe, care, and reproch that he sustayned, as well in all the residue of his lyfe as especially at his death, he shall with ioye and gladnesse beholde and be satisfied with true and eternall felicitie, and the fruites of all heauenly goodnesse and blessinges, and that not onely for himselfe, but for *all them, that through fayth, shall acknowledge the same and beleiue in him. For it followeth, that this righteous seruant of God, Christ Iesu, through his knowledge shall iustifie many, that is, shall pay the raunsome for their Sinnes, reconcile them to god, and cause them through the price of his bloud to be accounted iust before God. For this in deede is our true iustification, when we, of our selues sinfull, by the mercie of God, in Christ Iesu, are accepted as iust. *Iohn.17.d.24.

Therfore will I giue him among the great Vers.12.
ones his part, and he shall deuide. &c.

In this verse as in a conclusion the Prophete reciteth the chiefe poyntes of Christes death, and the benefites that come to the faythfull thereby. First his * obedience in giuing ouer his soule to death, Secondly that he was *reputed among sinners and wicked persons. Thirdely that he was an *Innocent, and dyed not for *his owne sinnes, *Phil.2.a.8. *Luk.22.d.37. *Luk.23.f.47. *1.Pet.3.d.18.

but for the sinnes of Mankinde. Fourthly, that he
Rom. 8.g.34. is nowe become an *Intercessour for sinners, and
Heb.7.d.25. in the dignitie of the high priest according to ỹ order of Melchisedech. Wherefore sayth God the Father, I will giue him his part among the great ones, and he shall Conquer & subdue Sathan wyth all his power, and take awaye the spoyle of his kingdome, and bring to his owne subiection all Nations, euen to the vttermost boundes of the
Luc.22.d.37. earth. This verse also is expounded of Christ, by
Marc.15,6,28. Christ himselfe. Luke.22. and Marke.15.

The 3. Sunday after the Epiphanie.

at Morning prayer.

Esay.55.

1 COme to the waters all ye that be thirstie, and ye that
Eccle.51.d.23. haue no money, come, buye that ye may haue to eate:
John.7.e.37. come, bye wine and milke without any money or mo-
Apoc.22.d.17. ney worth. 2 Wherefore doe ye laye out any mo-
ney for the thing that fedeth not, and spende your labour a-
Act. 13. e.34. bout the thing that satisfieth you not? But hearken rather
2.Sam.7.e.13. vnto me, and ye shall eate of the best, and your Soule shall haue her pleasure in plenteousnesse. 3 Encline your eares and come vnto me, take hede (I say) and your soule shall lyue: for I will make an euerlasting couenant wyth you, euen the sure mercies of Dauid. 4 Beholde, I gaue him for a witnesse among the folke, for a Prince and a teacher vnto the people. 5 Lo, thou shalt call an vnknowne people: and a people that had no knowledge of thée shall runne vnto thée, because of the Lorde thy God and the holy one of

Israell

Israell which glorified thée. 6 Séeke the Lorde while hée may be found, and call vpon him while he is nye. B *Eze.18.c.21.*

7 Let the vngodly man forsake his owne wayes, and the vnrighteous his owne imaginations, and turne againe vnto the Lorde, so shall hée be mercyfull vnto him: and to oure God, for he is very ready to forgiue. *Psal.103.a.4.* *Esa.65.d.24.*

8 For thus sayth the Lorde, My thoughtes are not your thoughts, and your wayes are not my wayes.

9 But as farre as the heauens are higher than the earth: so farre do my wayes exceede yours, and my thoughts yours.

10 And like as the rayne and snowe commeth downe from heauen, and returneth not thither againe, but watereth the earth, maketh it fruitfull and greene, that it maye giue corne vnto the sower, and breade to him that eateth: *Deu.32.a.2.*

11 So the worde also that commeth out of my mouthe shall not turne againe voyde vnto me, but shall accomplishe my will, and prosper in the thing whereto I send it.

12 And so shall ye go forth with ioy, and be led with peace: the mountaines and hilles shall sing with you for ioy, and all the trées of the field shall clap their hands.

13 For thornes there shall growe Firre trées, and the Myrre tree in the stéede of Bryers: and this shall be done to the prayse of the Lord, and for an euerlasting token that shal not be taken away.

The Exposition vpon the.55. Chapter of Esay.

Come to the waters all ye that be thirstie, and ye that haue no money, come, &c.

THe Prophete in the former Chapters had euidently ſpoken of the goſpell of Chriſte, and of the benefytes that come to hys Churche by it, now hee earneſtly calleth and exhorteth all men to heare the ſame, and by faythe to receyue it, and not to hearken after other doctrines, whereby they cannot haue true comfort of conſcience. What auayleth it, that Chriſt dyed for mankynde, and purchaſed great benefites for them, if
Rom.10.b.9. they do *not beleeue it, nor ſhewe themſelues de-
Rom.3.d.22. ſirous to obtayne it. Come therefore (ſayth he) to the vvaters. &c. By the Water to drinke, and by the Breade to eate, hee meaneth the ſame water and bread that Chriſt ſpeketh of. Iohn.4. &.6. VVho-
Iohn.4.b.14. ſoeuer (ſayth he) ſhall drinke of the vvater that I ſhall gyue him, ſhall neuer thirſt againe, but the vvater that I ſhal giue him, ſhalbe a fountaine ſpringing to euerlaſting life. And again as touching the bread. Iohn.6 I am the breade of life that deſcended from heauen.
Iohn.6.f.51. If one eate of this breade he ſhall liue for euer. The Water and Breade then, whereunto the Prophet in this place calleth, is Chriſt Ieſus offered to vs in his Goſpell. And by Wine & Milke he vnderſtandeth the ſame thing. For there is none other foode, wheron our ſoules can feede, but Chriſt & his doctrine: in which are cõprehended al things, wherby we are nouriſhed to euerlaſting life. Here is to be noted. Firſt, y God to this heauenly foode
Matth.11.d.28 calleth not one nor two, but *al, excepting no cõtrie, no ſtate, no kinde or degree of perſons. Secondly,

who god generally calleth.

cõdly, that he calleth them that be thirstie, that is such as long after it, or greately desire it. He calleth not those that swel in trust and confidence of their owne worthinesse, and therfore thinke they haue small need of Christ and his gospel. No, nor such as liue in *securitie and delighte of worldly pleasure: and therfore haue no care for the fauor of God, nor desire of eternall lyfe; but such he calleth, as haue feare of God in their cõsciences, and ~~feele~~ ỹ feare of his wrathe agaynst sinne. Thirdly is to be obserued that he offereth these things Freely, without any respect of our * worthinesse, & therefore sayth, Come and bye vvithout money.

Luke. 18. b. 9.

1. Thes. 4. a. 7

Ephe. 2. b. 8.

Wherefore doe ye lay out any money for the thing that feedeth not. &c. Vers. 2.

As God by his Prophet calleth his people to the liuely water & heauenly foode before mentioned, so dothe he rebuke them, that they bestowe their cost, labour, & trauayle to attain that, which in deede is no foode, and wherewith their soules can not be relieued, that is to say, that they leaue the liuely fountaine of Gods mercie in Christ Iesu, and seke after saluation by their own works, or by the obseruation of mens deuises, traditions and doctrines, wherwith God by his Prophet in an other place doth protest, that *They vvoorship him in vayne.

Esa 29. d. 13

Matth. 15. a. 9.

Encline your eares and come vnto mee, take heede (I say) and your soule, &c.

That which before he vttred figuratiuely, he speaketh nowe in plaine wordes, that is that they should harken and giue dyligent eare vnto Hys doctrine, and not be ledde away by the fantasies of men. For, sayth he, * I will make my euerlasting
Psal.88.a.4 couenant with you. I once promised to Dauid my
2.Reg.7.b.12 seruant, that of his seede I would bring forth a Sauiour of the worlde, by whome I woulde be reconcyled to all them, that beleeued in him, and that I would chose thē as my Sonnes & heires of euerlasting lyfe. This promise or couenaunte,
Rom.11.d.29 that by my othe I confirmed, I will keepe *and performe to you for euer. Cleaue therefore to my doctrine, and swerue not from it.

Verse.4. *Beholde, I gaue him as a witnesse among the people, for a prince. &c.*

This maye be litterally spoken of Dauid, But prophetically it is ment of Christ, whom he saith
Iohn.18.g.37. he gaue to the people as a *witnesse, to iustify the
Iohn 3.b.11. promise of his mercy made vnto them, as a Prince
Apoc.1.b.5. to gouerne & rule them with the direction of his Spirit, as a Teacher to instruct and lead them into all truth.

Verse.5. *Loe, thou shalt call an vnknowne people: and a people that had no knowledge. &c.*

Esay prophecieth of the calling of the Gentiles,
Math.28.d.19 and sayth, that Christ by his Apostles shall * call
Actes.22.e.21. that people, that neuer knewe him before, and
Ephe.2.d.17. that they shall gladly & readily runne after him,
Mark.16.e.15 bicause

bicause of the comfortable and sweete doctrine of the Gospell that he published.

Seeke the Lorde while he may be founde, and call vpon him. &c. Vers. 6. 7.

After the publishing of his mercie through the Messias and Sauiour Chryste Iesu, he nowe exhorteth the Iewes, and in them all other to turne to God by earnest repentance, while his mercie and goodnesse is so freely offred. For if they stubbornly refuse, when God is neere at hande, and calleth to mercie, he wil * afterward turne his face from them, and be so farre off in his displeasure, that he will not heare their prayers. God is sayd to bee Nigh, when by the preachers and teachers of his Gospell, he calleth to repentance, and exhorteth to imbrace his mercie liberally and bountifully offered: And then to be Farre of, and hard to be Founde when for their obstinacie, of his iustice, he turneth his eyes from thē, and will not heare their crying & complayning at all, as he threatneth in the first of this Prophete Esay. The reason which ỹ Prophete vseth to moue thē to repentance, is the exceeding great * Readinesse and inclination of God to mercy and forgiuenesse, especially towarde all them, that with Sorowfull and contrite hearts turne vnto him. *Mat.* 21. *d.* 43 *Iohn.* 12. *e.* 35. *Esay.* 1. *d.* 15. *Ps.* 144 *d.* 19

For thus sayth the Lorde, My thoughts are not your thoughtes, &c. Vers. 8. 9.

I knowe, sayth God, you are all greedie of reuengement,

uengement, and seeke for euery small offence to be wreaked, but I am not so. Your mercy is Wauering and mutable, but mine is Cõstãt and perpetuall. You are merciful by Pangues & passions, but it is of my Nature and substance to be mercifull. Wherefore you may not measure my wayes and cogitations by your owne. Heauen and earth are not so farre distant, nor so farre vnlike, as your corrupt Nature, and mine is.

Vers. 10. 11. *Lyke as the rayne and snowe commeth downe from heauen. &c.*

By this notable similitude is painted out ỳ true force, and efficacie of the promise of Gods mercie, which is the Gospel of our Lord and Sauiour Iesu Christ. The rain & snow cõmeth down from heauen, not to be as an idle spectacle, or to return vp into the ayre again without vse or profite, but to moysten the earth, and to make it *fruitful. This is the vse wherevnto the prouidence of God hath appoynted it, and this doth it performe, whensoeuer it lighteth on ground that is not altogether stonie and harde. Euen so is it with the Gospell of our saluation by Christ, which proceded out of the mouth of God, and was promised by him frõ the beginning of the world, and was appointed by his goodnesse not to be published, *in vain, but so to fall & moysten the field of Gods church, that it may be fertile, & in deed bring forth the fruit of remission of sinnes, adoption into the children of God, iustice before God and the worlde, and assu-

*Heb.6.b.7.

*Colos.1.b.6. 10.

rance

rance of euerlasting lyfe.

This is the true and right vse of the worde of God, and of his holy Gospel, whereby we are assured of his mercy. Neyther is there any thyng more certaine, than that it shall worke this effect, if it lyght not on heartes * hearder than any stone, and such as thrOugh stiffenesse and want of faith, will not receyue the Moysture of it. *Luk 3.a.6.*

And so shall you go forth with ioy, and be led with peace: the mountaynes, &c. Vers. 12. 13.

He numbreth heere fiue kyndes of frutes that shall spring of the doctrine of the Gospell.

The first is, that as Moises led forth the childrē of Israell out of Aegypt: euen so shall Christ leade forth and deliuer the faithful people of God, from the bondage of Sathan & all their spirituall enimies, to theyr exceeding great ioy and comfort.

The seconde, that he shall not onely lead them forthe with ioye, but in peace also, and shall make them quiet in conscience, and set them in such safety, that neyther trouble, nor affliction, nor death, nor Hell shall be hable to hurt them.

The thirde, that Mountaines and Hilles, that is, all the creatures of God, and euen the verye Aungels in heauen shall triumph and reioyce for this our deliuerance out of that thraldome wherinto we fel by the offence of our first father Adam.

The fourth, that the sweete dewe of the gospel for Briers and Thornes shal bring forth Fyrre & Myrre & other fruitfull trees, that is, for wicked, vniust,

vniuſt, and naughtie perſons, it ſhall make iuſt,
1. Cor. 6. c 11. good, and godly mē. Thus ſayth ſaint Paule, you vvere vvhoremaſters, adulterers, vvanton perſons, vvorſhippers, of Images, but novve you are vvaſhed, you are ſanctified, you are iuſtified by the name of the Lord Ieſus Chriſt.

The fyft, that the immortall prayſe and glorie of God ſhal be ſet forth in the Church among his Saintes, for this his great mercies.

The. 3. Sunday after the Ehiphanie *at Euening prayer.*

Eſay. 56.

A THus ſayth the Lorde, kæpe equitie, and doe right: for
Matth. 3. c. 17. my ſauing health ſhall come ſhortly, and my righteouſneſſe ſhall be opened.

2 Bleſſed is the man that dothe this, and the mans chylde which kæpeth the ſame: hæ that taketh hæde that hæ
Eſay. 58. c. 13. vnhalow not the Sabboth, (that is) hæ that kæpeth himſelfe that he doe no euill, 3 Then ſhall not the ſtraunger which
Deut. 23. c. 7. cleaueth to the Lord, ſay, Alas the Lord hath ſhut me cleane out from his people: neyther ſhall the gelded man ſay, Lo I
Sap. 3. b. 14. am a drie træ. 4 For thus ſayth the Lorde vnto the gelded that kæpeth my Sabboth (namely) that holdeth greatly of the thing that pleaſeth me, and kæpeth my couenant.

5 Vnto them will I giue in my houſholde and within my
Iohn. 1. c. walles a better heritage and name than if they had bene called ſonnes and daughters: I will giue them an euerlaſting name that ſhall not periſhe. 6 Againe, the ſtraungers that
Iohn 8. c. ſticke to the Lorde to ſerue him, and to loue his name, and to be his ſeruantes, and all they which kæpe themſelues that

they

they vnhalowe not the sabbath, namely that they fulfill my
couenant. 7 Them will I bring to my holy Mountaine, 25
and make them ioyfull in my house of prayer: their burnt
offerings and sacrifices shal be accepted vpō mine aulter: for
my house shall be called an house of prayer for all people.
8 Thus sayth the Lorde God which gathereth together 3. Reg. 8.c.13.
the scattered of Israell, I will bring yet an other congrega- Mat.21.b.13.
tion to him. 9 Come all ye beastes of the fielde, that yée Mar.11.b.13.
may devour all the beastes of the wodde. Luc.19.g.46.
10 For his watchmen are all blinde, they haue altogether
no vnderstanding, they are al dumbe dogges not being hable Iere.12.b.9.
to barke, they are slæpie, sluggish are they and lye snorting. Ezec.34.a.5.
11 They are shameleſſe dogges that be neuer satisfied: the
shepeherdes also in like maner haue no vnderstanding, but
euery man turneth his owne way, euery one after his owne
couetousnesse with all his power. 12 Come (*say they*) I
will fetch wine, so shall we fill our selues, that we maye be
drunken: and doe to morow like as to day, yea & much more.

The Exposition vpon the .56. Chapter of Esay.

Thus sayth the Lorde, keepe equitie, and doe right: for my sauing health. &c. Vers. 1.

THE Prophete in this place declareth what God requireth at our handes, when he hath shewed his mercie and goodnesse toward vs, that is that we should not liue still in sin and wickednesse, but shewe the* true fruites of repentance, and leade our lyfe in equitie and iustice. Luk.1.g.75.

And

And his reaſō and cauſe, that he alleageth is this, that his ſauing health and his righteouſneſſe is nigh at hand, and readie to be opened to vs. Wherby is to be gathered, that the narre God is to vs in mercie and goodneſſe, the narre * we ſhould be to him in vertuous and godly lyfe.

Rom. 13.c.11.

Verſ.2. *Bleſſed is the man that doth this, and the mans childe which keepeth. &c.*

Pſal. 118.a.1. In accompting him *happie and bleſſed, that imbraceth this doctrine and lyueth godly, he geeueth to vnderſtande, that manye will be harde hearted and not followe it: but leaſt their waywardneſſe ſhould be an hindrance to the better diſpoſed, he pricketh them forwarde with the commendation of the thing by the great fruit that commeth of it, that is, true Bleſſednesſe. And bycauſe the Saboth day is the chiefe ſigne of the worſhip of God, by that he vnderſtandeth all the partes of true pietie and godlyneſſe, and not onely the outwarde obſeruation of the day.

Verſ.3.4.5. *Then ſhall not the ſtranger that cleaueth to the Lorde, ſaie, Alas. &c.*

Deut.23.a.2. Straungers & Eunuches as apeareth Deut. 23. were by the lawe excluded from certaine priuileges among the Iewes, and not had in ſuch credite and eſtimation as they that were Iewes borne. Wherefore the Prophete by the name of Straungers, and Eunuches, or Gelded men, vnderſtandeth all them which in any reſpect, or in conſidera-

tion

tion of any reproch might seeme to be vnworthye of the grace of God, or to be accompted of the nvmber of his people. And therefore in this place he sheweth that the free grace of God, whereof hee hath spoken before, should be such, as they also should be made partakers of it, which before were straungers from God and seemed not haue any accesse to the throne of his mercie and goodnesse. This is it that Saint Paule speaketh of Ephe.2. *Ephe .2.b. 12.* At that tyme you vvere vvythout Christ, as aliauntes, from the common vveale of Israell, & straungers from the Testamentes of promise, &c. But nowe in Christ Iesu you, vvhich sometimes were farre of, are made nighe by the bloud of Christ.

God therefore to the fruition of his Mercie in Christ Iesu, calleth of all sortes of men euen of the meanest and lowest, * without respect of persons, and excludeth neyther Iewe nor Gentile, nor forrayner nor other, so that they serue him and keepe his couenant. To the gelded men he promiseth that he will giue them a better name then if they were called Sonnes & daughters of Israell: meaning that he woulde gyue them that name whereby they should be written in the Booke of lyfe and accompted Citizens of heauen & of the household of God. To the Strangers he promiseth, that he will bring them into the holy Mounte of his Church, and make them members thereof, that he will make them * gladde in his house of prayer *Act.10.c.34.* *Esay.2.d.3.* by hearing their desires and satisfying their requestes, that the offerings and Sacrifices of their

godly

godly and vertuous woꝛkes shall be accepted be-
foꝛe him.

Vers. 9.10.11.12. *Come all ye beastes of the fielde, that yee may deuour all the beastes of. &c.*

Nowe Esaias seeing the People of God Exceedingly misse lead & bꝛought in daunger of Gods highe displeasure, by them that should haue bene their instructoꝛs and teachers: with great heate he addeth a verie bitter and grieuous repꝛoufe of those to whome the charge and Gouernement of them was committed, and therein compꝛehendeth not onely Bishops, Pꝛiestes, and Pꝛophetes, but also Pꝛinces, Judges, and Magistrates: which two states God hath appoynted as two eyes to direct and guide his Church. As if the Pꝛophete had sayde, It behoooueth the Gouernours of the people of God to be skilfull and *learned, but these are blind and ignoꝛant, and altogether without vnderstanding. They should *be instructoꝛs, and Counsaylours to direct the people, but they are Dumbe dogs not able to barcke oꝛ giue warning of any daunger. They should be Watchfull, diligent and painefull, but they shew themselues sleepie and sluggish, and are giuen ouer to Idlenesse, Ease and pleasure of the woꝛld, not passing what coꝛruption eyther of lyfe oꝛ doctrine grow among their people. They shoulde as good Pastours *feede their sheepe, but they feede themselues, and thꝛough immoderate & greedy *Couetousnesse become as shameleſſe Dogs that neuer be satisfied, but

Psal.2.c.10.
Malach.2.b7
Exec. 33. a.2.
John. 21. c.15.
Act. 20.f.28.
Mich.3.d. 11.
Mich.3.b.5.

but alwaies craving. They should be *sober & giue *example to other of the feare of God and obedience to his worde when they are called to repentance. But they giue themselues to banquetinge and with manifest contempt of GOD encourage one an other to surfetting and dronkennesse, and that with such obstinacie as though they beleeued there were no life after this. Therefore will God bring both vppon people and gouernours wilde beastes of the fielde to deuoure them, that is, cruel and bloudie enimies, that shall destroy them. 1. Tim. 3. a. 2. Titus. 1. b. 6. 1. Pet. 5. a. 3.

The. 4. Sunday after the Epiphanie, *at Morning prayer.*

Esay. 57.

THe righteous perisheth, and no man regardeth it in his heart: good godly people are taken away, and no man considereth it, namely that the righteous is conueyed away from the wicked. Sap. 2. b. 10.

2 He commeth into peace, and godly men rest in their chambers, and before the godly man goeth peace.

3 Come hither therefore ye charmers children, ye sonnes of the adulterer and the whore. Math. 12. d. 39

4 Wherein take ye your pleasure? vppon whome gape ye with your mouth, and bleare out your tongue? Are ye not children of transgression, and a seede of dissimulation?

5 Ye make your fire vnder the Okes, and vnder al greene trees, and ye offer children in the valleis and dennes of stone. Eze. 16. b. 20. Esay. 65. a. 7

6 Thy part shall be with the stonie rockes by the riuer, yea euen these shall be thy part: for there thou hast poured meate and drinke offring vnto them: shoulde I delight in Jere. 7. a. 9. Deut. 18. b. 10. Eze. 20. e. 28.

 Leuit. 20. a. 2.

that? 7 Thou hast made thy bed vppon high mountaynes, thou wentest vp thither, and there thou hast slaine sacrifices.

8 Behinde the doores and postes hast thou set vp thy remembrance, when thou hadst discouered thy selfe to another than me, when thou wentest vp and made thy bed wider, & with those Idolles hast thou made a couenaunt, and louedst their couches where thou sawest them. 9 Thou wentest

Ezec.16.b.9

Osee.12.a.1.

freight to kings with oyle and diuers oyntments, (*that is*) thou hast sent thy messengers farre of, and yet art thou fallen into the pitte. 10 Thou art wearie for the multitude of thine owne waies, yet saidest thou neuer, There is no hope: thou hast had the life that thy handes wrought, and therfore thou art careleste. 11 For whom wilt thou be abashed or feare, seeing thou hast broken thy promise, & remembrest not me, neither hast me in thine heart? Thinkest thou that I also will holde my peace as aforetime, that thou fearest me not? 12 Yea verily I will declare thy gwdnesse and thy

℣ workes, but they shall not profite thee. 13 When thou cryest, let thy chosen heape deliuer thee: but the winde shall

Rom.11.a.2.

blowe them forth, and vanitie shall take them all away: nevertheless they that put their trust in me, shall inherite the

Esay.40.c.15.

lande, and haue my holy hill in possession. 14 And therefore thus he sayth, Make plaine, make plaine, and cleanse the streete, take vp the stumbling blockes out of the way of my

Esay.66.a.1.

people. 15 For thus sayeth the hie and excellent, euen hee that dwelleth in euerlastingnesse, whose name is the holye one: I dwell hie aboue and in the sanctuarie, and with him also that is of a contrite and humble spirite doe I dwell, that I may heale a troubled minde, and a contrite heart.

Psal.103.a.9.

16 For I chide not euer, and am not wroth without end: but the blasting goeth from me, and is included in the bodie, and I made the breath. 17 I am wroth with him for his couetousnesse, I smite him, I hide me and am angrie, and he turneth himselfe and followeth the way of his owne

heart.

heart. 18 I haue seene his wayes, and I heale him, I leade him, and restore to him comfort, and to those that were sorie for him. 19 I make the fruites of thankesgiuing, that hee may say, Peace, peace, vnto them that are farre of, and to them that are nie sayth the Lord, I make him whole. Luc.15.A.5 Ephe.2.c.14.D

20 But the wicked are like the raging Sea that cannot rest, whose water fometh with the mire and grauell. Esa.48.d.22.

21 Euen so the wicked haue no peace, sayth God.

The exposition vppon the .lvii. Chapter of Esay.

The righteous perisheth and no man regardeth it in his heart. &c. Vers.1.

IN these two first verses the Prophet reproueth the Negligence and dulnesse of the people in considering the worke of God, that is, when they see ỹ good, godly, & righteous men, eyther cruelly slaine by Tyrannes, or otherwise dying by common death, they weigh not gods meaning and purpose, nor vnderstand what thereby is pretended to come vpon the worlde. They thinke the wicked that liue longer, & remaine after them are happier than they. But God taketh them away, that they may not beholde and be partakers of those miseries and heauie plagues, that he will bring vpon the wicked. Beholde, sayth God to good king Iosias, thou shalt bee conueyed to thy graue in peace, that thine eyes maye not see all the euils 4.Re.22.d.20.

that I will bring on this place.

Vers.2. The common sort thinke the death of the godly is miserable, but the Prophet here affirmeth that they depart from trouble and miserie of this life, and go to Peace in that place, where they rest in ease and quietnes, as it were men in their Chambers safe from all trouble and daunger. Apo.14.c.13. Blessed are they therefore that die in the Lorde, for they rest from their labours, but the wicked in their death are cursed, for that the worme of their conscience neuer dieth.

Vers.3.4 *Come hither therefore ye Charmers children, ye sonnes of the adulterer &c.*

In a good part of this Chapter following, the Prophete bitterly inueigheth against the wicked that derided the worde of God and his Prophets, and gaue themselues to witchcraft, sorcery, Idolatry, and false worshipping of God, contrary to his lawe and holy worde. Deut.18.c.11. By Charmers children, and Sonnes of Adulterers, he vnderstandeth those, that delighted in charming, & the spirituall whoredome of superstition and Idolatrie.

VVho is it, sayth Esaias, against whome you so take pleasure in testing & scoffing: whome do you mocke: at whom is it, that you gape with your mouthes, & till out your tongues: you thinke you doe this against me, and such other the Preachers and Prophets of God, that he sendeth to call you from your wickednesse. But I will you to vnderstand, that they bee not against vs, but agaynst

God

God that sent vs. *It is God that you contemne and mocke in vs. It is God agaynst whome you gape and lyll out your tongues. You will seeme to be the people of GOD, but all thys reproch of your scorninges lyghteth vppon him. You wyll chalenge to bee of hys Church, and of the number of them that worshippe him, and yet hys worde and doctrine is it against which you shewe al this dispite. You will seeme to be good & godly, but you are in deede transgressors, hypocrites and dissimulers, giuing the name of Gods true worship to your superstition and Idolatrie. *Act.22.b.8. Zach.2.c.8.

You are not contented to folowe the prescript of my holye worde, commaunding you to sacrifice and doe worshippe to mee before the *Arke in the Temple, but you seeke straunge wayes of worshippinge, and make your fiers vnder euery Oke and greene Tree, and in the Valleyes and Dennes of Stone, cruelly kill and offer your children, according to the maner of the Heathen. I chose you to be my portion, my part, and my heritage of all the people of the earth, but so that you shoulde bee contented with me your God alone, and with that worshippe that I had appoynted. But seeing you haue forsaken me, and contrarie to my lawe made you Images and aulters of stone by the ryuer sides: I leaue you nowe to your owne superstitious deuises, and that shall be your part, that you haue chosen. For before them you plentifully powred out your meate and drinke offerings. Vers.5. *Exod.25.b.22. Exod.29.g.42. Vers.6.

Vers.7. *Thou, O Hierusalem, hast made thy bed vppon high Mountaines. &c.*

That is, thou hast vpon the high mountaines made thy large Chappels and Aulters, in which thou goest an whoring and offerest sacrifices to o-
Vers.8. ther Gods besides me, yea, behinde euery Chappell doore thou hangest vp thy monuments of remembraunce to shew the great deuotion and zeale that thou beares to those Idols and false Gods before whome thou hast discouered thy vnfaithfulnes towardes me, and hast gone on pilgrimage frō place to place whersoeuer thou heardest such dennes of Idolatrie to be. Thus doest thou Hierusalem, leaue no place vndistayned with thy wickednes, Groues, woods and trees, Welles and riuers, rockes and stones, mountaines and hilles, valleyes and plaines, and euery place that to thee
Vers.9. seemeth pleasant. Yea and aboue all this mistrusting my ayde and helpe in thy distresse, Thou sendest Presents and messengers for ayde and succour to Heathen and Idolatrous Princes, which haue not ben
Vers.10. hable to deliuer thee. I haue apointed thee but one way of safetie, that is, the Obedience of my lawe: But thou forsakest that, and traueylest about many wayes and deuises of thine owne braine, and that so diligently and earnestly, that nothing can make thee giue ouer, no not though thou see thy labours to be lost and vtterly vnprofitable, yet so long as thou canst feele thy hands hable to stirre, wilt thou neuer say, I am now weary of my vaine

labours,

labours, I haue done. Whom hast thou feared in all this thy trauayle: thou wilt pretend perhaps, Vers. 11.
that thou hast bene abashed of me, but I tell thee, I wil no longer dissemble as before I haue done, thou sayest falsely, thou hast not remembred mee, nor are thy sacrifices such as I delight in, or such Vers. 12.
wherewith thou canst be holpen, but such they are as blinde thee, and make that thou canst neuer knowe thine owne sinne and wickednes, but put thee in confidence of thine owne Iustice. Therfore Vers. 13.
when thou in thy distresse shalt lament and crie, let all the heape of thy hill worshippes and Idolatrous deuises deliuer thee, if they can, but of so little weight are they, and of so small force, that one blast of vanitie shall blowe them all away. Consider therefore in what maner of thinges you haue put your trust.

Neuertheless, they that put their trust Vers. 13.
in me shall inherite the land, &c.

This second part of the Chapter is a comfort of the godly that turne to God by repentaunce, and put their trust in him. For as the wicked shall perishe and vanish away with their Idols, so shal the faithfull that trust in God bee saued and receyue comfort.

Therefore thus sayeth the Lorde, make Vers. 14.
plaine, make plaine. &c.

As the Prophete here particulerly respecteth the comfort of the faithfull in his time, so he especi-

ally regardeth the promise of saluation made in Messias Christ Iesu. And therefore as in an other
Esay.62.d.10. place it is sayde in the person of Iohn Baptist, Pa-
Math.3.a.3 rate viam domino. &c. so here in the person of the
Luke.3.a.4 Apostles and Preachers of the Gospell, he sayeth, Make plaine, make plaine, and clense the streetes, take all stumbling blockes and offences out of my peoples way. Remoue all impediments, that is, selfloue, contempt of God and his worde, vnfaythfulnes, care of the worlde, delight in pleasure, superstition, Idolatrie, false worshippings, and al other lettes whereby my people are hindered from com-
Vers.15. ming to me. For though I dwell high in heauen, I will not dispise the humble and contrite heart. I
Psal.102.b.9. will not be* long angry with poore and troubled consciences, but with the spirit of my comfort wil
Vers.16. I relieue them. I will not striue with them for euer, I knowe their wickednes, I made their spirite or soule, and inclosed it in that brickle body.
Vers.17. They are not hable therfore to abide my displeasure. I am wroth with them for the time, and punish them for their couetousnes and other offences, not to confound them, but to the end that they
Psal.88.e.33. should forsake them. But so corrupt are they, that they go on still in the wayes of their owne hearts
Vers.18. and will not obey. Therefore I might iustly destroy them, but I will not, I will preuent them with my mercie, and I will bring them into the way againe, and direct them with my spirit, I wil
Deut.32.f.39. *restore them to comfort, and make glad those that
1.Sam.2.a.6. be sorrowfull in their behalfe. I will worke the
Vers.19. fruites

fruites of prayse and thankesgiuing by the mouth of preachers, that shall denounce peace and comfort to all, aswel those that be farre of as those that be nigh, aswell to Jew as Gentile, and of the Jewes aswell to them that are captiue abroad, as to them that are in their countrie at home. But the wicked, and they that doe not beleeue, shal haue no peace, no quietnes, no comfort, but perpetual torment and anguish of mind, so that their cõsciences shalbe like the sea tossed with waues and surges. Vers. 20. 21.

The. 4. Sunday after the Epiphanie
at Euening prayer.
Esay. 58.

CRie nowe as lowde as thou canst, leaue not of, lift vp thy voyce like a trumpet, and shewe my people their offences, and the house of Jacob their sinnes. *Ezech. 3. c. 14.*

2 For they seeke me dayly, and will knowe my wayes, euen as it were a people that did right, and had not forsaken the statutes of their God: they aske of me concerning right iudgement, and will be nie vnto God.

3 Wherefore fast we (*say they*) and thou seest it not? wee put our liues to straytnesse, and thou regardest it not? *Math. 9. d. 14*

4 Beholde when ye fast, your lust remayneth still, for ye do no lesse violence to your debters: lo, ye fast to strife and debate, and to smite with your fist without mercie: nowe ye shall not fast thus, that your voyce might be heard aboue. *Esay. 1. b.*

5 Thinke ye this fast pleaseth me, that a man should chasten himselfe for a day? and to hang downe his head like a bulrush, and to lie vpon the earth in an hearie cloth? Should *Zach. 7. a. 5.*

that

that be called fasting, or a day that pleaseth the Lord?

Deut.15.a.3. 6 Doth not this fasting rather please me, That thou lose
the wicked bandes, that thou take of the ouer heaule bur-
B thens, that thou let the oppressed go frée, and breake all ma-
Eze.18.b.16. ner of yoke? 7 To deale thy bread to the hungrie, and to
Math.25.c.35. bring the poore wandring home into thy house: when thou
séest the naked that thou couer him, and hide not thy selfe frō
Luc.11.d.41. thine owne flesh. 8 Then shal thy light breake forth as the
morning, and thy health flourishe right shortly: righteous-
nesse shall go before thée, and the glorie of the Lord shal em-
Prou.21.b. brace thée. 9 Then if thou callest, the lorde shall aunswere
thée, if thou criest, he shall say, Here I am: yea if thou layest
away from thée thy burthens, and holdest thy fingers, and
Zach.7.b.9 ceassest from vngracious talking. 10 If thou hast com-
Math.5.b.6 passion vpon the hungrie, and refreshest the troubled soule:
then shall thy light spring out in the darkenesse, and thy
darkenesse shall bée as the noone day. 11 The lord shall e-
John.4.c.14. uer be thy guide, and satisfie the desire of thine heart in the
C time of drought, and fill thy bones with marie: thou shalt be
like a fresh watred garden, and like the fountaine of water
that neuer leaueth running. 12 Then the places that haue
euer bene waste, shall be builded of thée, there shalt thou lay
a foundation for many kinreds: thou shalt be called the ma-
ker vp of the breach, and the builder agayne of the waye to
Esay.56.a.2. dwell in. 13 Yea if thou turne thy féete from the Sabbath,
D so that thou doe not the thing which pleaseth thy selfe in my
holy day, and thou call the pleasant, holye, and glorious sab-
bath of the lorde, and that thou giue him the honour, so that
thou doe not after thine owne imagination, neither séeke
thine owne will, nor speake (*thine owne*) wordes.

14 Then shalt thou haue thy pleasure in the lorde, and I
will carie thée hie aboue the earth, and fede thée with the he-
ritage of Jacob thy father: for the Lordes owne mouth hath
so promised.

The

The Exposition vppon the lviii. Chapter of Esay.

Crie now as loude as thou canst, & leaue not of, lift vp thy voice, &c. Vers.1.

THe Prophete in this Chapter reciteth and telleth, as it were, euen from the mouth of God himselfe, the wordes that hee spake vnto him against the Hipocrisie and other wickednes of his people. Crie, sayth he, as loude as thou canst, and cease not, deale not coldely and faintly with them, but* behemently, earnestly, yea, and continually. For of all other, Hypocrites that stand in opinion of their own iustice, are most *difficultly reclaymed, and most hardly brought to the acknowledging and confessing of their owne wickednes, without which they can neuer truely repent. They will seeme good and godly, they will pretend to seeke me dayly, and to knowe and vnderstand my wayes, they will aske and desire to learne right iudgement, as though they were in deede good people, and had not forsaken mee their Lord God: But all is but hipocrisie and dissimulation. For wherein do they put their trust in time of my plague and scourge that I send vpon them: or how thinke they to procure their reconciliation vnto my fauour again: By confessing their sinnes and

1.Tim.5.d.20
2.Tim.4.a.2.
Iere.48.b.10.
Io.9.g.40.
Vers.2.
Vers.3.

and flying to my mercie as they should doe? No, no, but in their workes of Hipocrisie. VVherefore (say they) doe we fast, torment, and punishe our selues with straitnesse of life, and thou dost not see it nor regarde it? As though their outward fasting, or going in heare and sackcloth were a thing so worthy in my sight, as in respect thereof I should deliuer them. Fasting is good, if it be vsed as an outward
Vers. 4. testimonie of that *earnest repentance and sorowe
*Joel 2.c.12. *Jonas.3.b.5. for your sinnes, that inwardly is in deede in your heartes. But if you trust in the worthinesse there-
*Ro.9.g.31.32. of, and thinke *thereby to deserue my fauour, it is wicked and abhominable in my sight. Your fast is a fast of hypocrisie. For in the verye daye of your fasting, the lust and affection of your owne wyll
*Math.12.a.7. doth still continue, and you *follow your sute, strife and contention against your poore brother and creditour, euen for a small trifle, as egrely, fiercely, and cruelly as euer you did, as though you fasted to shewe fiercenesse and violence, and not to vse
Vers.5. mildnesse and mercie. Thinke you this fastinge can please me when you go hanging downe your heades with pretence of sorowe and holinesse, and in your heartes haue nothing but fiercenesse and crueltie?

Vers.6. *Doth not this Fasting rather please mee,*
That thou lose the wicked bandes, &c.

After God had discouered the hypocrisie of his people, he now sheweth what ỹ right Fast is, that he delighteth in: and what the true meanes is to procure

procure hys fauour, which hee noteth in twoo poyntes. The one, that they vse *cleinencie toward their Creditours, and ease them of the wicked bondes of vsurie and extortion, wherein they haue wrapped them: and take from them the heauie burthens and pookes by which they doe oppresse them, and driue them oftentimes to sell landes, goods, and all that euer they haue, and to leaue wife and children in most miserable beggerie. The other poynt is mercie and *liberalitie to the poore and needie, & to such as be in affliction or trouble any way, whome to the vttermost of their power with their substance they ought to relieue: considering that they are their owne flesche, and creatures of the same God which hath giuen them abundance. Under these are conteyned all ỹ works of mercie.

Esa.1.c.17. *Mich.6.c.8.* Vers.7. *Luc.14.c.13.* *1.John.3.c.17.* *1.Tim.6.d.18.* *Tob.4.b.7.*

Then shall the light breake forth as the morning, and thy health flourishe, &c. Vers.8.9.

Nowe followeth ample and great rewardes, wherewith they shall be blessed that vse thése works of mercie. First, their Light, that is, their felicitie & good successe shal breake out and be euident to all men. Secondly, their health and good estate shall flourishe and encrease dayly more and more. Thirdly their Iustice shall haue good* testimonie and fauour before God: who of his mercie wyll accept it. Fourthly, God shal embrace them, and saue them harmelesse in *all their necessities. Fiftly, God will heare their prayers, and be* ready when

Psal.111.b.8. *Tob.4.b.10.* *Psal.40.a.1.* *Esay.65.d.24.*

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whensoeuer they call vpon him.

Verſ.9. *If thou layeſt awaye from them thy burthens, and holdeſt thy fingers, &c.*

That the thinges may more deepely sinke into memorie, he repeateth againe the same workes of mercie, and in other wordes the same promises of
Verſ.10. reward. In the middes of thy Darkenes, that is, of thy Aduerſitie, thy Light, that is, thy Felicity shall spring vp, and thy aduerſitie shall be turned into felicitie.

Verſ.11. The Lord shal alway be thy guide, thy patrone and Defender. In the time of drought & ſcarcitie he shall plentifully ſatiſfie thy harts deſire, and fill thy bones with marrow and make thee strong. Thou shalt euer Proſper and ſpring like a newe watered Garden, and like a Fountaine that is ne-
Verſ.12. uer drie. Yea, thou shalt so grow in welth as thou shalt not onely aduance thine owne decayed famiſie and kindred, but to the benefite of the common weale repaire Places and Waies wasted & fallen to ruine, and so haue the name of the reſtorer of thy ſtocke and Countrie.

Verſ.13.14. *Yea, if thou turne thy feete, from the ſabbath, ſo that thou doe not the thing, &c.*

As the Iewes faſted, so did they keepe the Sabbath day, that is, Externally, and in way of hypocriſie, not rightly, and as God appointed. Therefore he doth here also teach them the true maner of
Exod.35.a.1. ſolemniſing his holy day. The* Sabbath was ordained

dained that they shoulde learne to doe the will of God, to walke in his way, and to *heare and reade his worde. But they followed their owne wil, they walked in their owne way, they harkened to their owne deuises, wherfore, sayth God, if thou followe not thine owne will, if thou walke not in thyne owne wayes, if thou hearken not to thine owne deuises, but giue glorie vnto my name: then shalt thou keepe an acceptable Sabbath in my sight, then shalt thou through peace and quietnes of cõscience delight in the Lord. Then will I aduance thee aboue other kingdomes of the earth. Then will I feede thee with the fruites of Iacobs heretage, that is, with all those blessinges that are to come by the promised seede and Sauiour of the Worlde.

Exod.31.c.14.
Leuit.16.g.30
Esay.56.a.2.
Act.13.e,14.
1.Cor,16,a.2.

The.5. Sunday after the Epiphanie, *at Morning prayer.*

Esay.59.

BEholde the Lordes hand is not so shortened that it can not helpe, neither is his eare so stopped that it maye not heare. 2 But your misdeedes haue seperated you from your God, and your sinnes hide his face from you, that he heareth you not.

Esay.50,a.2.
Num.11,a.23.
Iere.5.b.

3 For your handes are defiled with bloud, and your fingers with vnrighteousnesse: your lippes speake leasinges, and your tongue setteth out wickednesse,

Esay.1,d.15.

4 No man regardeth righteousnesse, and no man iudgeth truely: euery man hopeth in vaine thinges, and imagineth deceipt,

Iob.15.d.35. deceipt, conceyueth wearinesse, and bringeth forth euill.
Psal.7.b.15. 5 They bréede Cockatrice egges, and weaue the Spiders webbe, who so eateth of their egges, dyeth: but if one treade vpon them, there commeth vp a Serpent.

6 Their webbe maketh no cloth, and they may not couer them with their labours: their déedes are the déedes of wickednesse, and the worke of robberie is in their handes.

Prou.1.c.16. 7 Their féete runne to euill, and they make haste to shed
Psal.5.d.6. innocent bloud: their counsels are wicked counsels, harme
Rom.13.b.15. and destruction are in their wayes.

B 8 But the waye of peace they knowe not, in their goings is no equitie: their wayes are so crooked, that whosoeuer goeth therein knoweth of no peace.

9 And this is the cause that equitie is so farre from vs, and that righteousnesse commeth not nigh vs: wée looke for
Deut.28.d.29 lyght, loe it is darkenesse: for the morning shyne, lo, wée
Iohn.12.c.40. walke in the darke. 10 We grope like the blinde vppon the wall, we grope euen as one that hath none eyes, wée stumble at the none day, as though it were towarde night in the falling places, lyke men that are halfe dead.

11 We roare all like Beares, & mourne still like Doues: we looke for equitie, but there is none: for health, but it is farre from vs. 12 For our offences are many before thée,

C and our sinnes testifie against vs: yea we must confesse that we offend, and knowledge that we doe amisse.

13 (*Namely*) transgresse and dissemble against the Lorde and fall away from our God, vsing presumpteous and trayterous imaginations, & casting false matters in our hearts.

Ose.4.a.1. 14 And therefore is equitie gone aside, and righteousnesse standeth farre of, truth is fallen downe in the strete, and the thing that is plaine and open, may not be shewed.

15 Yea the truth is taken awaye, and hee that refrayneth himselfe from euill, must be spoyled: when the Lorde sawe this, it displeased him sore that there was no equitie.

16 He

16 Ye ſawe alſo that ther was no man righteous, and he wondred that there was no man to helpe him: wherfore he helde him by his owne power, and he ſuſteyned him by his owne righteouſnelle. 17 He put righteouſnelle vppon him for a breaſt plate, he ſet the helmet of helth vpon his head: he put on wrath in the ſtead of clothing, and toke iealouſye about him for a cloke. 18 Euen as when a man goeth forth wrathfully to recompence his enimies, and to be auenged of his aduerſaries, he wil recompence and reward the Ilanders. *Eſay.6.b.11.* *1.Theſ.5.a.8.*

19 They ſhall feare the name of the Lord from the riſing of the ſunne, and his maieſtie vnto the going downe of the ſame: for he will come as a violent water ſtreame which the winde of the Lorde hath moued.

20 But vnto Syon there ſhall come a redeemer, and vnto them in Iacob that turne from wickednelle, ſayeth the Lord. 21 I will make this couenant with them (ſayth the Lorde:) My ſpirite that is vpon thee, and the wordes whiche I haue put in thy mouth, ſhall neuer goe out of thy mouth, nor out of the mouth of thy children children, from this tyme forth for euermore worlde without ende, ſayth the Lorde. *Rom.11.d.26* *Pſalm.13.a* D

¶ The Expoſition vpon the lix. of Eſay.

Beholde, the Lords hand is not ſo ſhortned, that it can not helpe. &c. Verſ. 1. 2.

IT is no doubt but the Prophet doth in all this Chapiter anſwere the cogitations of the wicked hypocrites mentioned in the Chapiter before: whiche dydde impute the calamitie

that God had sent vpon them, not to their owne
3.Reg.8.d.35 sinnes, as they* should haue done, & so bene mo-
Iudith.5.c.18 ued to repentance, but to the great seueritie and
Lamēt.3.e.42 sharpenesse of almightie GOD towarde them.
Therfore the Prophet here sheweth ỳ God lac-
keth in himselfe neyther Power, nor Will to help
them, but that he is hindered and stayed by their
Verse 3. naughtinesse and wicked life: whiche at large he
Esay.1.b.15. reciteth. First he chargeth thē with* Bloud, Cru-
eltie, violēce & Extortion, which is to be thought
to haue beene both in Magistrates and priuate
Esaye.9.b.15. persons. Secondly, with* vntruthe, Falshoode &
16. Lying, as well in doctrine by their Priests & false
Prophets, as by other in contracts & bargaines.
Vers.4. Thirdly, with vnrighteousnes & corrupt iudge-
ment through hatred, loue or briberie. Fourthly,
that they put their trust in vanitie craftie deuises,
and wicked doings.

Verse.5. *They hreede Cokatrice Egges, and weaue*
the spiders webbe, who so eateth, &c.

By this figuratiue Speech he reproueth ỳ stu-
dies, endeuours, and workes of the wicked, which
Psal.13.a.5. all are eyther as Cockatrice Egges* poysonous
Rom.3.c.13. and hurtfull, either as Spiders Webbes vnder a
faire shew, Vaine, and vnprofitable. If a man vse
their counsayles, thinking them to be good, they
shall worke him destruction, euen as the Eggs of
a Cockatrice to him that eateth them. If a man
any way touch them, he shall be in daunger of the
poysonous infection that commeth of thē. Ther-
fore

fore the best way is to shun their Company. The Spiders webbes although they be finely and artificially wrought, yet serue they to no vse, neither can men make any garment of them wherewith to couer them from the weather. So the counselles of the wicked, thoughe they seeme neuer so fynely deuised, yet are they * vnprofitable, & wyll helpe a man nothing at all. Verse.6. *Ier.49.b.7.*

Their deedes are the deedes of wickednesse, and the worke of robberie. &c. Verse.6.7.

By these words that folow, it may well be gathered what he ment by the former figuratiue speech. For, he saith, Their counsels are vvicked coũsels, * harme and destructiõs in their vvays. This is the playne effect of the Cockatrice Egges. *Psal.13.a 7.* *Pro.1.b.11.*

But the way of peace they knowe not, in their goings is no equitie. Verse.8.

They hate peace and quietnesse, & be altogither giuen to Strife, Contention, Variance, Iniury, and violence. Yea, al their deuises and ways are so croked and ouerthwart, that they tend to trouble and businesse, so that hee that followeth them shall neuer be quiet.

And this is the cause that equitie is so farre from vs, and that, &c. Verse.9.

Hitherto the Prophete hath painted out the vices and wickednesse of the hypocrites, that they might the better vnderstande for howe grieuous

cauſes God was diſpleaſed with them, & that the cauſe was in them ſelues, and not in Gods harde dealing. Therefore he nowe ſheweth, how great punishments by Gods iuſt iudgement, doe light vpon them for the ſame. Firſt that as they haue *bled other, ſo they are nowe by their enimies oppreſſed with violence and iniurie, and the righteouſneſſe and helpe of God is farre from them, and doeth not deliuer them. Secondly, that where through their hypocritical faſting without repẽtance, they loked for light, that is, for felicitie and the brightneſſe of Gods helpe and comforte, they haue * darkeneſſe, that is, aduerſitie and certaine tokẽ of his heuy diſpleaſure. Yea they are wrapped in ſo great trouble, calamitie and miſerie, as they are vtterly aſtonied and at their wittes end, and cannot tel what to deuiſe to help themſelues, but are as men blynde and in great darkeneſſe, that grope by the walles to gette out of a maze or intricate place, and can fynde no way. Thyrdely, that, when they ſee themſelues ſo beſet with miſery as they can with no ſhift eaſe thẽſelues: they ſometimes *breake out for ſorow, and roare lyke a Beare, ſometime they lament and mourne as a Doue, and loke for ſuccour and helpe at the goodneſſe of God, and yet it is farre from them. For ſeeing they haue deceyued the expectation of God in looking that they ſhould repent: no maruell though he *fruſtrate their hope againe in looking for equitie and goodneſſe at his hand.

Iudic.1.a 7. *1.Reg.15.g.33* *Coloſ.3.d.25.* *Eccle.11.b.16.* *Verſe.10.* *Verſ.11.* *Gen.27 e.34.* *Iob.8.b.13.*

For

For our offences are manye before thee, and our sinnes testifie, &c. Vers. 12.

The Prophete in way of lamentable complaynt confesseth the manifolde and great offences of the People, which yet they coulde not bee brought in themselues to acknowledge. Namely that they departed from the Lorde, and rebelled against him with trayterous imaginations, and would not obey his worde. That they vsed falshoode and dissimulation in their heartes, when they spake faire with their tongues. That Iudgement and righteousnesse was gone farre from them, because trueth and equitie was cleane ouerthrowne, and coulde take no place among them. Yea right and honesty was so hateful, that he which would, vpon the feare of God, refraine himselfe from euill, and not deale in wickednesse as they did, was in *daunger to be spoyled. Which great enormitie was vnto the Lorde very vnpleasant. Vers. 13. Vers. 14. Vers. 15. Gen. 19. b. 9.

He sawe also that there was no man righteous, and he wondered, &c. Vers. 16.

As the Prophete hath shewed before that God of great and iust cause had plagued his people: so nowe he declareth that of his owne good and mercifull motion, without the helpe or intreatie of any man, he is inclined to deliuer them, and doth prepare, and as it were arme himselfe to be reuenged on their enimies. God, sayth the Prophete, seeing and wondering that among all his people there

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was not one worthie the name of a righteous and iust man, that might helpe and intreate for them, of his owne strength and goodnesse taketh vpon
ers.17. him to deliuer them. And he armeth himselfe with righteousnesse as a Brestplate, with health, as a Helmet, with wrath & displeasure as a coate, wyth zeale and Iealousie towarde his people as a cloake. and so goeth on as a mightie Prince, to be reuenged on his enimies, in so terrible maner, that all
ers.18. the partes of the Earth, euen the verye Ilandes and those that be furthest of shall treuble and wonder at it, yea, and submit themselues vnto the maiestie of his name. When the Prophete sayth, that
ers.19. They shall Feare the name of the Lorde from the rysing of the Sunne, to the going dovvne of the same: Diuerse doe interpret it to be spoken of the comming of the Gentiles, & all the partes of the Earth to the true knowledge of God, when that he should sende his Messias and Sauiour, to subdue, not oneiy
Ioel.2.b.13. worldely aduesaries, but especially * Satan, and all the spirituall enimies of his people, which are the stirrers of all trouble and affliction against his Church. And in deed in the promise of euery great and notable deliuerance, the Prophete vseth to end it with applying of the same, to the deliuerance that should be made by the promised seede, and Sa-
1.Cor.1.d.20. uiour of the worlde. * For in him and by him all particular promises tooke their effect.

ers.20. *But vnto Sion there shall come a redeemer, and vnto them in Iacob, &c.*

As

As this may be well vnderstanded of the particular deliuerance from the miserie and affliction, whereof he hath spoken before: So it is especially ment of the general deliuerance and restoring that should be made by Messias. For Paule Rom. 11. may seeme so to interpret it although in wordes he be somewhat diuerse, following in deed Septuagin. interpreters. The Redeemer of Sion and of those Israelites, that turne from their wickednesse and cleaue vnto the Lorde is Christ Iesus, who redeemeth them from sinne, Errour, Idolatrie, and *all maner of vngodlinesse, wherewith they were before ouerwhelmed. *Rom. 11. d. 2* *Psal. 129. b.* *Titus. 2. c. 14*

I will make this couenant with them (sayeth the Lorde:) My spirite that is, &c. Vers. 21.

This couenant God maketh with all the faythfull, not onely of the house of Iacob, but all other Nations also, and of his whole Church, that is: that the grace of his holy Spirite, and the truth of his worde and Gospell, shall neuer depart from them. Wheresoeuer therefore the Spirite of God is, and the trueth of his Worde, there is his true Church, and contrariwise wheresoeuer the Church is, there is the truth of his worde, and the grace of his Spirite. And where his Worde is reiected, and mans Deuises followed, there is not his true Church, though they Glorie in the name of the Church neuer so much. This is a Notable commendation of the ministerie of Gods Worde and preaching of his gospell, being a portion of Gods *Esay. 54. b. 1* *Ier. 31. f. 33.* *Heb. 10. c. 1* *Psal. 88. d. 29*

couenant with his elect, and an vnfallible token of his true Church.

The.5.Sunday after the Epiphanie, *at Morning prayer.*

Esay.64.

O That thou wouldest cleaue the heauens in sunder and come downe, that the mountaynes might melt away at thy presence. 2 Lyke as at an hote fyre, and (*that the Malicious might Boyle away*) as the water doth vpon the fyre: whereby thy name might by knowen among thine enimies, and that the Gentiles might tremble before thée. 3 When thou wroughtest wonderous straunge workes, we loked not for them: Thou camest downe, and the hilles melted at thy presence.

4 For sinces the beginning of the worlde it hath not béne heard or perceiued, neyther hath any eye séne another God beside thée, which doest so much for them that put their trust in thée. 5 Thou helpest him that doth right with chearefulnesse, and them that thinke vpon thée in thy wayes: but lo, thou hast bene angrie, for we offended, and haue béne euer in sinne, though the worlde haue cleaued to them, yet shall we be saued. 6 We are all as an vncleane thing, and all our righteousnesse are as filthy ragges: we fall eueriechone as the leafe, for our sinnes carie vs away lyke the winde. 7 There is no man that calleth vpon thy name, y standeth vp to take holde by thée: therefore hydest thou thy face from vs, and consumest vs, because of our sinnes.

8 But nowe, O Lorde, thou father of oures, we are thy clay, and thou art our potter, and we all are the worke of thy hands. 9 Be not so sore displeased O Lord, and kéepe not

our

our offences to long in thy remembrance: but consider that we all are thy people. 10 The Cities of thy Sanctuarie lye wast, Sion is a wilderneſſe, and Hieruſalem a deſert. 11 Our holy house which is our beautie where our fathers prayſed thée is brent vp: yea, all our commodities and pleasurs are wasted away. 12 Wilt thou not be intreated O Lorde, for all this wilt thou holde thy peace, & scourge vs so sore? *Pſa.79.a.9.* *Iere.10.d.24.* *Miſh.3.c.12.*

The Expoſition vpon the.64. Chapter of Eſay.

O that thou wouldeſt cleaue the heauens in ſunder aud come downe, &c. Verſ.1.

THIS Chapter is a parcell of that matter that was conteyned in ỹ former. For from the seuenth verse of the. lxiij. Chapter vnto the ende of this, is a Prayer made by Eſaias for ỹ people, to vse in time of their grieuous affliction, in which they are taught with how great *humblenesse and sorow of hart they should confesse their sinnes, for which, that plague was sent. Secondly, at whose handes they should looke for deliuerance: that is, * at Gods hande alone. Thirdly, how they should comfort themselues and * strengthen their fayth, with the Memory of those wōderfull actes, that God had done for them and their fathers before time. In this place they breake out to an earnest wiſhe, Oh, say they, that thou wouldeſt cleaue

Iere.13.c.18. *Iudith.8.c.14.* *Dan.9.a.3.* *Eſay.43.b.11.* *Oſe.13.b.4.* *Mat.11.d.28.* *Pſal.77.a.7.*

cleaue the heauens in sunder, and come downe, when our fathers were oppressed in Aegypt, though they looked for no such goodnesse at thy hande, yet thou
Exod.3.b.8. diddest vouchsafe to come * downe from heauen to deliuer them, and that with so great Maiestie and Terrour through thy wonderfull workes, that thy name was known and dreadfull, not only to thine
Iosu.2.b.9. own people * but also to thine enimies, whom thou
Exod.13.d.18. didest mightely consume. In the * Desert also thou
Psal.77.f.51. wast continually with them to defende them. And when thou purposedst to publish thy law vnto vs, thou camest downe from Heauen with so great Maiestie of thunder and lightning, that as water Boyleth and Consumeth ouer the fyre: so dyd the
Exod.19.d.18. Mountayne * Sinay seeme to melt away being in a
Deut.4.b.11. great smoke with thy presence. O that thou wouldest now doe the lyke in working our deliuerance, that thy name might be knowne, and thy Maiestie feared, euen among the Mightiest of thyne enimies, &c.

The rest of the Chapter folowing is playne and easie to be vnderstanded.

The Sunday called Septuagesima, *at Morning prayer.*

Genesis.1.

Act.14.c.15. IN the beginning God created heauen and earth.
Psal.33.a.6. 2 And the earth was without fourme, and was
Eccle.18.a.1. voyde: and darkenesse (*was*) vppon the face of the
Heb.11.a.3. deepe, and the spirite of God mooued vppon the face

of the waters. 3 And GOD sayde. Let there be lyght: and there was light. 4 And God saw the light that it was good: and God deuided the light from the darkenesse.

5 And God called the light day, and the darkenesse night: and the euening and the morning were the first day.

6 And God saide, Let there be a Firmament betweene the waters, and let it make a Deuision betweene Waters and waters. 7 And God made the Firmament, and set a deuision betweene the waters which (*were*) vnder the Firmament, and the waters that (*were*) aboue the Firmament: and it was so. 8 And God called the Firmament heauen: and the euening and the morning were the second day. *Psal.136.a.6.* *Psal.33.b.8.*

9 And god sayde, Let the waters vnder the heauen be gathered togither into one place, and let the drye lande appeare: and it was so. 10 And god called the drie lande the earth, and the gathering togither of the waters called he the seas: and god sawe that it was good. *Psal.148.a.4.* *Psal.33.a.7.*

11 And god sayde, Let the earth bring forth budde and greene hearbe apt to sæde, and fruitfull trees, yelding fruite after his kinde, which hath sæde in it selfe vpon the earth: and it was so. 12 And the earth brought forth greene herbe apt to sæde after his kinde, and tree yelding fruit, which had sæde in it selfe after his kinde. 13 And god saw that it was good. And the euening and the morning were the third day.

14 And god sayde, Let there be lights in the firmament of heauen, that they may deuide the day and the night, and let them be for signes and seasons, and for dayes and yeares, *Psal.136.b.7.* *Deut.4.b.10.*

15 And let them be for lights in the firmament of the heauen, that they may giue light vpon the earth: and it was so.

16 And god made two great lightes: a greater light to rule the day, and a lesse light to rule the night, and (*he made*) starres also. 17 And god set them in the Firmament of the heauen, to shine vpon the earth.

18 And to rule the day and night, and to make difference betweene.

betwéne the light and the darkenesse: and God saw that it was good. 19 And the euening and morning were the
Iere.31.d. fourth day. 20 And God sayde, Let the waters bring forth moouing creature that hath lyfe, and foule that may flie vpon the earth in the open firmament of heauen.

21 And God created great whales, and euery liuing and moouing creature, which ẏ waters brought forth after their kinde, and euery fethered foule after their kinde: and God saw ẏ it was good, 22 And God blessed them, saying, Be fruitfull, and multiplie, and fill the waters of the sea, and let foule multiplie in the earth. 23 And the euening and morning were the fift day. 24 And God sayde, Let the earth bring forth liuing crature after his kinde: and, cattell, worme, and beastes of ẏ earth after his kinde: and it was so.

25 God made the beast of the earth after his kinde, and cattell after his kinde, and euery thing that crœpeth vpon the earth after his kinde: and God saw that it was good.

Colos.3.b. 26 God sayde, Let vs make man in our Image, after our lykenesse, and let them haue rule of the fishe of the sea, and of the foule of the ayre, and of cattell, and of all the earth, and of euery crœping thing that crœpeth vpon the earth.

1.Cor.11.a.7. Mat.19.a.4. Eccle.17.a.1. 27 So God created man in his owne Image, in the Image of God created he him, male and female created hee them. 28 And God blessed them, and God sayde vnto them, Be fruitfull, and multiply, and replenishe the earth, and subdue it, and haue dominion of the fishe of the sea, and foule of the ayre, and of euery liuing thing that moueth vpon the earth. 29 And God sayde, Beholde, I haue giuen you euery herbe bearing sœde, which is in the vpper face of all the earth, and euery trœ in the which is the fruite of a trœ bearing sœde. (*that*) they may be meate vnto you.

30 To euery beast of the earth also, and to euery birde of the ayre, & to euery such thing that crœpeth vpon the earth, which doth liue, I haue giuen euery grœne herbe for meate:

and

and it was. 31 And God sawe euerye thing that he had made: and beholde, it was exceeding good. And the euening and the morning were the sixt day.

The Exposition vpon the first Chapter of Genesis.

In the beginning GOD created heauen and earth, &c.

THis Booke is called Genesis, bycause in the verye entraunce thereof by the course of sixe dayes worke is declared the Beginning, Creation, and as it were, the first Natiuitie of heauen and earth, and all thinges therein conteyned, by the myghtie worde and wysedome of GOD, made and framed of Nothing. Which the spirite of God moued his faythfull seruant Moyses to do, thereby as well to refell that generall and grosse errour of the Idolatrous Gentiles throughout the whole world, which gaue themselues ouer to the * worship and seruice, eyther of common and base creatures, eyther of false and vaynly deuised Gods: As also to * shew that ỳ God of Israel was the Onely, True, and Almightie God, maker of Heauen and of Earth, and all the partes thereof. Verse. 1. *Ro 1. c.23.25. Esay.45.a.7. Ps.148. c.12. Psal.82.d.17. Ios.2.b.11.*

In that he sayth: In the beginning God made heauen and earth. &c. we haue to learne, First that the world is * not of euerlasting Continuance, as some *2.Pet.3.b.10.*

Heb. 1.c.11. some vaine Philosophers haue taught, but that being made by God, certainly it had a beginning, and euen as certainely shall in due tyme haue an ende. As it is sayde, Psal.102. In the beginning, O Lorde, thou laydest the foundation of the earth, and the heauens be the vvorkes of thy fingers, They shall perish, but thou shalt continue for euer, &c. Secondly, that it was not made of it selfe, by chaunce, or otherwise, as Democritus dreamed, but by the workmanship of some other beside it selfe. Thirdly, ỹ it was made by God, that thereby we might be admonished of his great Wisedome, Power, and goodnesse toward Mankynde, to whose vse principally these things might seeme to be framed Fourthly, that it was made of nothing, and therfore we may not Imagine as som wickedly haue done, that there was a matter wherof the world was made coeternall with God himself before al Beginning.

Psal.102.d. 25.27.

And here it is to be wished that all Christian heartes would enter into a perfect Consideration of this worke of God in Creating of the world, so that when they loked vp into heauen and saw the Sunne, the Moone, the Planets, the Starres, and all the furniture thereof keeping their orders and courses, they woulde thinke earnestly wyth themselues, that they saw the maruelous workmanship of God their heauenly Father, Maker, and Creator of all things. And when they consider the Ayre, the water, the Earth, and all things therein contayned in their kynds and places and offices

offices distincted, that they would Remember the same was made by the same our God and gracious Lorde to the vse of vs mortall men. By this meanes should they discend frō the faith of their Creation, to the fayth and belefe of Gods diuine *Prouidence and tender Loue and care that hee beareth toward mankind, which in all afflictons is the most assured stay and cōfort. This did Dauid to his great consolation, as well in the eight Psalme, as in the. 104. and many other.

Sap. 11. *d.* 33. 1. *Pet.* 5. *b.* 7. *Sap.* 6. *b.* 8. *Psal.* 35. *b* 7. *Esay.* 12 *b.* 4. *Psal.* 8 *a.* 4. *Psal.* 104 *a.* 2

And the spirite of GOD mooued vpon the face of the earth, &c. Vers. 2 3.

The confused Heape of heauen and earth was without shape, vnperfect, and darke, and yet not vtterly deade, but was indued with the strēgth of Gods spirite, and so made liuely to continue vnto the worldes ende.

And GOD sayde, Let there be light: and there was light. Vers. 3.

We may not here conceyue that God hath any corporall Voyce, or such maner of speach as doth proceede by tongue, and lippes, from mortal men. For to Speake, in God, is nothing, but with an assured and effectual will, to determine with himselfe, and to do that he hath determined. We haue here to learne also that all thinges were made by the mightie power of Gods word, that is to say, by the Wisdome, Purpose, and Counsaile of God, which was Christ Iesu, the seconde person in Tri-

nitie

nitie, as ſaint Iohn doth expoũd it in his Goſpel.

Iohn.1.4.1. In the beginning (ſayth he) vvas the VVord, and the VVord vvas vvith God, and God vvas that VVoord. The ſame vvas in the beginning vvith God, and all things vvere made by it. &c.

Verſ.4. *And God ſaw the light that it was good: and God deuided the light. &c.*

This maner of Iudgement God giueth of all things that he made, he ſayth not, God ſaw that they were pleaſant, beautiful, and faire, but that

Eccle.39.e.34 they were * Good. Wherby we may learne that God did not ſo much reſpecte his owne glory in the faireneſſe of his woꝛkes, as he did the benefite and commoditie of Mankynde, to whoſe vſe he made them.

Verſ.6.7.8. 9.10. *Let there be a Firmament betweene the waters, and let it make deuiſion. &c.*

Let there be a Firmament, that is, as the Hebꝛue ſpeaketh. A ſtretching out or a Setting abroade betweene waters and waters. Unto this maner of ſpeaking the Scripture often alludeth, as

Eſay.42.a.5. Eſay. 42. He that made the heauens and ſpreade them

Eſay.40.e.22 abroad, &c. And in the 40. Chapter. He ſpreadeth out the heauens as a couering, he ſtretcheth them out

Pſal.104.a.3. as a Tent to dwell in, &c. And Pſal. 104. He ſtretcheth out the heauens as a Curtaine. Wherefoꝛe it maye well be gathered that this Firmamẽt is nothing but a large Stretched out ſpace betwene waters and waters, betweene waters aboue, & waters beneath

beneath, and such as we see betweene the clowdes which are the vpper Waters, and the Sea and Ryuers which are the neather Waters by Gods ordinaunce gathered into their appoynted places. All that is aboue vs is diuided into two partes, the one called Aether, which is the vpper parte of the Firmament wherein the Starres & Planets are, the other called the Aire, which is agayne deuyded into three partes. The vpper Region next the Firmament, The middle Region where the Clowdes and vpper waters by Gods prouidence are stayed, to the great benefite of the worlde, and The neather part left for the commoditie of Gods Creatures to liue and breath in. The vpper waters are reserued aswell to make the earth * Fruitfull, by sending them downe in due season according to his gratious Prouidence, as also by hys iustice in way of punishment to worke the Plague of Sinfull men, as we euidently see in the Example of the * generall Deluge, and in sending vnseasonable weathering to take from vs the fruites of the earth. * Act. 14. c. 17 * Gen. 7. d. 21 * Sap. 10. a. 4 Eccl. 40. b. 10.

Let the earth bring forth budde & grene hearbe apt to seede, and fruitfull, &c. Vers. 11. 12.

When we see these faire and manifolde Commodities of the earth, the greene Grasse, the bewtifull Flowers and hearbes, the fruites of Trees and Graine to the singular benefite of man and beast: we must not thinke that the same cõmeth by course of Nature only, but by the singuler Prouidence of

God sending the same to the Relieue of his Crea-
Psa.104.b.14 tures. For the sweet cõfort of this place, read Psal. 104. He causeth grasse to growe for cattell, and Herbes for the vse of Menne, that he maye bryng forth Foode out of the Earth, both VVine that maketh gladde the heart of man, and Oyle to make him haue a cheerefull countenance, and also Bread to strengthen mens heartes. God hath made not onely fruites of one kinde: but of Innumerable sortes, that we might thereby vnderstande the bountifull goodnesse and ryches of his mercies towardes vs.

Vers.14.&c. *Let there be lightes in the Firmament of heauen, that they may deuide, &c.*

Et sint in signa, &c. The vse and benefite of the Moone, Sunne, and Planets, is not onely to giue light vnto the worlde, but to make distinctions of Times and seasons, as Sommer, VVinter, Autumne, and the Spring, also Yeares, Moneths, VVekes, dayes, and houres, which distinction much seruethe to the vse and commoditie of mans lyfe.

Vers.15. *And God made the beaste of the earth, and euery thing that creepeth, &c.*

Hereby we haue to learne that the Prouidence of God stretcheth not onely to Man, Beast, Fishe, Foule & such lyke, but to the very smallest things, and of least estimation, as Wormes, Flees, Fleas, and other Vermine whatsoeuer: be they in mans sight neuer so contemptible. For God vseth the same at his pleasure, eyther to the benefite, or to

the

the punishment of Mankinde, as it may very well
* appeare by sundrie of the Plagues of Aegypt, 1. *Exod.* 8. 9. 3.
wherein he vsed these things for his instruments. 16. 18. 19.

And God sayde, let vs make man in our Vers. 26.
Image, after our likenesse, &c.

After God had Created and made perfite all the Furniture of Heauen and earth, and by his wisedome marueylously distincted eche thing in hys kinde, place and office, he lastely commeth to the Making of mankinde, as that thing vnto whose vse principally all other his creatures might seeme to be framed. That he in the vse of them might vnderstande the great goodnesse of his Lorde and Maker towarde him, and for the same yeelde vnto him true worship and glorie. Concerning Man, he noteth here briefely 3. thinges, his Creation, his Dignitie, his Blessing and encrease.

Of his Creation it will be spoken in the next chapiter more particulerly. Of his Dignitie aboue all other Creatures, this is one euident testimonie, that he sayth not, let Man be made, as he sayde before of other thinges. Let there be a lyght. Let there be a Firmament. &c. But to declare vnto vs, that it was a Worke of greater worthinesse, He as it were, calleth in cõsultation his VVisdom, that is, the Seconde person in Trinitie, and his Vertue or VVorking Power, that is, his Holy spirit, and sayth, Let vs make man. So that in the making of Man, is more perfite token giuen of the Three Persons in Trinitie, then in the creating

of any other part of the worlde. And further to de-
Gen.5.a.1. clare the Dignitie of man, He was made accor-
Colos.3.b.10. ding to the * Image of God: whereby we maye
Gen.9.a.6. not thinke, as some wicked heritikes haue done,
1.Cor. 11.b.7 that God hath a like proporcion of bodye, as we see
Eccl.17.a.6. man to haue. For that is not the Image or likenes that is here spoken of, but as God was Wise, Iust, Mercifull, Good, Innocent, Holy, Immortall, so was Man made by God, wise, iuste, mercifull, good, innocent, holy, immortall: and to expresse a more perfite lykenesse he was made of power, and appoynted Lorde and Ruler ouer all the other Creatures of the worlde. This Image, by the fall of Adam was almost cleane blotted out, and
1.Cor.15.f.45. restored againe by the* seconde Adam Christ Iesu to that perfectnesse that this frayle and mortall lyfe might beare, carying continually about with vs in
Ro.7.d.23.24. our bosomes the * stinges of our corruption, pricking vs forward still to vngodlinesse. The blessing of encrease and multiplying that God giueth vnto Man, declareth that he was made Male, and Female, to the ende that by lawefull procreation they might fulfill the earth, and raise vp a large and great Church or congregation of holy Creatures, to giue honour and glorie to their Lorde and maker. Wherefore it cannot be thought that Mariage and the lawfull ioyning of Man and Woman is an euill or an vncleane thing, but the lawfull and good ordinance of God himselfe. And therfore
Heb.13.a.4. well sayth Saint Paule. Honorable in all persons is VVedlock and the bedde vndefiled, but VVhoore-

maysters

maysters and Adulterers God vvill iudge.

God sawe euery thing that he had made and beholde they were excceding.&c. Vers. 31.

This Iudgement of God, that here he gyueth vpon his woꝛkes, pꝛonouncing them to be all verie Good, ought to be vnto vs a Rule that we pꝛesume not to speake oꝛ thinke otherwise of them, and shewe our selues therein vnthankefull to our God & maker. If there be eyther fruites oꝛ herbs, oꝛ beastes that we accompt and call Euill oꝛ hurtfull, it riseth eyther of our Unperfitnesse that vnderstande not the right vse of them, oꝛ else of the Curse of God foꝛ the Sinne and fall of Adam, by which, as Man himselfe, so diuers other Creatures are fallen from that perfection in which they were fꝛst made by GOD, So that the Sinne of Man and not Gods Creation is cause thereof.

The Sunday called Septuagesima *at Euening prayer.*

Genesis. 2.

THus the heauens and earth were finished and all the hoast of them. 2 And in the seuenth day God ended his woꝛke which he had made. And the seuenth day he rested from all his woꝛke which he had made. 3 And God blessed the seuenth day, and sanctified it because that in it he had rested from al his woꝛke which God oꝛdeyned to make. 4 These are the generations of the heauens, and of the earth when they were created, in the daye *Exod. 20. b. 11. Deut. 5. b. 14. Heb. 4. b. 4.*

when the Lorde God made the earth and the heauens.

5 And euery plant of the fielde before it was in the earth, and euery herbe of the fielde before it grewe: For the Lorde God had not (*yet*) caused it to raine vpon the earth, neyther (*was there*) a man to till the grounde.

6 But there went vp a mist from the earth, and watered
1.Cor.5.f.45. the whole face of the ground. 7 The Lorde God also dyd shape man of the dust of the ground, and breathed into hys nosethrilles the breath of lyfe, and man was a liuing soule.

8 And the Lorde God planted a Garden Eastwarde in Eden, and there he put the man whome he had shapen.

9 Moreouer, out of the ground made the Lorde God to growe euery tree that was fayre to sight, and pleasant to eat: The tree of lyfe in the middest of the Garden, and the tree of knowledge of good and euill. 10 And out of Eden there went forth a ryuer to water the Garden, and from thence it was deuided, and became into foure heades.

11 The name of the first is Pison, the same is it that com-
Eccle.24.d. passeth the whole lande of Hauilah, where there is golde.

12 And the golde of the lande is verie good. There is also Bdellium, and the Onix stone. 13 The name of the second riuer is Gihon: the same is it that compasseth the whole land of Ethiopia. 14 The name of the third Ryuer is Hidekel, and it goeth towarde the east side of Assiria: and the fourth ryuer is Euphrates. 15 And the Lorde God toke the man, and put him into the Garden of Eden, that he might worke it, and keepe it. 16 And the Lorde God commaunded the man, saying, Eating thou shalt eate of euery tree of the garden. 17 But as touching the tree of knowledge of good and euill thou shalt not eate of it: For in what daye so euer thou eatest thereof, thou shalt dye the death.

18 And the Lorde God sayde, It is not good that the man should be alone, I will make him an helpe lyke vnto him.

19 And so out of the grounde the Lorde God had shapen

euery

euery beaſt of the fielde, and euery foule of the ayre, and brought them vnto man, that he might ſee howe he woulde call them: For likwiſe as man named euery lyuing thing, ſo was the name thereof. 20 And the man gaue names to all cattell, and foule of the ayre, and to euery beaſt of the fielde: but for man founde he not a helpe lyke vnto him.

21 The Lorde God cauſed a deepe ſleepe to fall vpon Adam, and he ſlept, and he toke one of his ribbes and cloſed vp the place with fleſhe in ſteade thereof.

22 And the ribbe which the Lorde god hath taken from man, made he a woman, and brought her vnto the man. *1.Cor.11.b.9.*

23 And man ſayde, This is nowe bone of my bones, and fleſhe of my fleſh, ſhe ſhall be called woman, bicauſe ſhe was taken out of man. 24 For this cauſe ſhall man leaue his father and his mother, and ſhall be ioyned with his Wyfe: and they ſhall become one fleſhe. 25 And they were both neked the man and his wyfe, and were not aſhamed. *Mat.19.a.5. Marc.10.a.7. 1.Cor.11.a.8. Epheſ.5.c.*

The Expoſition vpon the .ii. Chapter of Geneſis.

Thus the heauens and earth was finiſhed and all the hoaſt of them. &c. Verſ.1.

SEeing, that vvhen Man vvas made, the whole World had his perfection and ending, it maye appeare that all thinges by Gods goodneſſe were made for man and to his vſe: which conſideration ought to moue Men to bee thankefull vnto God for ſo great and vneſtimable Beneſites, and to * doe all thinges to his Honour *Mat.5.b.16. 1.Cor.10.g.31.*

and glorie, according to the ende of their Creation. For as the worlde was made for Man: So Man was created to set forth the prayse and glorie of God. By this worde Hoste he meaneth the Furniture of heauen and earth, and the Multitude of all Gods creatures belonging to them both. And therefore when God is often in Scripture called* The Lorde of Hostes, it is ment he is the Lorde and maker of all Creatures, and hath them all at his commaundement eyther to defende his people, or to worke punishment vpon his Enemies.

1. Reg. 1. a. 3.
Esay. 1. f. 24.

Vers. 2. *And the seauenth daye he rested from all the workes that he made. &c.*

Verie well saith Augustine, God rested the seauenth day from the worke of Creation, but he neuer Ceaseth from the rule of his gouernance. For the same God that in the beginning made Heauen and Earth, and all Creatures conteyned in them, doth now also continually Preserue, Maintayne, and gouerne the same. Therefore we are no lesse nowe dayely bound to thanke God for the Preseruation of his Creatures to our vse, then we were at the beginning for Making of them. We maye not thinke that Creatures once made doe preserue and Prosper themselues by a course of Nature onely, but that it is the finger of God, and his gratious Prouidence, that worketh cõtinually in them. By him, sayth Saint Paule, vve haue our Being, vve Liue, and vve Moue. And to ỹ Hebr. Sustayning all things by the vvorde of his power.

Act. 17. f. 28.
Heb. 1. a. 3.

And

And God bleſsed the ſeauenth day and ſanctified it: bycauſe. &c. Vers. 3.

There are 4. cauſes why God Sanctified the ſeuenth day. 1 The firſt becauſe he ceaſed from the making of any mo new Creatures. 2 The ſecond, for the worthynelle of Mankinde, whoſe creation and making was the Ende of the whole worlde. 3 The thirde, that it might be an inſtitution and ordinance of a worſhip due vnto God on ẏ behalfe of man, whereby he ſhoulde ſet forth his prayſe and Glorie, and acknowledge his vneſtimable goodneſſe towarde him. 4 The fourth, that it might be a Figure of Immortality, and of our eternall Reſt with God in heauen after the ende of the worlde.

For the Lord God, had not yet cauſed it to raine vpon the earth. &c. Vers. 5.

At the beginning, thinges that grewe on the Earth were brought forth by God without raine, and without labour of mans hand, but afterward God giueth in commaundement, that Man ſhould Manure the Earth, and God did ſend Rayne to ſeaſon and moyſt it. Wherefore Men muſt Labboure and Trauayle, Plant and Sowe, and not looke to eate the fruites of the Earth* in Idleneſſe. And yet muſt he not ſo truſt in his worke and labour as though it coulde be of any force, or worke benefite vnto him without the goodneſſe of God in Seaſoning the Earth, and proſpering his labors and trauailes. The prouidence of God will haue

2. *Theſ.* 3. c. 10. 1. *Tim.* 5. c. 17.

both

both to go together, Mans paynefull Labour, and Gods graciou s working.

Vers. 7. *The Lord also did shape man of the dust of the Grounde, &c.*

Here Moyses returneth agayne to the worke of the sixt day, and expoundeth nowe that he left vnspoken before, that is, that God made the body of Man of the dust of the Earth. He had before sayde that God did make Man according to his owne Image, which was the greatest Dignitie that coulde be giuen vnto Man, but nowe least, by that pretence, he should be puffed vp with Pryde, he setteth before his Eyes his Base and simple beginning, that he came of the * Dust of the Earth. And therefore hath no cause to glorie in his owne worthinesse. And if he be any thing more then any other common Creatures, that the Prayse thereof is to be giuen to God alone.

Job. 10. *b.* 9. *Psal.* 102. *c.* 14. *Gen.* 18. *d.* 27. *Sapi.* 10. *a.* 2. *Tob.* 8. *b.* 8.

Therefore to beate downe the Pride of Mans corrupt Nature, very well sayth Iesus Sirach, VVhy art thou so proude, O thou Dust and Ashes?

Eccle. 10. *a.* 9.

Vers. 8. 9. *And the Lorde God planted a Garden Estwarde in Eden. &c.*

In this that God did set Man in a Paradise or Garden of Pleasure, it maketh muche to the aduauncement of Mans dignitie, and the settinge forth of the great Fauour of god towarde him, who woulde not haue his Principall Creature, whome he had made as Lorde of all other, to inhabite

habite in a cõmon place of the Earth, but in a plat framed of purpose, & replenished with all maner of plesure & delight accoꝛding as is here discribed by Moyses. Where oꝛ in what part of the woꝛld this Paradise was, oꝛ whether it doe at this daye remaine oꝛ no, we may not be curious to search oꝛ determine. It may well be thonght, that that place of delight and pleasure, that was pꝛepared foꝛ Man in his Innocencie, when he sinned and fell from the obedience of God his maker, was defaced, partly by the* Curse, that foꝛ the saine fell vpon the Earth, partly by the generall Deluge ouerflowing the whole lande, and all the partes thereof. And if we shoulde assigne it to any place, it is most likely to haue beene about the coastes of Mesapotamia, and Armenia. &c. where the Ryuers Euphrates and Tigris are. The Tree of Lyfe planted in Paradise, may be thought to be that, by the fruite whereof, if man had not Sinned, he should haue continued Immoꝛtall. The Tree of knowledge of Good and Euill, was that tree which God to trie the Obedience of Adam did Foꝛbid him to taste of, and toke the name of that miserable euent that after fell vnto him by his Disobedience. Foꝛ thereby he vnderstood euill, and was ashamed of himselfe.

Gen. 3. c. 17.

And out of Eden there went foorth a ryuer of water. &c. Vers. 10. &c.

Foꝛsomuch as the Ryuers that beare those names at this day, and flowe into the partes here mencioned

mencioned haue their Heades and Beginninges farre asunder: it is mooued as a doubt howe they are reported here to haue one heade and Spring. For aunswere here vnto we must vnderstand that in the time of the generall Deluge, when all the fountaines of the Earth brake out, by the prouidence of God, to drowne the world de for sinne: it is not vnlikely that this Spring also and the Ryuers that grewe thereof by the continuance of the Deluge did alter, and varied their course, and toke also other beginnings then before they had. Some other thinke, that at the same Deluge the sea swelling to drowne the Earth, did ouerwhelme that place where Paradice was, & from whence these Ryuers had their beginning, and that it so remayneth at this day, either where the redde Sea is, or in some partes of the Sea there bordering.

Vers. 16. 17. *And the Lorde God commaunded Man saying, Eating thou shalt Eate. &c.*

It is not to be thought that God had Inspired the diuine knowledge of Good and Euill into the fruites of this tree: but it is to be vnderstanded, that it was a type or figure of perfite knowledge of good and euill, which becommeth the wisdome of God alone, being hable to declare the perfect causes of all thinges, both generally and particularly, where vnto God woulde not haue Man arrogantly to aspire, as a thing farre aboue his Condition, and therefore commaunded him vnder a great paine not to tast of this fruite. Augustine

and

and others iudge that the name was giuen to this tree by the euent that followed. For Man by the tasting of that fruite, to his owne great harme, by experience Learned the Difference betweene the goodnesse of obedience, innocencie, felicitie, immortalitie, and the * euill of disobedience, sinfulnesse, miserie, and dearth. *Leuit. 22. b. 9* *Heb. 2. a. 2.*

And the Lord saide, it is not good for man to be alone, I will make him an helpe. &c. Vers. 18.

Seeing that God had made Man as he did other Creatures, to this ende, that he should multiply and encrease vpon the face of the earth: it was not fitte and conuenient for him to be alone: therfore god of his great goodnesse respecting this his purpose in creating of Mankinde, sayth he will make an Helper to Adam, like himselfe. The woman lawefullye Joyned to Man bringeth three Helpes, which he cannot haue without hir.

1 The first is the Helping to Procreation and multiplying of mankinde.

2 The seconde is, that she is a lawefull Remedie against whordome & all filthy & vncleane lusts. To auoyd fornication (sayth Paule) let eche man haue his vvyfe. And againe. It is better to Marry than to burne. *1. Cor. 7. a. 2.*

3 The thirde Helpe is Comfort in sickenesse, in affliction, and in all houshold cares and troubls, as in education of children, and keeping the family in order. In this place haue we the Institution and notable commendation of matrimony by God himselfe, euen before the fall of Adam. Which ma-

keth

keth greatly agaynst all such, that, vnder a colour of hipocrisie in the Spirite of Antichrist, deprave ỹ Institution of God, and make Mariage a Wallowing in the Flesh, or a Permission onely for the auoyding of a greater euill. &c.

Vers. 24. *For this cause shall man leaue his Father and his mother, and shall be ioyned, &c.*

After the Institution of matrimonie, Moyses addeth the Indissoluble bonde and knot whereby the husbande and wyfe are fastened togither by the Ordinance of God, and sheweth, that it is * straigliter, than any other coniunction in the societie of mankinde. Insomuch that it is a lesse offence to forsake Father and Mother, and to leaue them succourlesse (which notwithstanding ought by Gods commaundement to be honoured) then it is to doe the lyke towarde his lawfull maried Wyfe. Wherefore let them looke well, what they doe, that are readye for Light and Small causes to Seperate man and wyfe. Seeing that Christ himselfe sayth, that VVhosoeuer is seperated from hys VVyfe sauing for fornication, and marieth another, committeth adulterie.

Mat. 16. a. 5.
Marc. 10. a. 7.
Ephe. 5. g. 31
Mat. 19. a. 9.

The Sunday called Sexagesima, *at Morning prayer.*

Genesis. 3.

And

AND the Serpent subtiller then euery other Beast of ℣
the fielde which the Lorde God had made, and he *Wis.2.d.4.*
sayde vnto the woman: yea, hath God sayde, ye shall
not eate of euery tree of the Garden? 2 And the
woman sayde vnto the Serpent, We eate of the fruite of
the trees of the garden. 3 But as for the fruite of the tree
which is in the midst of the garden, God hath sayde, Ye shall
not eate of it, neyther shall ye touch it, least paraduenture
ye die. 4 And the Serpent sayde vnto the woman, Ye *2.Cor.11.c.3*
shall not die the death. 5 For God doth knowe, that the
same daye that ye eate thereof, your eyes shall be opened,
and ye shall be as Gods, knowing good and euill.

6 And so the woman seing that the same tree was good
to eate of, and pleasant to the eyes, and a tree to be desired to
make one wise, toke of the fruite thereof, and did eate, and ℣
gaue also vnto her husbande being with hir, and he did eate.

7 Then the eyes of them both were opened, and they
knewe that they were naked, and they sowed Figge leaues
together, and made themselues aprons.

8 And they hearde the voyce of the Lorde God, walking
in the Garden in the cole of the day: and Adam and his wife
hid themselues from the presence of the Lorde God amongst
the trees of the garden. 9 And the Lord God called Adam,
and sayde vnto him, Where art thou? 10 Which sayde, I
hearde thy voyce in the garden, and was afrayde, because I
was naked, and hid my selfe. 11 And he sayde, Who tolde
thee that thou was naked? Hast thou not eaten of the same
tree, concerning the which I commaunded thee that thou
shouldest not eate of it. 12 And Adam sayde, The woman
whome thou gauest (*to be*) with me, she gaue me of the tree,
and I did eate. 13 And the Lorde God sayde vnto the wo-
man, Why hast thou done this. And the woman sayde, The
Serpent beguiled me, and I did eate.

14 And the Lorde God sayde vnto the Serpent, Because ℣
thou hast done this, thou art cursed aboue all cattell, and a-
boue

boue euery beaſt of the fielde: vpon thy belly ſhalt thou go, and duſt ſhalt thou eate all the dayes of thy lyfe.

15 I will alſo put enmitie betweene thee and the woman, betweene thy ſeede and her ſeede: and it ſhall treade downe thy head, and thou ſhalt treade vpon his heele.

16 Vnto the woman he ſaide, In multiplying, I will multiply thy ſorowe and thy conceptions. In ſorowe thou ſhalt bring forth children: thy deſire (*ſhalbe*) to thy husband, and he ſhall haue the rule of thee. 17 Vnto Adam he ſayd, Becauſe thou haſt hearkened vnto the voyce of thy wyfe, and haſt eaten of the tree concerning the which I commaunded thee, ſaying, Thou ſhalt not eate of it: curſed is the grounde for thy ſake, in ſorowe ſhalt thou eate of it all the dayes of thy lyfe. 18 Thorne alſo and thiſtle ſhall it bring forth to thee, and thou ſhalt eat the herbe of the fielde.

19 In the ſweate of thy face ſhalt thou eate breade, till thou be turned againe into the grounde, for out of it waſt thou taken: For duſt thou art, and into duſt ſhalt thou be turned againe. 20 And Adam called his wifes name Heua: becauſe ſhe was the mother of all lyuing.

21 Vnto Adam alſo and to his wyfe did the Lorde God make garments of ſkinnes, and he put them on.

22 And the Lorde God ſayde, Beholde, this man is become as one of vs, in knowing good and euill: And nowe leaſt paraduenture he put forth his hande, and take alſo of the tree of lyfe and eate, and liue for euer:

23 Therefore the Lorde God ſent him forth from the garden of Eden, to dreſſe the grounde whence he was taken.

24 And ſo he droue out man, and at the Eaſt ſide of the Garden of Eden he ſet Cherubins, and a fierie two edged ſworde, to keepe the way of the tree of lyfe.

The exposition vppon the.3. Chapter of Genesis.

And the Serpent was subtiler then euery beast of the field which the, &c. Vers. 1.

IN this Chapter are three things conteyned. First, the temptation, seducinge and transgression of mankinde wrought by the Serpent. Secondly, the Condemnation and punishment of Man, Woman, and the Serpent. Thirdly, the casting of Man out of Paradise. As touching the first, SATAN, enemie to Mankinde, and enuying the happie estate, that he was in by the sufferance of God, abused the Serpent as his fittest Instrument to deceiue man, and Seduce him frō the obedience of God. For we may not thinke, that the Serpent did this of his owne motion, nor phantastically dreame, that beastes of the fielde Could then vse a distinct Speech, to declare their mindes, as here the Serpent doth: But God for Causes, to his secrete wisedome onely knowne, suffred the Deuill to abuse the tongue of the Serpent, as he afterward did suffer him to be a *lying spirite, in the mouth of the false Prophetes to deceiue Achab: And as the good Angell of God, miraculously* opened the mouth of Balahams Asse to Speake vnto hys Maister. And if it shall seeme

*3. Reg. 22. 6, 21.

*Num. 22. 6, 28.

straunge to any man, that Eua was not afraide to talke with the Serpent, he must vnderstand that before Adam fell from God by Disobedience, the beastes of the fielde were not so terrible to Man, as since that time they haue ben. Yea, it maye well be gathered, that the serpent was more familiar with man, then any other beast, and that the Deuill Craftily tooke that occasion to worke by him, and the woman sooner seduced and ouercome, as well by that, as by hearing of him to speake, Contrarie to the maner of other beastes. This I gather by that punishment of the Serpent that God after pronounceth: I will set enemitie betweene thee and the woman, &c. For thereby it maye appeare, that, before, there was a certayne inclination of kindnes and familiaritie, betweene them, more, then in other.

In this temptation of Adam in Paradise, we haue to learne, that no Place is free to man from temptation, yea that the Deuill, then worketh most perilously, and most preuayleth, when we are in the state of Prosperitie and felicitie, and therefore at that time we ought by al meanes most diligently, to beware of him. For by Prosperitie we soonest forget our selues, and are most easely intrapped.

Vers. 4. *And the Serpent saide vnto the woman, ye shall not die the death, &c.*

Here let vs diligently note, How Satan not only at this time, but in all ages dealeth toward God, and his holy worde. When the will of God is de-

liuered

ſtuered vnto his people, by his true and ſincere worde,*then immediatly doth the Deuill by his Inſtrumentes ſeeke to Corrupt, and falſifie the ſame,eyther by manifeſt impugning it,as vntrue, or by writhed interpretations drawing it to another ſence,then it was ſpoken in, and all to ſeduce the people of God,frō his True worſhip and obedience. From this roote cōmeth thoſe things,that of late hath ben taught in the Church, when God had ſayde*Thou ſhalt make vnto thy ſelfe no grauen Image: thou ſhalt not bowe downe vnto them, &c. The Serpent with his lying tongue impugneth it,ſaying: Thou mayeſt with great holyneſſe, fill the Churches and places of prayer with Images, and go in Pilgrimage to them, and worſhip them by kneeling, by offering, by ſenſing and all other meanes of honour. When Chriſt ſayde in the*inſtitution of the Sacrament, Drinke you all of this: Nay ſayth the Serpent, The laye men maye not drinke of this,but Prieſts onely. When the worde of God teacheth vs that Chriſt with *one oblation made perfite all that be Sanctified: The inſtruments of Satan crie, naye,we muſt haue a daylye Sacrifice Propitiatorie in the Maſſe, as well for the quicke as for the dead. This is the perpetual maner of the Deuils worcking againſt Gods holye worde. Therefore, Chriſtian men muſt beware, that in the true worſhip of god,they be not drawn away from the obedience of his true, and ſincere worde,by any interpretations, ſeeme they neuer ſo gaye in the iudgement of man.

Act.20.f.29.
Math.13.d.28
Gal.3.a.1.
Gal.1.b.6.
Deut.5.a.8.
Exod.20.a.4.
Leuit.26.a.1.
Mat.26.c.27.
Marc.14.c.23
1.Cor.11.f.25.
Luke.22.b.17.
Heb.10.c.14.

Vers.7.8. *Then the eyes of them both were opened and they knew that they, &c.*

The eyes of men are three wayes opened to see. First, by the doctrine of Gods holye worde. For so Christ saide vnto Paule, that he would send
Act.26.d.18. him to the Gentiles to open their eyes that they might turne from darkenesse to light. Secondly, our eyes are opened by Affliction and Trouble to descend and looke into our owne bosomes, and see and Con-
Esay.28.c.19. fesse what we are. For trouble and vexation (sayth the Scripture) gyueth vnderstanding, as it appea-
Luke.15.d.18. reth in the example of the *prodigall sonne. Thirdlye, our eyes be opened, by the gnawing of our owne Consciences after sinne Committed, where as the Deuill before the offence done, doth blinde our vnderstanding. And so were the eies of Adam and Eue nowe opened, that they sawe their owne nakednesse, and felt the Corruption of their nature, which they sought to remedie, not by seeking vnto God, but by their owne Deuises in couering their nakednesse with Figge leaues. Thys propertie, our Corrupt nature draweth Continually from our first parentes, that though wee see our owne wickednesse, in the iudgement of our Con-
1.Reg.15.d.20 science, yet we will not *easely confesse it, and flye
Luc.5.d.8. vnto God for remedie, *but flie rather from God, and seeke to hide it, and heale it by all the meanes and shiftes that we can of our selues deuise.

And

And Adam and his wife hid themselues from the presence of the Lord, &c. Vers. 8.

Note what Sinne worketh in man, after it is Committed. First, his Conscience with grieuous remorse accuseth, and condemneth him in his owne iudgement. Then it extinguisheth the trust and confidence in the goodnes of God, and maketh him with a desperate and astonied minde to flie from God, from whome, notwithstandinge, he Can in no wise hyde himselfe. And lastly, when he can not escape, he seeketh by stubborne hipocrisie to excuse himselfe by other, yea rather to lay the fault vppon God himselfe, then with humble submission to acknowledge his faulte. *Psal. 138. b. 7. Jonas. 1. 4. 3.*

And the Lord God called Adam, and saide vnto him, where, &c. Vers. 9.

This is an example of the great goodnes of God, that when we wickedly haue offended him and seeke to hide our selues from him, with daunger to fall into further mischiefe, he mercifully calleth vpon vs by sundrie meanes to come vnto him by repentance.

And the Lord God sayde vnto the Serpent, because thou hast done this. &c. Vers. 14. 15.

After the fault of disobedience was by Adam, and hys wife verie hardly confessed, God proceedeth to condemnation and punnishment. And first beginneth with the Serpent, as the principall In-

ment of this mischiefe, in whose punishment are fower partes noted, That, he, was cursed aboue all other beastes of the earth, That he shoulde go vpon his belly creeping: That he should eate dust all the dayes of his life: & That there should bee enemitie betweene the woman, and him, and betweene the seede of the woman, and his seede. This kinde of Punishment, as it is litterally vnderstanded of the Seede of the woman, and of the naturall Serpent, so mistically, and in waye of prophesie, is it to bee vnderstanded of the great Serpent Satan, and the true and blessed seede of woman Christ IESV,* who in deed crushed the head of SATAN and brake all the power of his kingdome. And yet is it permitted to the same Serpent, that he shal treade vpon the heele of the seede of woman, that is, that He in the world should persecute and trouble the professors of the name of Christ, and so much as he coulde worke them sorow, but yet not so, that he can prevaile against them, for that they haue obteyned victorie ouer him in Christ Iesu.

Ose.13.d.14.
1.Iohn.3.b.8.
1.Cor.15.g.55.

Vers.16. *But vnto the woman he sayde, In multiplying, I will multiplie thy, &c.*

The Woman was the second Instrument and worker of disobedience, therefore, God proceedeth next to Her iudgement, saying, In sorowe shalt thou bring forth thy children, &c. God of his mercie doth so punish woman in bodily paine, that both hir soule may be saued, and the Propagation and increasing of mankinde not hindered thereby. God did

1.Tim.2.d.15.

did iustly Debase hir to the Subiection of hir husbande, by him to be guyded and ruled, because she had so lightly giuen place to the lying * alurement of the Serpent, thereby to Satisfie hir owne lust and affection. 2. Cor. 11. a 3.

Vnto Adam he sayde, because thou hast hearkened to the voyce of thy wyfe, &c. Vers. 17.

The Serpent offended by the Instinction and acte of Satan, the woman, by the Seducing of the Serpent, Adam, not by the deceyte of the Serpent, but willingly to please his wyfe, Displeased God. For Adam (as saint Paule sayth) vvas not seduced, but the VVoman was seduced by the Serpent. But neyther was the Serpent excused because he was wrought thereto by Satan, nor the woman because she was beguyled of the Serpent, nor Adam because he was not Seduced, but studied to satisfie ỹ disordered affection of his Wyfe: But they all by Gods iudgement susteyned their iust rewarde and punishment. Wherefore, we must beware howe we condiscend to breake the lawe of God * vppon any excusable Pretence, whatsoeuer it be. God will be obeyed, he will not be Satisfied with our fayre Excuses and Pretences. 1. Reg. 15. b. 9.

Cursed is the grounde for thy sake, in sorrow shalt thou eate of it all the dayes, &c. Vers. 17. 18.

God cursed not Man as he did the Serpent, but for mans Sinne and disobedience curseth the Earth, to the ende that that Creature which at the

beginning to mans behooke was blessed with fertilitie, and encrease, myght nowe by the hardenes and barrennes thereof driue sinful man to labour for his foode, and in the sweate of his browes to eate his breade. Wherefore, whensoeuer dearth or scarcitie Commeth, by reason that the earth in due time doth not yeelde the frutes thereof, we must vnderstande and learne, the Cause thereof is in our owne* sinfulnes, for that Gods iust iudgement for our offences will not suffer the labours of our hands to prosper with vs.

Psa.106.d.34
Gen.13.b.10

Vers.19. *For dust thou art, and into dust thou shalt be turned againe, &c.*

Thys is a notable Sentence to beate downe the pride of man, that we hereby considering what we are of our selues, by our first parents, may be made humble, and lowly in our owne sight, and not be puffed vp with pride toward any man, but rather contemne the insolencie of the worlde, and take in good part all miserie and calamitie, that in this flesh shal fal vnto vs, looking continually to that felicitie that is* purchased for vs by Christ Iesu our second Adam. It cannot be, that we shall feele the sweetenes of the felicitie of our redemption by Christ Iesu, excepte we feele in deede wyth humble heartes what we are by the disobedience of our first father, that is nothing but Dust & ashes.

1.Cor.15.c.22
Rom.5.d.12.
Rom.5.b.11.
15.17.18.19.

Vers.22. *And the Lorde sayde, beholde this man is become as one of vs in knowing good, &c.*

By

By this euent we may learne, with howe euill succesſe man doth yeeld to the diſobedience of God, at the perſwaſion of Sathan, and his wicked inſtrumentes. They were promiſed to be Gods: but, after they had eaten, they were ſo farre from the glorie of God, that they were debaſed vnder the Condition of man, and made almoſte equall wyth Beaſtes. They were promiſed the knowledge of good and euill, wherby they ſhould aſcend to perfect wiſdome, but they became more mad and fooliſhe, than other common Creatures, they vnderſtode what was good, but by the miſerable loſſe of that goodnes which before they had, they knew by experience in ſin what was euill, but that knowledge and experience they bought with the Loſſe of eternall felicitie and loue of God.

Therefore the Lorde God ſent him forth of the Garden of Eden, &c. Verſ. 23.

It was the iuſt iudgemente of God, to Caſt Adam out of Paradiſe, becauſe he neglectinge the conſideration of ſo great dignitie & felicity, wherin he was placed, did tranſgreſſe the Lawe of Paradiſe forgetting whence he was taken, and into what place he was tranſferred.

At the Eaſt ſide of the Garden he did ſet Cherubins, and a fierie two edged, &c. Verſ. 24.

God might by ſome priuie meanes haue kept Adam out of Paradiſe, and from the tree of Life, but his pleaſure was by this outwarde and ſenſible

ſible way, to Cutte of from Adam all hope of atteyning the ſame hereafter: that therby, he might the ſooner ſubmit himſelfe to the will and pleaſure of God. Mans ſtubburnelle hopeth and attempteth many thinges impoſſible, which he would not doe, if he did ſee before his eyes vnuincible reſiſtance, as in this place the Aungell and the fierie ſwoorde Was.

Sexageſima Sunday
at Euening prayer.

Geneſis. 6.

AND it came to paſſe, that when men began to be multiplied in the vpper face of the earth, there were daughters borne vnto them. 2 And the ſonnes of God alſo ſawe the daughters of men that they were fayre, and they toke them wyues, ſuch as they liked, from among them all. 3 And the Lorde ſayde, My ſpirite ſhall not alwayes ſtriue with man, becauſe he is fleſhe: yet hys dayes ſhall be an hundred and twentie yeares.

4 But there were Gyantes in thoſe dayes in the earth: yea and after that the ſonnes of God came vnto the daughters of men, and had begotten children of them, the ſame became mightie men of the worlde, and men of renowne.

5 But God ſawe that the malice of man was great in the earth, and all the imagination of the thoughtes of his heart (*Was*) onely euill euery day. 6 And it repented the Lorde that he had made man vpon the earth, and he was touched with ſorowe in his hearte. 7 And the Lorde ſayde, I will from the vpper face of the earth, deſtroy man whome I haue created: from man vnto cattel, vnto worme, and vnto foules of the ayre: For it repenteth me that I haue made them.

8 But

8 But Noah founde grace in the eyes of the Lorde.

9 These are the generation, of Noah. Noah (*was*) a iuste man, and perfect in his generation, and walked with God.

10 Noah begat three sonnes, Sem, Ham and Japheth.

11 The earth also was corrupt before GOD, and the same earth was filled with crueltie. 12 And God loked vpon the earth, and beholde it was corrupt: for all flesche had corrupted his way vpon earth. 13 And God sayd vnto Noah, The ende of all flesh is come before me, for the earth is filled with crueltie through them, and beholde I will destroy them with the earth. 14 Make thee an Arke of Pine trees: Habitations shalt thou make in the Ark, and shalt pitch it within and without with pitch. 15 And of this fashion shalt thou make it: The length of the Arke (*shall be*) three hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites. 16 A windowe shalt thou make in the arke, and in a cubite shalt thou finish it aboue: but the doore of the arke shalt thou set in the side thereof. With three lofts one aboue another shalt thou make it. 17 And beholde, I euen I doe bring a flood of waters vppon the earth, to destroye al flesh wherein is the breath of life vnder heauen, and euerye thing that is in the earth shall perish.

18 With thee also will I make my couenant: and thou shalt come into the Arke, thou and thy sonnes, thy wife, and thy sonnes wiues with thee. 19 And of euery liuing thing of al flesh, a payre of euery one shalt thou bring into the ark, to keepe them aliue with thee, they shall be male and female.

20 Of feathered foules also after their kinde, and of all cattell after their kinde, of euery worme of the earth after hys kynde, two of euery sort shall come vnto thee, to keepe (*them*) aliue. 21 And take thou with thee of all meate that is eaten, and thou shalt lay it vp with thee, that it maye be meate for thee and them. 22 Noah therefore did according vnto all that God commaunded him, (*euen*) so did he.

The

The Exposition vpon the sixt Chapter of Genesis.

Vers.1.2.3. *And it came to passe, that when men began to be multiplied in the vpper, &c.*

THE Sonnes of God, in this place, are taken to be the Sonnes of Seth and his godly posteritie, which professed the name of GOD and his true worship. And the Daughters of men, are vnderstanded to be the Daughters of Cain, and his vngodly generation, which contemned the name of God, and gaue themselues to the luste of the worlde. So that the sense is, that the whole worlde was corrupted, and giuen ouer to their sensuall pleasure. For, not only the wicked generation of Cain, and his offspring, but the posterity of the godly also, forsooke the feare of God, and without all regard of Conscience, onely, to satisfie their Carnal lust, and pleasure, tooke wiues of the daughters of the vngodly worldlings, *which seduced them from the true worship of God and vertuous life, to the Contempt of God, and all Corruption and wickednes of the flesh. Therefore GOD iustly breaketh out in displeasure against mankinde, and sayth, that His spirite shoulde not alwayes or for euer thus striue and trauaile with them, as hitherto he had done, to bring them to amend-

Exod.34.b.16
Deue.7.a.3
1.Cor.5.b.6.
Gen.3.a.6.
3.Reg.11.a.4.1

ment

ment, because they were altogither fleshly and vncorrigible, and giuen ouer to the wicked deuises of their owne myndes. Wherefore, he doth appoynt them a determinate time, within which, if they did not repent and amende, he would surely destroye them. And this time was the space of one hundred and twentie yeares. Ionas. 3. b. 4.

And there were Giants in those dayes vppon the earth: yea and after that, &c. Vers. 4.

The Giants were not onely men of very big Stature, but also of great Myght, Authoritie and power, by reason of their strength, and vsed their force to the tyrannicall oppression of other with great violence. Such became many of them, that were of the posteritie of the godly, and tooke wiues among the daughters of the wicked and vngodly: so that to their fleshly and sensuall pleasure in choise of their wiues, they added extortion and violent oppression of other, and especially of the poorer sort. Thus God oftentimes dealeth by iust iudgement for the sinnes of the people * sending Tyrannes and oppressours to beare rule ouer them. Iob. 34. d. 30.

But God saw that the malice of man was great, &c. And it repented him, &c. Vers. 5. 6.

By this, we see the effect of sinne is, to prouoke the heauie wrath of God against vs, and to cause him to repent of all his goodnes, that he hath shewed toward vs. Moyses saith not, The malice of man

man was vpon the earth, but the malice of man was
Esay.30.d.18. Great vppon the earth. Whereby we learne that the
Sap.11.d.24. goodnes of God is such, that it doth* Long suffer
Luke.13.b.8. the malice of men, and doth not by and by punishe the same, onlesse it doth greatly encrease and shew it selfe vncorrigible. When Moyses sayth, It repented God, &c. We must vnderstand that there is not either Repentance or Sorow, or any such mutable affection in God, but that ỹ scripture often speaketh of god, according to the capacitie & maner of mortall men, that we maye the more easily Conceyue what is ment. And the maner of men is, by the Deede to iudge of the Affection of the minde.

When we see a Potter breake and destroye some vessel that he hath made, we iudge, that he Repenteth him to haue made it, and seeth somwhat that he doth greatly mislike in it. Euen so, because God the Maker of the worlde, and Framer of Mankinde, determined, for sinne by the instinction of Satan increasing in men, vtterly to Destroy hym from the face of the earth, whome before hee had made & loued: In respect of This fact, I say, and not in respect of Mutabilitie in God, Moyses vsed these words. It Repented him to haue made man, &c.

Vers.8. *But Noah found grace in the eyes of the Lord, &c.*

This clause hath a singuler comfort for al good men, that line in such times of generall Corruption, as was before the Deluge, before the destruction of Sodome, and nowe in these Latter dayes.

For

For albeit, the vniuersall sinfulnes of the worlde doth pull vppon the wicked, the iust and terrible Plagues of God, yet, of his fatherly goodnes, hee will not Neglect those, that truly Feare him, but will prouide for them, though they be but few, yea though it be but * One alone, as it appeareth in Noah and Loth. *Gen.7.a.1.* *Gen.18.d.16.*

Noah was a iust man, and perfect in his generations, and walked, &c. Vers.9.

This place sheweth a notable Commendation of Noah, that he was a Just man, and in Comparison of men of his time, a sincere & vpright man, voyde of craft and deceyte, and giuen to Justice, and truth, contrary to the common maner of that time, and therefore is sayde, * To walke wyth GOD, that is, to Propose God, and his holy will as a certaine Rule to follow in all his life. *2.Par.6.c.14.* *Deut.13.a.4.* *Gen.17.a.1.*

And God looked vppon the earth, and behold it was corrupt, &c. Vers.12.13.

Because the Wrath of God is horrible, and the ende of all flesh was at hande: Moyses vseth here an earnest repetition of the great wickednes of the world, that Gods Justice in punishing might the more appeare, when he sayth, He will destroye them with the earth that they dwell in.

Make thee an Arke of Pine trees, habitations shalt thou make in the Arke, &c. Vers.14.&c.

In these wordes that followe to the end of this Chapter,

Chapter, Moyses describeth the Instrument, and Meanes whereby God saued Noah, and the residue of the faythfull, that is, the Maner & Proportion of the Arke.

How so small a compasse, as is here mentioned might conteine so great a number of beastes, or how the same beastes came to Noah, or how they were maintained with foode, when they were there, with a number of such vaine and curious questions we must leaue to the Heathens, and wicked Heretikes, which by such meanes haue sought occasion to discredite the Scriptures, and meruelous workes of God. And such as bee faythfull, and haue the feare of God, must with reuerence, in this, and such other great workes of God, acknowledge not onely one, or two, but a number of extraordinarie, straunge, & Miraculous doinges, beyond the compasse of Mans reason and capacitie. And not by and by to thinke, that all is false and vaine that our weakness is not able to yeelde an account of. Rather let vs learne this lesson, that Almightie God to punishe the wicked and sinfull persons, and to preserue and saue suche as beleue and trust in him, both can and will Alter and *turne the Natures and possibilities of all his Creatures, as in sundrie *examples left for our instruction in the holy Scriptures, hee hath declared.

Deut.29.a.5.
Iosu.6.c.20.
Iosu.10.c.13.
Dan.3.g.94.
2.Pet.2.c.16.

The

The ſunday called Quinquageſima, *at Morning prayer.*

Geneſis. 9.

AND God bleſſed Noah, and his ſonnes, and ſayde vnto them, Be fruitefull and multiplie, and repleniſhe the earth. 2 The feare of you, and the dread of you, ſhal be vppon euery beaſt of the earth, and vppon euery foule of the ayre, vppon all that moueth vppon the earth, and vppon all the fiſhes of the ſea, into your hande are they deliuered.

3 Euery thing that moueth it ſelfe, and that liueth, ſhal be meate for you, euen as the grene herbe haue I giuen you al thinges. 4 But fleſh in the life thereof (*which is*) the blod thereof, ſhall ye not eate.

5 And ſurely your bloud of your lyues will I require: at the hand of euery beaſt will I require it, and at the hand of man, at the hand of mans brother will I requyre the lyfe of man. 6 Who ſo ſheddeth mans bloud, by man ſhall hys bloud be ſhed, for in the image of God made he man.

7 But be fruitfull, and multiplie you, breede in the earth, and increaſe therein. 8 God ſpake vnto Noah, and to hys ſonnes with him ſaying. 9 Behold, I, euen I ſtablish my couenant with you, and with your ſeede after you.

10 And with euery liuing creature that is with you, in foule, in cattle, in euery beaſt of the earth which is with you, of all that go out of the arke, whatſoeuer liuing thing of the earth it be. 11 And my couenant I make with you, that from henceforth all fleſh be not rooted out with the waters of a flood, neyther ſhall there be a flode to deſtroy the earth any more. 12 And God ſayde, This is the token of the co-

uenant which I make betwéene me and you, and euery liuing creature that is with you for euer.

13 I doe set my bowe in the clowde, and it shall be for a token betwéene me and the earth. 14 And it shall come to passe, that when I bring a clowde vpon the earth, the bowe also shall be séene in the same clowde.

15 And I wil thinke vpon my couenant which is betwéene me and you, and euery liuing creature in all fleshe: and it shall no more come to passe, that waters make a flood to destroy all fleshe. 16 And the bow shall be in the clowde, and I will loke vpon it, that I may thinke vpon the euerlasting couenant betwéene God & euery liuing creature in all fleshe that is vpon the earth. 17 And God sayde to Noah, This is the token of the couenant which I haue made betwéene me and all fleshe that is vppon earth. 18 And the sonnes of Noah going forth of the arke, were Sem, Cham, & Japheth: and Cham is the father of Chanaan.

19 These are the three sonnes of Noah, and of them was the whole earth ouerspread. 20 Noah also began to be an husbandman, and planted a Vineyard.

21 And he drinking of the wine, was dronken, and vncouered within his Tent. 22 And Cham the father of Chanaan, séeing the nakednesse of hys father, tolde his two brethren without, 23 And Sem and Japheth takinge a garment, layde it vppon their shoulders, and comminge backwarde, couered the nakednesse of their father, namely their faces being turned away, least they should sée their fathers nakednesse. 24 And Noah awoke from his wine and knew what his yonger sonne had done vnto him.

25 And he said, Cursed be Chanaan, a seruant of seruants shall he be vnto his brethren. 26 He said moreouer: Blessed be the Lord God of Sem, and Chanaan shall be his seruant.

27 God shall inlarge Japheth: and he shall dwell in the tentes of Sem, and Chanaan shall be his seruant.

28 Noah

28 Noah liued after the flode three hundred & fiftie yeres.
29 And all the dayes of Noah, were nine hundred and fiftie yeares, and he died.

The Exposition vppon the ix. Chapter of Genesis.

And God blessed Noah, and his sonnes, and sayd vnto them, &c. Vers. 1. 2.

After the Historie of the generall Deluge or drowning of the worlde for sinne declared in the former Chapiters: Moses in very good order now commeth to speake of the next age & worlde following, in the* latter ende whereof wee now liue. And he beginneth his discourse at that thing that is first, and of greatest Maiestie, that is, at the Comfortable speeche that GOD had to Noah, and his children in blessing them, and confirming their hartes against that great feare, that they might well conceiue vppon the drowning of the worlde, and destroying of mankinde from the face of the earth. For by this, that God doth so largely comfort NOAH by blessing him, it maye be gathered howe greatly his minde was before troubled. This Blessing doth not only Comprehend the grace of fertilitie and increase by multiplying vppon the earth, but the opening also of ỹ purpose of God in Restoring the worlde agayne by Noah and his children, whome hee so marue-

* 1. Cor. 10. 6. 11

loully and graciously had preserued to that ende. Therefore that they might not Doubt or feare in their harts, he declareth the state and ende of their life to come, willing them To increase and multiplie and replenishe the earth. Yea, and to their further
Gen.1.c.19.30. Comfort deliuereth to them in subiection, * all the
*Psal.8.b.7. beastes of the Earth and Fishes of the Sea to their vse and Commoditie. Of this blessing and gracious gift of God, it commeth, that all beastes
z and Cattell doe with such obedience, and so Conueniently serue to the vse and benefite of our life: The Oxen to be accustomed to the yoke, the Horses, and other beastes to Cariage, Kine to yeelde vnto vs their milke, and Sheepe their flises to clothe vs, yea and the same and all the residue of his Creatures to be vnto vs as Foode and sustinance. And therfore it behoueth vs in these things
*Psal.32.a.1. *thankfully to acknowledge and prayse the exceeding goodnes and liberalitie of our good and gracious Lord toward vs.

Vers.3. *Euery thing that mooueth or liueth shall be meate for you, euen as the, &c.*

By this some gather that men before the floode did not eate Flesh, but lined onely by fruites and hearbes of the ground, and that now onely, and not before, God giueth leaue to man to eate flesh. Herein, as I will not greatly contend, so yet it seemeth not to me so likely. For it is euident, that in the generall blessing, God made man Lorde, and Maister of all his Creatures, and that Beastes were

weve killed as well for Sacrifice, as to haue their Skinnes to make them Clothes: And then Can it not well be thought, that the Flesche of the same beasts was vnprofitably Cast away, but serued to the vse of mans foode.

But flesche in the life thereof, which is, the bloud shall ye not eate, And surely, &c. Vers. 4. 5. 6.

This forbidding to eate Bloud is a part of Discipline, to accustome the people of God to Lenitie and myldnesse among themselues. For if so be, they shouide haue accustomablye vsed to eate the Bloud of beastes, it might be feared in rude People, that it would haue Hardened them to Murder and crueltie among themselues. And therefore doth he Annexe to this Commaundement of forbearing of bloud, a verie * strict prohibition of Crueltie and Murder, adding a Sharpe punishment for ỹ same. For, sayth he, vvhosoeuer sheddeth mans bloude, by man shall his bloude be shedde. By which woordes also, the Authoritie of Magistrates * to punishe murderers and other heinous offenders euen by Death, is established. For we maye not thinke by this saying, that it is lawefull for Priuate persons in way of Reuenge to kill any, be he neuer so great an offendour. Act. 15 f. 29. Deut. 12. b. 16. 2. Reg. 14. e. 5. 6. Rom. 13. a. 4.

Beholde I, euen I stablishe my couenaunt with you, and with your seede. &c. Vers 9. &c.

Least the remembrance of the generall Deluge should raise new feare cõtinually from time to time

in the mindes of Noah and his poſteritie, and leaſt they ſhould Doubt, when they ſaw the ayre ouercaſt with clowds, that God would againe Deſtroy the woꝛlde with water: of his great goodneſſe he doth here aſſure Noah and all his childꝛen, and all other that in time ſhould come of them, yea, and all liuing Creatures made to the vſe of man, that hee will no moꝛe in that Soꝛt ouerwheline the earth with water. This Pꝛomiſe and couenant doth he ſet foꝛth with earneſt woꝛds and often repetition, that it might of troubled mindes be the better beleeued. And foꝛ the further and moꝛe aſſured credite thereof, he doth confirme the ſame by a Signe oꝛ Sacrament, appoynting the Rainebow in the clowdes to be a token of this his couenant. By the ſight whereof, they might not onely be aſſured of his gratious pꝛomiſe; but alſo be put in minde of their dutie of thankefulneſſe foꝛ the ſame hys vneſtimable Goodneſſe towarde them. Who is not onely readily inclined to ſhew his mercie towarde Mankinde, but doth vouchſafe by Othe and Couenant to be bounde vnto the ſame, and by outwarde Signes oꝛ Sacramentes to aſſure them thereof.

Verſ. 20. *Noah alſo began to be an husbandman, and planted a Vineyarde, &c.*

By theſe Woꝛdes it is not to be vnderſtanded, that Noah nowe and neuer befoꝛe beganne to bee an Huſbandeman: but that after a certaine tyme, conceyuing Comfoꝛt of the Woꝛdes and Pꝛomiſes

ſes of God, although he were aged, he beganne to betake himſelfe againe to the Manuring of the earth and made a Vineyarde, &c.

And he drinking of the wine was dronken, and vncouered within his, &c. Verſ. 21.

In that Noah dranke Wine he did not offende, for it was lawfull to vſe the benefites of GOD, and the* labours of his owne handes: but in this he ſinned grieuouſly, that he dranke ſo Immoderately, as he was dronke therewith. 1. *Tim.* 4. *a.* 4. *Pſal.* 127. *a.* 2.

Hereby, may we learne, how Filthie & Deteſtable a thing* Dronkennelle is, through which, the holy Patriarke, that hitherto had bene a paterne of ſobrietie & temperãce, did ſo fouly forget himſelf that in the midſt of his tent hee did caſt himſelfe downe on the ground to ſleepe, leauing his nakednes vncouered, in ſo ſhameful maner, that he was a Derilion to his owne ſonne. And we muſt think, that for his offence of Dronkennelle, by the iuſte iudgement of God he was laid forth as a Deriſiõ, and a warning for other by his example to take heede, that they did not, to Gluttonie and Senſualitie, abuſe the good Creatures of God. And if God, thus ſeuerely puniſhed this reuerend Patriarke and godly man, who after his labour & great Care of minde, ſought to relieue himſelfe, & ſomewhat exceeded meaſure: What ſhall wee iudge of them, that as Idle Panches, neuer almoſt thinking of God, giue themſelues Night and Day to nothing but to go from Tauerne to Tauerne, ea- *Prou.* 31. *a.* 4. *Eſay.* 5. *c.* 11. *Eſay.* 28. *b.* 7. *Oſe.* 4. *b.* 11. *Gal.* 5. *d.* 21. *Eccle.* 19. *a.* 2.

ting and drinking vntill they haue ſo ouercharged themſelues, as, beſide other Filthineſſe with great ſhame they are driuen to vnlode their vnteꝑperate ſtomacks. No merueyle though God puniſhe
Eſay. 5. c. 13. ſuch exceeding grieuouſly as he threatneth. Eſay. 5
Verſ. 22. *And Ham the father of Chanaan ſeing the nakedneſſe of his father, &c.*

Thus God puniſheth* vndiſcreete Parents, that
Sap. 3. c. 12. Eccle. 41. 9. 10. by their wickednesſe giue Example of euil life vnto their children, that he cauſeth their owne ſonnes to be a Scourge vnto them. Let not Parentes therfore in theſe dayes merueyle, if their children doe not proſper, but ſundrie wayes, by their fonle vices worke them much care and Shame. It is
Prou. 19. d. 25. the Juſt plague of God for their Slacke and negProu. 19. c. 18. ligent bringing vp of their children, and noſeling
1. Reg. 3. c. 13. them, by the example of their owne life, in vngodlyneſſe, and wickednesſe, and in the contempt of God and his word.

Gen. 10. a. 1. Yet is this in Ham, a certaine Paterne of a wicked and vnnaturall Childe, and without all ſenſe of the true feare of God, who beeing nowe of the age of an hundred yeares, did not onely, with vncleane opinion of minde Beholde his fathers priuitie and Nakednesſe, and not couer and hyde the ſame: but alſo with a certaine Delight of wickednesſe, went out to call his brethren, and Shewe it them alſo, thinking that they would haue taken ſuch pleaſure therein, as he had done.

And

And Sem and Iaphet taking a garment, Vers. 23.
layde it vppon their shoulders, &c.

As in Ham wee haue a Paterne of a lewde and vnnaturall sonne, so here we in Sem and Iaphet an example of good and godly children, not onely nothing at all delighting in the reproch of their father, but being hartily sorie for the same, and with all Reuerence, Shamefastnesse, and modestie, *seeke to hide that vncomlynesse, that had happened vnto him. And this in deede is the office of good children, not as Ham, to publish and dispreade the Shame of their parentes: but, with all Secretie and honestie, to hide such blemishes, as shall happen vnto them. *Eccle. 3. a. 6.

And Noah awooke from his wine, &c. Vers. 24. &c.
and said, cursed be Chanaan, &c.

This is the Curse of Ham and his wicked Posteritie, as a dew reward of his vndewtifulnesse towarde his father, And also the Blessing of SEM and Iaphet wherewith God prospered them, as well for this their Reuerence towarde their Parentes, as for their other Obedience to the will of God. This curse of Ham & the blessing of Sem and Iaphet, with their posteritie was vttered by Noah in way of prophecie. For Ham was the father of the inhabitants of the lande of Chanaan, that was subdued by the mightie hand of God, and deliuered in subiection to the Israelites, after their comming out of Egypt. Of Sem descended the people

of

of Israel whome God meruelously preserued, and brought into that lande of promise, where they were Lords ouer the posteritie of Ham. Of Iaphet and his progenie came, the most part of the Gentiles, which a long time were seperated from the knowledge of God, and so deuided from their brethren of the Iewes and of the posteritie of Sem. But at the comming of Christ, by the sweete voyce of
Io.10.c.16. the Gospel, they were brought vnder one Sheephearde and one folde, and so accordinge to the blessing of their father Noah dwelled in the tentes
Act.13.g.46. of Sem, and were partakers of the promises first
Math.10.a.6 made to the loste sheepe of the house of Israel. So that this is an euident testimonie of the calling of the Gentiles, euen by the mouth of the holy Patriarke, so many hundred yeares before in deede it was performed.

The sunday called Quinquagesima, *at Euening prayer.*

Genesis 12.

3 AND the Lord sayd vnto Abram, get thee out of thy countrey, and out of thy Nation, and from thy fathers house vnto a land that I will shew thee.

2 And I will make of thee a great people, and will blesse thee, and make thy name great, that thou shalt be a blessing.

3 I will also blesse them that blesse thee, & curse them that curse thee, & in thee shall al kindreds of the earth be blessed.

4 And so Abram departed as the Lorde had spoken vnto him, and Lot went with him: and Abram was seuentie and

fiue

fiue yeares older when he departed out of Haran.

5 And Abram toke Sarai his wyfe, and Lot his brothers sonne, and all their substance that they had in possession, and the soules that they had begotten in Haran, and they departed, that they might come into the lande of Chanaan: and into the lande of Chanaan they came.

6 Abram passed through the lande, vnto the place of Sichem, vnto the plaine of Moreh. And the Chanaanite (was) then in the lande. 7 And the Lorde appearing vnto Abram, sayde, vnto thy sede will I giue this lande: and there builded he an aulter vnto the Lorde which appeared vnto him.

8 And remouing thence vnto a a mountaine that was eastwarde from Bethell, he pitched his tent, hauing Bethell on the west side, and Hai on the east: and there he building an aulter vnto the Lord, did call vpon the name of the Lord.

9 And Abram toke his iourney, going and iourneyng towarde the south. 10 And then there was a famine in that lande, and therefore went Abram downe into Egypt, that he might soiourne there: for there was a grieuous famine in the lande. 11 And when he was come nere to enter into Egypt, he sayde vnto Sarai his wife, Beholde, I know that thou art a fayre woman to loke vpon.

12 Therefore shall it come to passe, that when the Egyptians see thee, they shall say she is his wife, and they will kill me, but they will saue thee aliue. 13 Say I pray thee, that thou art my sister, that I may fare well for thy sake, and that my soule may liue through thy occasion.

14 And so when Abram was come into Egypt, the Egiptians behelde the woman, for she was very fayre.

15 The princes also of Pharao sawe hir, and commended hir before Pharao: & the woman was taken into Pharaos house. 16 And he entreated Abram well for her sake: and he had sheepe, and oxen, and hee asses, men seruantes, and mayde seruants, shee asses and camelles.

17 But

17 But the Lorde plagued Pharao and his house with great plagues, because of Sarai Abrams wife.

18 And Pharao calling Abram, sayde, Why hast thou done this vnto me? 19 Why diddest thou not tell me that she was thy wyfe? why saydst thou, She is my sister? and so I might haue taken her to be my wyfe? Nowe therefore beholde, there is thy wife, take her and go thy way.

20 And Pharao gaue his men commaundement concerning him: and they conueyed him forth, and his wyfe, and all that he had.

The Exposition vpon the.xii. Chapter of Genesis.

Vers.1. *And the Lorde sayde to Abram: Get thee out of thy Countrey, &c.*



God would not haue his chosen seruant Abram, whome of his singuler grace hee had appoynted to a great purpose, any lõger to be Tempted, Troubled, & Afflicted among the wicked Chaldees, though they were of his kinred: And therefore* willeth him to depart.

*Act.7.a.2. Gen.15.b.7. Iudith.5.a.8. Heb.11.b.8.

Here we haue to note, that, when it pleased God to cal one, whome he might appoint to be father of the faythfull, he did not choose him out of ỹ Posteritie of the wicked: but from the Generations of the Godly, though they were now fallen to great corruption, and liued in Idolatrie. And this person doth God call Freely, not in respect of anye

Worthinesse

Worthines or dignitie in the partie. For there are not here recited any merites or deserues in Abram why God should so call him, but it proceeded only of the Mere grace, and free election of God.

By this departure of Abram out of his wicked Countrey, it may seeme to be drawne into question, whether a godly man maye liue among hys wicked countrey men or no, but is bound in conscience to depart from them, when vice and naughtines doth increase. To this, it may be answered, that there are two causes, for which a godly man may & ought to forsake the Company and habitations of the wicked. 1 The one is, if he can not be out of daunger of life and conscience among them, nor haue any hope to preuayle and do good by drawing them to repentance. 2 The second, if he haue the authoritie of Gods commaundemēt calling him, and good opportunitie to Spreade the glorie of God, and studie of his true worship in an other place. Otherwise, if these causes be not, as they were both in Abram, I thinke he is not bound in conscience to depart, but without Sinne maye Tarye among them, as Loth did in Sodome. *Gen.* 19. 1.

And I will make of thee a great people, Vers. 2. 3.
and will blesse thee, &c.

This Blessing that God here promiseth to Abram is in wordes very great and notable, But if we looke to the maner of performing it, in ỹ face of the worlde, it will seeme somewhat straunge to mans reason. He promiseth Abram Multiplying and

and Blessing, if he depart out of his Countrey, but it might seeme more likely, that he should grow to wealth and power, if he Tarryed in his Countrey. Furthermore, when he died in the lande of his pe-rigrinage, he was in deede welthy and riche, but he scantly left one Sonne to performe the great blessing of the increase of his Seede. Yea, and the same Sonne hauing lyke condition as his father had, left but One sonne behinde him partaker of the Promise. And lastly, when some shew of great increase appeared in the sonnes of Iacob, By Hunger and famine, they were * driuen to goe into Aegypt, and there in deede increased in great numbers, but yet vnder the crosse of Trouble and Affliction: as it is read, The more that they did oppresse them, the more they increased and multiplied.

Ge.46.a.1.&c

Exod.1.c.12.

This must we diligently consider in the blessing of Abram, that we may learne, howe God blesseth his in this world, least we fall into the iudgement of carnall men, and thinke them Happie and blessed, which in deede are cursed and vnhappie. For Gods blessing doth not alway go with the wealth of the worlde, nor his Curse with affliction and trouble, but most commonlye in cleane contrarie maner. For it is profitable for the Elect of God, often, in this life to be vnder the bridle of Afflictiō and Trouble. It is good for mee, sayth Dauid, that thou hast Humbled me. Who would haue esteemed Ioseph happie, when hee was *solde into Aegypt, and there a long time kept in Prison? Or Dauid when he was Tenne yeares Persecuted of Saule?

Psal.118.b.71

Gen.37.f.28.

Gen.41.a.1.

1.Reg.23.d.25

Or

Or in time of his kingdome, when hee was trou- 2.*Reg.*2.*b.*8.
bled with so many Warres and*Rebellions. But 2.*Reg* 15.*e.*12.
as the kingdome of God is Spirituall, so are hys 2.*Reg.*20.*a.*1.
Blessings for the most part Spiritual, and not ac- 3.*Reg.*1.*a.*5.
cording to the iudgement of the flesh.

And in thee shall all the kindreds of the Vers.3.
earth be blessed, &c.

This place is diligently to be imprinted in the mindes of the faithfull, as one of the sweetest Promises of our free blessing in Christ Iesu, that is in all the Scriptures. We be taught in these words to learne the riches and abundance of Gods mercie, who doth not restrayne his blessing to any one house, kindred, or Nation, but doth freely impart it to All the Kindreds of the earth. Therefore when Christ sent his Messengers to bestowe this bles- *Math.*28.*d.*19
sing, he sayd, Go into the whole worlde, and declare *Marc.*16.*d.*15.
these good tydings To all creatures.

Moreouer, this blessing here promised is our Iustification. For sayth Saint Paule, * The Scripture *Galat.*3.*b.*8.
foreseeing that God iustified the Nations of the earth by faith, preached of the same to Abraham before, saying: In thee shall all Kindreds of the earth be blessed.

Thus Blessing then to saint Paule is Iustifyinge, and Blessed are Iustified. And this Iustifying by S. Paule, is by Fayth and*not by our workes. To *Rom.*4.*a.*6.
conclude, the foundation of this free blessinge or Iustification is the seede of Abraham, * Christ IE- *Gal.*3.16.
SV. Wherefore we see, that God himselfe in this place to Abraham is the First preacher of our free

Iustifi-

Iuſtification & bleſſednelle by fayth in the Seede of Abraham Chriſt Ieſus onely. And therefore that this Doctrine can be no Newe, Schaſmiticall, or Heriticall Doctrine, as it is wickedly reported by the Meſſengers of Antichriſts.

Verſ. 4.5. *And ſo Abram departed, as the Lorde had ſpoken vnto him, &c.*

In this doing of Abram doth appeare both a readie obedience to the commaundement of God, and alſo a ſtrong fayth in hys promiſes, though many thinges in the ſame might ſeeme very harde or vnpoſſible to humaine reaſon. But the nature of *true faith is maruailous, cleauing alwaye faſt to the wordes of Gods promiſe, euen in the midſt of the darkenes of Ignorance, Folie, and Impoſſibilitie by the iudgement of reaſon, *not doubting, but that he, that promiſed, is hable alſo, to performe in Deede, that hee hath promiſed in Worde.

Heb. 11.4.3.4 5.6.&c.

Rom. 4.c. 21.

Verſ. 6. *Abram paſſed through the land, &c. And the Chananite was then in the land, &c.*

Thus God vſeth to practiſe the fayth of hys choſen. Abram after the liberall promiſe of GOD, wandreth to and fro in the land, that he was called vnto, before he coulde finde a ſetled place. And euen then alſo, was faine to liue as a Foreyner, Straunger, or baniſhed man among the wicked Chananites, that poſſeſſed that Countrey. And yet herein doth appeare the great goodnes of Gods

Pro-

Prouidence, that he did so merueilously preserue his seruant Abram, and that not onely from harme but in great Wealth, being but One familie, in a straunge Countrie, among Wicked, Ungodly and Cruell people.

And there he Building an Aulter to the Lorde, did call vpon the name. &c. Vers. 8.

This is the thankefulnesse of Abram, and study of godly Deuotion in his Pilgremage, to call vpon the name of the Lorde, which in deede is the *Principall part of the true Worship of God. For thereby the faythfull declare, not onely that God is Omnipotent, and can both heare and helpe them, whersoeuer they be, but also that he is of infinite Grace, Loue, and Mercie towarde Mankinde, and will more readily helpe them, then they will come vnto him for help, which Properties we may not without manifest Idolatrie attribute to any Creature. Therefore let Christian men looke with what Conscience they haue bene Taught in time past, in their neede & distresse to call vpon Saintes departed out of this life, which although they were neuer so Holy, yet were they but Creatures, and could not as Gods helpe in all places. *Psal. 68. d. 35. Psal. 49. d. 24*

And there was a famine in that land, and therefore went Abram downe. &c. Ver. 10.

It is euident in the scriptures, that Famine and Hunger is the plague of God cast vppon men for their Sinnes. And therefore, it can not be with-

out some great consideration, whie God did nowe chiefely Plague the Cananites after that Abram and other good, and godly persons were come among them. It might seeme more likely that god for the* Justes sake woulde haue spared them, or that all thinges, for their cause, should haue gone the more Prosperously with them. But seeing it pleased God otherwise, we must thinke that Gods pacience was greatly stirred agaynst them, both by some merueilous increase of their Stubburnnesse, and wickednesse, and also by the Malicious and frowarde Abusing of the Godly. For, so we see it oftentimes by the prouidence of God, that, when Gods truth & his holy will is preached, & taught in the worlde, by his notable and worthie Instruments, some great Aduersitie and Plague doth followe to the punishment of the Stubburnnesse, and blasphemie of the wicked agaynst it. The causes of which plagues the Malice of the world, to their further cõdemnation, not seeing their own Sinnefulnesse, doth blasphemously Impute to the true Doctrine of God, and to the good and godly persons publishing the same. Thus was it in the time of Hieremie, and of the Prophetes. Thus was it in the Primatiue Church. Thus it is now in these Latter dayes.

Gen. 18. c. 26. *Act. 27. d. 24* *Exod. 32. d. 14.* *Ier. 44. d. 16.*

Vers. 11. 12. 13. *And when he was come nere to enter into Egypt, he sayde vnto Saray. &c.*

Here, first, we haue to note that euen Godly men conuuing among the wicked, or into place of daunger

daunger, though they put their trust in God, yet are they not voyde of care and feare, and *Deuise by all meanes they can, howe they maye shunne and auoyde the same. Secondly, we haue to consider the Violence & Malice of the wicked, which to satisfie there Filthie, and fleshly Lust, will not spare to commit any Mischiefe, eyther by Murder or otherwise. Thirdly, it maye be doubted howe a godly man can deuise to saue himselfe by a Lye, for aunswere wherevnto, vnderstand you there are three kinds of Lying. 1 First, when we vtter an Untruth. 2 Secondly, when we denie a Trueth. 3 Thirdly, when Truth is dissembled, and for the time vpon considerations concealed. The two first wayes no man can vse without sinne, nor ought to saue himselfe by them. The third waye Abram did vse, concealing that Sarah was his wyfe, and and yet vttering no vntruth in saying she was his sister. But neyther in this, nor yet in that, that foloweth, is it to be thought, that Abram was voide of some Imperfection, Proceeding of to much timorousnesse and want of confidence in the promises of God. For how can it stand with perfit Sincerities, for his bodily safetie, and hope of better intertainement in a straunge place, to hazarde the Chastitie of his faythfull, true, and louing wyfe, and giue occasion both to her, and to the Prince, or other of the Egiptians, to commit adulterie

1. Reg. 21. d. e

Saint Paule sayeth VVe may not doe ill that good may come thereof. We haue not therfore any colour here in Abram, wherby we may be encouraged for

Rom. 3. b. 8.

any cause, to vse the lyke dealing: but rather a playne example, that euen Holy men are Subiect
Gen. 19. b. 8. to *Frayltie and weakenesse of Faith, and thereby sometimes doe that, which is Euill, and can not be defended.

Vers. 14. *And so when Abram was come into Egipt the Egiptians behelde the woman, &c.*

Marke here the vanitie of Worldly & fleshly persons. Abram vndoubtedly was a man of comely Stature, Graue in countenãce, & of much Humanitie and curtesie in behauior. And Saray his wyfe a Sober matron, Modest, Chast, and vertuous, of farre more bewtie of minde, than shee was of bodie. And yet these fleshly men had no consideration
Iudit. 10. d. 18. of those giftes, but, with vnchast affections, *cast their eyes altogether vpon hir fairnesse. And euen for the same take her, without further consideration, to be a Present for the Prince himselfe, wherby may appeare a great corruption of that Kingdome, as well in the Prince as in the People. For had not the Prince shewed himselfe in lyfe to be such a one, as, to satisfie his fleshly lust and pleasure, he regarded neither honestie nor godlinesse, but onely the bewtie of the person: The Egiptians would neuer haue bene so readie to haue tolde the King, nor he to haue taken her into his house vpon their report. Therefore it is well sayde that the Offence of a Prince is a Double Offence, as well for the euill, that is in the thing it selfe, as that it is an Example to drawe many to the like euill.

For

For *such as the Prince is, such are the people. Prou.29.b.12.
But the Lorde plagued Pharao and his house with great plagues. &c. Vers.17.

God that is the author of mariage, is defendor of the Innocencie and Chastitie of the godly, and sharpe punisher of the breakers thereof, as saint Paule sayth, *Fornicators and adulterers God will iudge. Therfore with grieuous plagues doth he punishe Pharao and his houshold for intertayning Abrams wife, and purposing vnlaufull Mariage with hir, though it were to him vnknown, that she was wyfe to an other man. What Plagues then may they looke for at Gods hand, that bend their whole endeuor to allure the knowne wiues of other men to wickednesse and fylthie lust, and take the same almoste to be no sinne, but a solace and Pastime. Surely they can not looke for so great punishment as God in his iuste measure of tyme will cast vpon them. *Heb.13.a.4.

The first Sundaye in Lent, *at Euening prayer.*

Genesis.19.

AND there came two Angels to Sodome at euen, and Lot sate at the gate of Sodome: and Lot seing (them) rose vp to meete them, and he bowed himselfe with his face towarde the grounde. A

2 And he saide, Oh my Lordes, turne in I praye you into your seruantes house, and tarie all night, and washe your

fæte, and ye shall rise vp early to goe your wayes. Whiche sayde, Nay, but we will bide in the stræte all night.

3 And he prested vppon them ercedingly, and they returning in vnto him, entred into his house: and he made them a feast, and did bake vnleauened bread, and they did eate.

4 And before they went to rest, the men of the citie (euen) the men of Sodome compassed the house rounde about, both
B olde and yong, all people from (all) quarters.

5 And they calling vnto Lot, sayd vnto him, Where are the men which came in to thée this night? bring them oute vnto vs, that we may know them.

6 And Lot went out at the doore vnto them, and shut the doore after him. 7 And sayde, Nay, I praye you brethren, doe not (so) wickedly. 8 Beholde, I haue two daughters which haue knowne no man, them will I bring out nowe vnto you, and doe with them as it (seemeth) good in youre eies: onely vnto these men doe nothing, for therefore came they vnder the shadow of my rofe.

9 And they sayde, Stande backe: And they sayd againe. He came in as one to soiorne, and will be now be a iudge? we will surely deale worse with thée than with them. And
C they prested sore vpon the man (euen) Lot, & came to breake vp the doore. 10 But the men put forth their hande, and pulled Lot into the house to them, and shut to the doore.

11 And the men that were at the doore of the house they smote with blindnesse bothe small and greate: so that they were wearied sæking the doore. 12 And the men sayd vnto Lot, Hast thou here any beside? sonne in lawe, and thy sonnes, and thy daughters, and whatsoeuer thou hast in the citie, bring them out of this place.

13. For we will destroy this place, because the crie of them is great before the face of God: for the Lorde hathe sent vs to destroy it. 14 And Lot went out, and spake vnto his sonnes in lawe which maried his daughters, saying, Stand vp,

vp, get ye out of this place: for the Lord will ouerthrow this Citie. But he seemed as thoughe he had mocked vnto his sonnes in lawe. 15 And when the morning arose, the Angels caused Lot to spede him, saying, Stande vp, take thy wyfe, and thy two daughters which be at hande: least thou perishe in the sinne of the Citie. 16 And as he prolonged the time, the men caught bothe him, his wife, and his two daughters by the handes, the Lorde beeing mercyfull vnto him: and they brought him forthe, and set him without the Citie. 17 And when they had brought them out, (the Angels) sayde, Saue thy selfe, and loke not behinde thee, neither tary thou in all this playne (countrey:) Saue thy selfe in the mountayne, least thou perish. 18 And Lot sayde vnto them, Oh, not so my Lordes. 19 Behold thy seruant hath found grace in thy sight, and thou hast magnified thy mercy which thou haste shewed vnto me in sauing my lyfe: Beholde I can not be saued in the Mountaine, least some harme fall vpon me, and I die. 20 Behold heere is a citie by to flye vnto euen yonder little one: Oh let me escape thyther: Is it not a little one: and my soule shall liue?

21 And he sayde vnto him, See, I haue receyued thy requeste as concerning this thing, that I will not ouerthrowe this citie for the which thou hast spoken.

22 Haste thee, and be saued there: for I can do nothing, till thou be come thither. And therefore the name of the Citie is Zoar. 23 And the sunne was now risen vpon the earth. and Lot was entred into Zoar. 24 Then the Lord rayned vpon Sodome and Gomorrhe brimstone and fyre, from the Lorde out of heauen: 25 And ouerthrewe those Cities, and all that playne region, and all that dwelled in the cities, and that that grewe vpon the earth.

26 But Lots wife folowing him, loked behinde hir, and was turned into a piller of salt. 27 Abraham rysing vp early, got him to the place where he stode before the pre-

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sence of God 28 And loked towarde Sodome and Gomorrhe, and towarde all the lande of that playne countrey, and behelde, and lo the smoke of the countrey arose as the smoke of a furnasse. 29 And it came to passe, that when God destroyed the Cities of that Region, hee thought vppon Abraham: and sente Lot out from the middest of the ouerthrowe, when he ouerthrewe the Cities in one of the which Lot dwelled. 30 And Lot departed out of Soar, and dwelled in the mountayne with his two daughters: for he feared to tary in Soar, but dwelled in a caue, he and his two daughters. 31 And the elder sayd vnto the yonger, Our father is olde, and there is no man in the earth to come in vnto vs,
F after the maner of all the worlde. 32 Come, let vs gyue our father wine to drinke, and lye wyth him, that we may saue sæde of our father. 33 And so they gaue their father wine to drinke that night: and the elder daughter went and laye with hir father, and he perceyued it not, neyther when she lay downe, neyther when she rose vp.

34 And on the morowe the elder sayde vnto the yonger, Beholde, yesternight laye I with my father: let vs make him drinke wine this night also, and goe thou and lye with him, that we may raise vp sæde of our father. And they made their father drinke wine that night also.

35 And the yonger arose, and lay with him: and he perceiued it not, neyther when she lay downe, neyther when shee rose vp. 36 Thus were bothe the daughters of Lot by chylde with their father. 37 And the elder bare a sonne, and called his name Moab: the same is the father of the Moabites vnto this day. 38 And the yonger bare a sonne also, and called his name Benami: the same is the father of the children of Ammon vnto this day.

The

The Expoſition vpon the.xix. Chapter of Geneſis.

And there came two Angels to Sodome, and Loth ſeing them, aroſe vp, &c. Verſ.1.2.3.

IN the beginning of this Chapiter is ſet before vs a worthye and notable example of * hoſpitalitie, diligently to bee conſidered, as well for the greate Humanitie declared in it, as alſo bycauſe of that Admonition that the Apoſtle giueth to ỹ * Heb. By hoſpitalitie ſaith he ſome vnyvares haue receyued Angels into their intertaynment. By which wordes we are inſtructed not onely to vſe Hoſpitalitie, but alſo are directed to conſider the example of Abraham and Loth that the ſame thing may happen by Gods good prouidence to vs, that did to them: that is, by that occaſion to haue the great bleſſing of God and Deliuerance from his dreadfull plagues. This muſt we do as Loth and Abram did, Readily, Willingly, Earneſtly and Humbly.

Eſay.58.b.7.
Rom.12 c.13.
1.Tim.5.b.10
Eze.16.f.49
Heb.13.a.2.

And before they went to reaſt the men of Sodome compaſſed the houſe, &c. Verſe.4.5.

Thys place is diligently to bee weyghed, that the heynous and Horrible Sin of the Sodomites may be vnderſtanded, and by it, the iuſtice of gods

iudgement worthily considered. First, they assault the house of a Just and Innocent man their neighbour, and that not by Authoritie of any Officer and Magistrate, but of their owne pryuate affectiõ to satisfy their wicked, vnnatural & filthy lust. And this did not two or three, but the whole Multitude of the City, declaring an vniuersall, & generall corruption, euen from the chylde to the old gray heares, without restraint or correction of any Law, Officer, or Magistrate. So that beside the greatnesse of the offence generally spred, there appeareth an open Impunitie, whereby all men were suffered to giue themselues ouer to filthynesse, & that with suche impudencie, that they
Pro.18.a.3. openly declared themselues to haue * no regarde either of god or of man, but with bold and shamelesse faces, and with filthy mouthes in open speech breathed out that wickednesse, that of it selfe is horrible to be thought & conceyued in the mynde.

Vers.5. *Bring the men out vnto vs, say they, that we mae know them, &c.*

Iud.20.a.3.5. * Such Impudencie in Sin is alway an assured token that the grieuous plague of God is at hand. And last of all, when they were by iust Loth godly and vertuously persuaded to the contrarie, they dyd not onely with Indurate heartes reiect his Admonitiõ, but with reproch and threatning bled violence against him. Wherefore their sinne may well appeare to haue come to full Ripenesse, and most iustly to haue pulled on their heads the

dread-

dreadfull vengeance of God from heauen.

Let vs moreouer call to our remembrance that Christ himself *compareth *the days of Noe, and Loth, vnto these later days, in which wee nowe liue, & doth resemble them in depe Securitie, and excessiue sensuall pleasure rising of great welth and riches. Consyder therfore this our age, and behold how generall Corruption that there is in abusing the good giftes of God to all loosenes of lyfe and sensualitie, euen from the child cockered vp in wantonnesse, vnto the olde man, that hath worne his age in the same. Consider what securitie, what impudencie, yea and impunitie in doing wickednesse, and what obstinacie and stubburnnesse there is, in contemning & disdainfully with mocks and scornes reiecting all *good and *godly Admonition to the contrary, by whom soeuer it be made. Surely it cānot be, but that this state must speedily drawe eyther the Ende of the world and the generall day of iudgement, or some Terrible plague from heauen for the wickednes of mankinde.

*Luke.17.f.27 28.

*Ier.7.e.24.25 *Ier.44.a.5. 16. *Psal.49.c.18. *Mat.23.d.37 2.*Pa.24.e.20.

And Lot went out of the doore vnto them and shut the doore after him. &c. Verse.6.7.8.

In Loth wee haue the example of a Godlye man dangerously aduēturing his life to the fury of wicked persons, that by al persuasiō he might withdrawe thē from their mischieuous purpose. But in this may seme some great blemische & imperfection, that hee did offer the chastitie of his daugh-

daughters to be distayned with the Villanie of these vnchaste Sodomites. For although villanie practised with the Maidens had bene farre lesse greuous, than that which they offred to the strã-
Rom 3.a.8. gers: Yet S. Paule sayth, We may not doe euil that good may come of it. He ought in deede faith and courtesie to hys Gheستes, and shoulde, by all lawfull meanes, haue Defended them, but he was no lesse bounde to his Daughters, than to the Strangers, but rather in nature much more. Fathers haue authoritie ouer their Daughters, but not to cause them to suffer villanie and dishonestie in their bodies and soules agaynst the law of god. But it is to be thought that the good man was so astonied with the outragious wickednes of the Sodomites, that he coulde not wel tell what to doe, and therfore in these great troubles of his minde to haue made this vnlaufull Offer.

Vers. 10. 11. *But the men put foorth their hande and pulled Loth into the house. &c.*

When good mẽ be in great distresse in resisting the naughtie attempts of the wicked, then God
Act 5 d.19 Act 22 e.18. Act 23. d. 16 either *by the hands of his Angels, or *by other meanes of his diuine prouidence deliuereth them as he doth Loth here in this place, striking the filthie Sodomites with blyndnesse.

Vers. 12. 13. 14. *And the men sayde vnto Loth, hast thou here any besides? Sonne in lawe. &c.*

Here apeareth the bountifull goodnesse of God towarde

towarde the faythfull, who is not onely readie to deliuer them from the distruction of the wicked, (as he doth here vnto Loth) but * also to impart to them his Purpose, and for their sakes to saue other, if they doe not stubburnely refuse and deride the grace of God, as the sonnes in lawe of Loth are in this place declared to haue done. In the offer of the Angels, you haue to obserue the vnestimable goodnesse of God. In the doing of Loth, the Readinesse of the faythfull to call the wicked by repentance to saue themselues. In his sonnes in law and other, Indurate heartes and Contempt of God and all godly admonition. * *Gen. 18. c. 17.*

And when the morning rose, the Aungels caused Loth to speede him. &c. Vers. 15. &c.

If man Linger, and by the dulnesse of the flesh be slacke to depart from confusion, and to take the right waye to saue himselfe from the Plagues of God, if the parties be not stubburnely giuen ouer to wickednesse, the readie mercies of God doth by all meanes Hasten him, and pricke him forwarde, and in a maner Draw and cõpell him to the same, as you see the Angels doe here by Loth, Bringing him out of the Citie, Hastening him by wordes, Telling him the daunger, Shewing him what he shall doe.

And Loth sayde vnto them, Oh not so my Lorde, &c. Vers. 18. &c.

Loth fearing least by going so farre as the Hill he

hee shoulde in the meane time be wrapped in the daunger, before he coulde come thither: after a thankefull acknowledging of the goodnesse of god toward him, desireth a shorter space, and that he might saue himselfe in the little Citie or towne not farre of, by the same intent, called after Zoar. And that we might vnderstand how* forcible ỹ praiers of good men are with God, it was graunted him: Notwithstanding the same was one of the Sinfull Cities, that GOD was purposed to haue destroyed. Yea and the Angell sayth, he coulde doe nothing vntill Loth came thither: declaring, that not onely the gates and powers of Hell, but not so much as the Angels of heauen can be suffered to doe any thing repugnant to their healthy whome God will saue and deliuer,

Iacob. 5.d.17.
1.Reg.7.b.8.
3.Reg. 8.c.23.
Exod.17.c.11.
3.Reg.13.b.6.
Iob. 42.c.10.
Prou. 15. d.29
Act.9.g.40.
4.Reg.4.f.35.

Vers.24.25. *Then the Lord rayned fire and brimstone vpon Sodome and Gomorrah. &c.*

The terriblenesse of the punishment declareth howe Horrible and Lothsome their Sinne was in the sight of God. Strange & detestable sinnes are by the Justice of God plagued with rare and dreadfull punishmentes, that all posteritie maye by their Exaumple be taught to beware.* Because they had abused the goodnesse of God, in giuing them Fertilitie, Plentie and Wealth, & had turned his creatures (which they should haue vsed wyth thankfulnesse) to the fulfilling of their Foule and filthie lust in all maner of sensualitie: therfore God Rayneth vpon them now, and casteth downe from heauen

Ezec.16.f.49.

heauen not the sweete dewe & moysture to encrease the fertilitie and plentie of the earth, but stinking Brimstone and fyre to bring desolation both vpon them, and the lande where they dwelled.

But Loths wyfe following him looked be- Vers. 26.
hinde her, and was turned. &c.

God by his Angell had commaunded that they should not looke backe, in token of their willing and speedie departure from the companie of the wicked. But Loths wyfe because she Belieued not the Aungell, or that she Doubted it woulde not come to passe, or else otherwise of a Curious and carnall affection desired to see the thing, or in remẽbrance of her Sonnes in lawe and daughters, or of the Gods that she had left behind, did Looke backe and lingered on the way, and so was turned into a salt stone as a perpetuall memorie and Example howe vnpleasant Disobedience is to God. *Luk. 17. g. 32. Luk. 6. g. 62. Exod. 12. e. 33.*

And the Elder daughter sayde vnto the Vers. 31.
younger, our father is olde. &c.

This Incestuous act of Loths Daughters and their father, maye seeme not onely straunge but Horrible to be Committed by them, who did yet, as it were before their Eyes beholde the heauie hande of God, for the like vncleanesse in the Sodomites. But that the lesse offence may be taken hereat, and some doubtes aunswered, we will briefely examine the hystorie in this maner. This doing of Loth and his daughters may be considred three

wayes.

waies, eyther in respect of the Fact it selfe, or of their knowledge or ignorance, or of their intent & purpose. 1 The qualitie of the fact in it selfe considered, is verie greeuous, not onely in that he had to doe with two sisters, but the same also his owne daughters. And therefore cannot be iudged to be 2 lesse then Horrible Incest in the fact it selfe. If we respect Loth he knewe not what he did, and so the scripture sayth, He knewe not when they came to bedde, or when they rose: and therefore can he not be condemned of wilfull Incest. And yet his drunkennesse maye not be so Excused, but that he must needes be noted of Untemperancie. For although after so great feare and trouble of minde in himselfe & his daughters, he might drinke wine more then vsuall, to comfort his spirites, yet he shoulde not in any wise haue gone so farre, as to haue bene dronke therewith, and incited to Uncleane Lust of the Bodye. And further, if we consider the 3 Intent and purpose of the Daughters, by the testimonie of the scriptures they seeme not to haue done the thing so much for the heate of bodily pleasure, as of a desire to raise posteritie and issue after them: because, though feare astonied, they thought all mankinde had bene extinguished by that terrible plague of God. The summe then is this, The fact being of it selfe horrible as well in the Father as in the Daughters, by consideration of some circumstances is extenuated, but not so, that they can be discharged of Iust crime and blame.

The

The first Sunday in Lent *at Euening prayer.*

Genesis.22.

AFter these sayings, God did tempt Abraham, and sayd vnto him, Abraham. Which aunswered, Here I am.

2 And he sayde. Take thy sonne, thine onely sonne Isahac whom thou louest, & get thee vnto the land Moryah, and offer him there for a whole burnt offering vppon one of the Mountaynes which I will shew thee. *Gen.11.d.17.*

3 Then Abraham rose vp earely in the morning, and sadled his Asse, and toke two of his young men with him, and Isahac his sonne, and cloue wood for the whole burnt offering, and rose vp and got him to the place which God had appointed him. 4 The third day Abraham lift vp his eyes, and sawe the place a farre of. 5 And sayde vnto his young men, Bide here with the Asse, I and the ladde wil go yonder and worship, and come agayne to you.

6 And Abraham toke the wodde of the whole burnt offering, and layd it vpon Isahac his sonne: but he himselfe toke fire in his hand and a knife, and they went both of them together. 7 Then spake Isahac vnto Abraham his father and sayde, My father. And he answered, Here am I, my sonne. He sayde, See here is fire and wood: but where is the beast for a whole burnt sacrifice? 8 Abraham aunswered, My sonne, God will prouide a beast for a whole burnt sacrifice: and so they went both together.

9 And when they came to the place which God had shewed him, Abraham built an aulter there, and dressed the wodde, and bound Isahac his sonne, and layde him on the aulter aboue vppon the wood. 10 And Abraham stretching forth his *Iames.2.d.21.*

hande, toke the knife to haue killed his sonne.

11 And the angell of the Lorde called vnto him from heauen, saying, Abraham, Abraham. And he sayd, Here (am) I.

12 And he sayd, Lay not thy hande vppon the childe, neyther doe any thing vnto him: for nowe I knowe that thou feareſt God, & hast for my sake not sparcd thine onely sonne

13 And Abraham lifting vp his eyes, loked, and beholde, behind (him) there was a Ramme caught by the hornes in a thicket: and Abraham went, and toke the Ramme, and offered him vp for a whole burnt offering in the stæde of hys sonne. 14 And Abraham called the name of the place, The Lorde will sée. As it is sayde this day, In the mount wil the Lorde be séene. 15 And the aungell of the Lorde cried vnto Abraham from heauen the second time.

Luke. 1. g. 73. Heb. 6. b. 11. 16 And sayd, By my selfe haue I sworne sayth the Lord, because thou hast done this thing, and hast not spared thyne onely sonne. 17 That in blessing I will blesse thée, and in multiplying, I will multiplie thy sæde as the starres of heauen, and as the sande which is vppon the Sea-syde, and thy sæde shall possesse the gates of his enimies.

Act. 3. e. 25. 18 And in thy sæde shal al the nations of the earth be blessed, because thou hast heard my voyce.

19 So turned Abraham againe vnto his yong men: and they rose vp, and went together to Bér-saba, and Abraham dwelt at Bér-saba. 20 And after these things, one tolde Abraham, saying, Beholde Milcha, she hath also borne children vnto thy brother Nachor 21 Hus his eldest sonne, and Buz his brother, and Camuel the father of the Syrians.

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 23 And Bethuel begat Rebecca. These eight did Milcha beare to Nachor Abrahams brother.

24 And his concubine called Reumah, she bare also Tebah, and Gaham, Thahas, and Maacha.

The Exposition vpon the.xxii. Chapter of Genesis.

After these sayings God did tempt Abraham and sayd vnto him, &c. Vers.1.

MOses in this Chapter setteth forth a singuler and rare history, and in dede woonderfull, whether you consider God commaundinge the thing, or Abraham obeyinge, and readie to performe it. In that he sayth, God tempted Abraham, we must vnderstand, that GOD tempteth not* as the Deuill and his Ministers doe, to induce a man to sinne, but to Trie and Proue hys faith, & that not because he is ignorant, what is euē in the secrets of mans heart: But either that he may knowe his owne weakenes, as he did to the *Israelites in the desert, or to the ende, that, that thing which is excellent in him, may be notoriously knowne, to the example of all other, and to the aduauncement of his glorie. And so doth he in this place tempt Abraham to set before the eyes of all posteritie a singuler example of Faith and Obedience. *Math.4.a.1.* *1.Thes.3.b.5.* *Act.5.a.3.* *Deut.8.a.2.*

Take thy sonne, thine onely sonne Isahac whom thou loues̄t, &c. Vers.2.

This Tentation ryseth by sundrie degrees to an

exceeding great triall of the fayth of Abraham. To kill any Innocent person may seeme an vniust and cruell thing: much more to kill, not one of his Alliance and kindred onelye, but hys owne naturall Sonne, yea, and his Onely sonne, and that onely sonne, that he, at the appoyntment of God, loued so tenderly, and vpon* whoune the fulfilling of the promise and blessing of God did seeme to depende, this, I say, was a marueylous triall of his fayth. And it was no small tentation also, that it might seeme vncredible, that the true and liuinge God should nowe delite in the sacrifice of mans bloud: It was neuer before done. Nor Adam, nor Abel, nor Noe, were willed to doe the like, Yea, God himselfe had shewed, Gen. 9. that he detested the shedding of mans bloud. Therefore Abraham might haue suspected that this commaũdement was not of God, but of the Deuill, to drawe him and his sonne to the displeasure of God, and to defeate and ouerthrow the fulfilling of the blessinge of all the Nations in earth by his seede. But so* strong was Abrahams faith, as al this could not shake it, no not though both he and his wife were past childzen by the course of Nature.

Gen. 21. b. 12.

Gen. 9. a. 5. 6.

Heb. 11. d. 19.

Vers. 3. 4. &c. *Then Abraham rose vp early in the morning and sadled his Asse, &c.*

This is in Abraham an example of a wonderfull Obedience. It may appeare, that this man, euen from the beginninge of his callinge, had setled his minde both constantly to beleue whatsoeuer

God

God promised, (were it neuer so vnpossible to humaine reason) and also willingly to obey that hee was commaunded by him, though it seemed neuer so lothsome, displeasant and odious in the sight of the worlde. He *forsooke his naturall countrie, He liued willingly as an exile in a straunge land. Being pressed with *famine, He bare it paciently and went into Egypt, He by the appoyntment of God, put from him his elder sonne *Ismaell whome hee loued, and setled his hope altogether vppon the yonger. And nowe sheweth himselfe readie to offer his life also at the cõmaundement of the Lord: Such is the fayth and obedience of the saintes of God, for they alwaye cleaue to the sincere and simple worde and commaundement of God. If there be any thing therein, that seemeth difficult, straunge, or absurde, that they leaue to the wisedome and prouidence of God, to the vnderstanding wherof they are not hable to attaine. And in deede right Faith & obedience are grounded and stayed vpon these two things, that is, the Truth, and the Omnipotencie of God. If his promise seeme vnpossible, & thereby shake our faith, it is staied vp by the consideration of his truth. For hee can not *but speake that is True, seeme it neuer so vnpossible. And againe if we doubt of the truth, wee strengthen our selues with his omnipotency, and therefore appeare it to mans weakenesse neuer so vntrue, yet God is hable to performe it. With these two pillers did Abraham stay vp his fayth and set forward his readie obedience, that is declared in

Gen.12.a.4. *Gen.12.b.10.* *Gen.21.b.14.* *Titus.1.a.2*

all this historie.

Vers.10.&c. *And Abraham stretching forth his arme tooke the knife to haue killed, &c.*

Nowe the purpose of God is opened, and the matter declared, that whatsoeuer GOD caused Abraham hitherto to do, was not to this ende, that his sonne should be Sacrificed, but that his faith and Obedience toward God shoulde be tried and testified to the world. For when Abraham had prepared and done all thinges, and was nowe in readinesse to haue offered vp his Son in sacrifice, the Angell of God, euen in the very point, stayeth him, saying: Lay not thy hand vppon the childe, nowe I knowe that thou feareſt God. In which wordes, he sheweth also, that the feare of God is the Roote of true obedience. God knewe before, that Abraham did feare him: but by this maner of speakinge the Scripture giueth vs to vnderstande, that GOD doth not regarde the Shewe and pretence of hys feare and worship, but the true *Practise of the same in deede, that the world also may vnderstand the same and* glorifie God therein. They are detestable to God, that pretend to feare and worship him, and do not in deede but by hipocrisie and dissimulation. Therfore doth he extoll here the Faith of Abraham, that shewed so notable proofe thereof.

Rom.2.b.13.
Iac.1.d.22
Matth.5.b.16.

Vers.13.14. *And Abraham lifting vp his eyes looked, and beholde there was, &c.*

God of his singuler prouidence, by such meanes as

as his wisedome onely knoweth, prepared this Ramme to be there vpon the sodaine, to be offered in the place of Isaac. And Abraham to make a solemne and perpetuall Memoriall not of his owne Doing, but of Gods Mercies: chaungeth the name of the place, calling it, The Lorde will see, to signifie, that God is readie, and at hande alwaye to his, and seeth them in their distresse and neede.

And the Angell of the Lorde cryed to Abraham the second time. &c. Vers. 15 &c.

This is the fruite of Abrahams fayth and obedience, that by the Mouth of the Angell of God he hath Confirmed vnto him the great Blessinges that God before had promised. But for somuch as the reason why God doth here so blesse Abraham is added in this wise. Because thou hast done thys thing, and hast not spared thy only sonne, &c. There may seeme two great Doubts to be moued. First, howe this maye stande with the Free Promise of the same blessing made to Abraham cap. 12. before he shewed this obedience. Secondly, because this part of the blessing (In thy seede all the nations of the earth shall be blessed) doth appertain to the Spirituall and Heauenly blessing in the Sauiour of the world Christ Iesu. It may seeme by the words that the same blessing did depend vpon this fact of Abraham, so that, if he had not this done, that promise had not bene performed. For he sayth, Because thou hast done this thing. &c. and because thou hast heard my voyce. By thys maye seeme verie ab- *Gen. 12. a, 2*

surd and repugnant to the Scriptures that the Sauing of the worlde by Christ, should be graunted because of the obedience of Abraham and not of the free mercy of God.

To these doubts we must aunswere, that, without exception, these Promises were made and in dewe tyme performed of the free mercie of GOD, and loue towarde not ABRAHAM alone, but all mankinde also: not regarding their worthinesse, but his Owne goodnes. And when God saith, Because thou hast done this thing, and because thou hast heard my voyce, we must vnderstande, that God, for our inbecillitie and weake capacitie in heauenly matters, speaketh in this place, as hee doth in manye other, after the Maner of Men, For a man oftentimes hath a fauourable inclination to loue an other, and that of his owne motiō, without any consideration of desert in the person, and vpon the same loue towarde him doth freelye promise him some good benefite and pleasure. But when he seeth the good will of the partie towarde him againe, he is greatly delited therewith, and the more he doth declare it by his readie seruice, the more he is incensed to performe his Liberall Promise to him, and to assure him of the same. In the like maner doth god deale here with Abraham. The principall Causes of these blessinges, and the Performance thereof are the Truth and free mercy of God as it may appeare in that they were made to Abraham not onely * before hee did this, but before Isaac was borne. The second cause

Gen. 12. 4. 3.

that

that moueth God here to repeate them and to confirme Abraham in the assurance of them, was his *faith and obedience in this place declared. *Iere.5.a.3.

After these thinges one tolde Abraham, beholde Milcha, she hath, &c. Vers.20.&c.

This may seeme straunge to the worldly Man, that Abraham forsaking his countrie at the calling of Almightie GOD, and hauing the promise of great increase of his seede: at the length, when he was an Hundred yeares of age, hath but One sonne, and Nahor his brother, who taried behinde, and had no promise of God, hath by that time a Number of children. So the Blessings and Promises of God, in this life seeme not to take such force, but the vngodlye be more happie then they. But the onely sonne of Abraham, was not giuen by the Common Course of Nature, as Nahors were, but of the mightie Power of God, aboue all Nature or reason: and, before the birth of the Child he had the promises of Gods blessings and the assured couenant of God, that he would be *His God and the God of his Seede, which was a farre greater Felicitie, then the Multitude of Nahors children. *Gen.17.a.7.

The second Sunday in Lent at *Morning prayer.*

Genesis.27.

And

27 AND it came to passe, that when Isahac waxed olde, and his eyes were dimme, so that he could not see, hee called Esau his eldest sonne, and sayde vnto him, My sonne? And he sayde vnto him, Here am I.

2 And he sayde, Behold, I am nowe olde, and know not the day of my death. 3 Now therefore take I pray thee thy weapons, thy Quiuer and thy Bowe, and get thee to the fielde, that thou mayest take me some venelon.

4 And make me well tasting meates such as I loue, and bring it to me, that I may eate, that my soule may bless thee before that I die. 5 But Rebecca heard when Isahac spake to Esau his sonne: And Esau went into the fielde to hunt venelon, and to bring it. 6 And Rebecca spake vnto Jacob hir sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, and saying,

7 Bring me venelon, and make me daintie meate, that I may eate, and bless thee before the Lord, afore my death.

28 8 Now therefore my sonne heare my voyce in that which I commaund thee. 9 Get thee to the flocke, and bring me thence two good kiddes from the goates, and I will make of them pleasant meates for thy father, such as he loueth.

10 And thou shalt bring it to thy father, that he may eate, and that he may bless thee before his death.

11 Then sayde Jacob to Rebecca his mother, Beholde, Esau my brother is a hearie man and I am smoth.

12 My father shall perchaunce orefeele me, and I shall seeme vnto him as though I went about to beguile him, and so shal I bring a curse vpon me, and not a blessing.

13 And his mother sayd vnto him, Vppon me be the curse my sonne onely heare my voyce, and go and fetch me them.

14 And (*Jacob*) went, and fet them, and brought them to his mother: and his mother made pleasant meate, such as she knew his father loued. 15 And Rebecca set goodly raymēt of her eldest sonne Esau, which were in the house with her,

her, and put them vpon Iacob her yonges ſonne.

16 And ſhe put the ſkinnes of the kiddes vppon his hands, C
and vpon the ſmoth of his necke. 17 And ſhe put that plea-
ſant meate and bread which ſhe had prepared, in the hande
of her ſonne Iacob. 18 When he came to his father, he
ſayde, My father? And he anſwered, Here am I: why art
thou, my ſonne? 19 And Iacob ſayd vnto his father, I am
Eſau thy eldeſt ſonne, I haue done accordinge as thou bad-
deſt me: ariſe I pray thee, ſitte, and eate of my veneſon, that
thy ſoule may bleſſe me. 20 And Iſahac ſayde vnto his
ſonne, Howe commeth it that thou haſt founde it ſo quickly,
my ſonne? He anſwered, The Lorde thy God brought it to
my handes. 21 Then ſayde Iſahac vnto Iacob, Come nere,
and I will feele thee my ſonne, whether thou be my very ſon
Eſau, or not. 22 Then went Iacob to Iſahac his father,
and he felt him, and ſayde, The voyce is Iacobs voyce, but
the handes are the handes of Eſau. 23 And he knewe him
not, becauſe his handes were hearie as his brother Eſaus
handes: and ſo he bleſſed him. 24 And he aſked him, Art D
thou my ſonne Eſau? And he ſayd, That I am.

25 Then ſayde he, Bring me, and let me eate of my ſonnes *Heb.* 11. *d.* 20.
veneſon, that my ſoule may bleſſe thee. And he brought him,
and he eate: and he brought him wine alſo, and he dranke.

26 And his father Iſahac ſayde vnto him, Come nere, and
kiſſe me my ſonne. 27 And he went vnto him and kiſſed
him: and he ſmelled the ſauour of his rayment, and bleſſed
him, and ſayd, Lo, the ſmell of my ſonne is as the ſmell of a
fielde which the Lord hath bleſſed. 28 God giue thee of the
dew of heauen, and of the fatneſſe of the earth, and plenty
of corne and wine. 29 People be thy ſeruantes, and Na-
tions be vnto thee: be lorde ouer thy brethren, and thy mo-
thers children ſtoupe vnto thee: curſed be he
that curſeth thee, and bleſſed be he that bleſſeth thee.

30 Aſſoone as Iſahac had made an end of bleſſing Iacob, E
and

and Jacob was scarse gone out from the presence of Isahac his father, then came Esau his brother from his hunting.

31 And he also had made a pleasant meat, and brought it vnto his father, and sayde vnto his father, Let my father arise, and eat of his sonnes venison, that thy soule may blesse me. Then his father Isahac sayd vnto him, Who art thou? He answered, I am thy sonne, the first borne Esau.

33 And Isahac was greatly astonied out of measure, and sayde, Which (is he) and where is he then that hath hunted venison and brought it me, and I haue eaten of all, before thou camest: and haue blessed him, yea, and he shalbe blessed.

34 When Esau heard the wordes of his father, he cryed aloud and bitterly aboue measure, and sayd vnto his father, Blesse me, I also (am thy Sonne) O my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing. Gen.25.e.33. 36 And he sayd againe, Is not he rightly named Jacob? for he hath vndermined me nowe two times: (First) he toke away my byrth right, and see, nowe he hath taken away my blessing also. And he sayd, Hast thou kept neuer a blessing for me?

37 Isahac answered and sayde vnto Esau, Beholde, I haue made him thy Lorde, and all his brethren haue I made his seruaunts: Moreouer with corne and wine haue I stablished him: what shall I do vnto thee now my sonne?

38 And Esau sayd vnto his father, Hast thou but that one blessing my father? blesse me, I am also (thy sonne) O my father. So lifted vp Esau his voyce, and wept.

39 Then Isahac his father answered and sayde vnto him, Beholde my dwelling place shall be the fatnesse of the earth, and of the deawe of heauen from aboue. Heb.11.e.20.

40 And thorough thy sworde shalt thou liue, and shalt be thy brothers seruant: and it shall come to passe, that thou shalt get the maistrie, and thou shalt lose his yoke from of thy necke. 41 And Esau hated Jacob, because of the blessing

sing that his father blessed him withall. And Esau sayde in his heart, The dayes of sorowing for my father are at hand, then will I slay my brother Jacob. 42 And these wordes of Esau her elder sonne were told to Rebecca: And she sent, and called Jacob hir yonger sonne, and sayd vnto him, Behold, thy brother Esau as touching thée doth comfort himselfe (*full purposing*) to kill thée. 43 Nowe therefore my sonne, heare my voyce: Make thée readie, and flie to Laban my brother at Haran. 44 And tary with him a while, vntill thy brothers fiercenesse be swaged.

45 And vntill thy brothers wrath turne away from thée, and he forget the thinges which thou hast done to him, then will I send and fet thée awaye from thence: why shoulde I be desolate of you both in one day? 46 And Rebecca spake to Isahac, I am wearie of my life for ẏ daughters of Heth: If Jacob take a wife of the daughters of Heth, such as these (*which are*) of the daughters of this lande, what good shall my life do me?

The Exposition vppon the 27. Chapter of Genesis.

And it came to passe, when Isahac waxed olde, and his eyes were dimme, &c.

THis whole historie that Moyses setteth forth in this Chapiter so largely, may seeme at the first to conteyne no great matter of weight, but onely the sleight and Craft of a mother, and her sonne, causinge the Father to transferre the blessing of his Heritage vppon one, that he

he would not haue done it vnto. But if with Reuerence, as our dutie is, we looke into the Scriptures of God, and lay aside vaine and wicked cogitations, we shall see in this place the worke of the wisedome & Prouidence of God vsing the Blemishes and frayltyes of the godly, vnto his glory, and to the performance of his determined purpose and promise. For as the Patriarkes were godly men, and in the *singuler Fauour of GOD, so had they, as men, their Imperfections and offences: which God vndoubtedly misliked, and yet of his mercie, pardoned, as in other Chapters before is declared. The like is here nowe in this place, as well in Isaac as in Rebecca, and Iacob her sonne. Therfore no person can by them take Example of the like doyng, but rather learne a godly lesson to be more ware of themselues, and to take heed least to the Hasarding of the Fauour of God they doe that, which shall be contrarie to his holy Will and displeasant vnto him.

*Eccle.44.c.16 17.18.&c.

When the two childzen were borne, the determined purpose of God was declared, and hys Election made manifest, That the elder, Esau, shoulde be Seruaunt vnto Iacob the yonger. This was reuealed vnto Rebecca, and not vnknowne to Isaac the father. And yet this notwithstanding, of a Carnall affection and loue towarde his elder Sonne, hee sought to Transfer the blessing of God & heritage of preheminence in the couenant of god vnto him: Wherin he might seeme to crosse thwart the Election of god, which could not be done without some offence,

*Gen.25.c.23. Ose.12.a.3. Rom.9.c,12.

offence, and therefore GOD did suffer him to bee Deluded by his wife and Childe. And yet this humaine affection in Isaac was ioyned with a constant faith in the fauour of god, wherby he beleued that aswel himself as other Patriarks were ordeined ỹ good instruments of God, by their blessings to denounce and declare the Heritage and Succession of the Couenant of God made to Abraham and his Seede.

And Rebecca spake vnto Iacob her sonne saying, behold, I haue heard, &c. Vers. 6. 7. &c.

Moses here declareth, by what Craft the blessing was transferred to Iacob from Esau. And truely this dealing of Rebecca is not without blame. For albeit she could not rule her husbande, and Cause him to yeelde to the declared purpose of God, in preferring Iacob the yonger brother: yet shoulde she not haue vsed so vncomely & vnlawful meanes to woorke the thinge by Counterfeytinge and Untruth.

If she knewe, as she did in deede, that it was the immutable purpose & election of god, she shoulde haue paciently looked, and haue abidden vntill god had wrought it by such wayes as he thought good, if she could not by any godly perswasiõ haue brought it to passe. But such Fraieltie god often in his Saintes of his great mercie pardoneth, when it is not done of Malicious minde and purpose, as surely it was not in Rebecca, but of a desire by some meanes or other to bring that to effect, *Gen. 25. 6. 23.*

which

which she knew was the will of God.

Vers.11.&c *Then saide Iacob to Rebecca his mother, Beholde, Esau my brother, &c.*

Iacob did to easily yeelde to his Mothers perswasion, and, as in his wordes, he shewed, that he feared his father, and was loth to enter his displeasure: so he shoulde haue feared GOD much more, and Considered, what a blemishe it was to purchase his blessing by counterfayting a vntruth. For although he respected a right ende, that is, to attaine that, which was the*promise of God: yet by Such meanes he should not haue done it,

Gen.25.c.23.

Vers.21.22. *Then said Isaac vnto Iacob come neere, and I will feele thee my sonne, &c.*

Isaac did suspect, that he was abused, and therefore tryeth the matter by all meanes he can. But it pleased God to dull his senses, partly to shewe that Man laboureth in*vaine to ouerthwart his Purpose, & that which he is determined to haue: partly, that, by this maner of correction, he might punishe and Chastice his Immoderate affection toward Esau his elder sonne.

Gene.45.c.8.
Gen.48.d.18.
Prou.21.d.30.

Vers.28.29. *God giue thee of the dewe of heauen, & of the fatnesse of the earth, &c.*

Under these worldly blessinges the auncient fathers conteined the heauenly promises, Albeit they be not vttered so plainly, as they haue bene since in the time of the Gospell. For Gods will was to

deale

deale with thē vnder tipes* and figures of worldly things. And therfore the lande of Chanaan and the Fertilitie thereof is a tipe of the heauenly and euerlasting Felicitie with God, and the Subiection of enemies doth signifie the Conquest and ouerthrowe of our Spirituall enimies to whome we were thrall and in daunger. 1. Cor. 16. b. 11.

When Esau hearde the wordes of his father, he cried alowde, &c. Vers. 3. 4. &c.

A man might think, that Gods mercy would haue bene moued with this* heauie and sorrowful complaint of Esau, for the losse of his fathers blessinge: but it is euident, that this lamentatiō did not proceede of a Sound faith and true Repentance, but rather of a proude minde and of a Desperate furie and rage, as it maye appeare by the Hatred that he protested, and by the bitter wordes & grieuous threatnings that after he vsed against hys brother, Manacing that after his fathers death he would assuredly kill him. And of what affection he was, and how smally he esteemed his birthright and the felicitie that might come thereof, hee declared, when he solde the same to IACOB hys brother for a messe of wortes. Heb. 12. d. 17.

And she called Iacob her yonger sonne & saide vnto him, thy brother, &c. Vers. 42. 43.

The blessing that Isaac had giuen to his yonger sonne might seeme of Small force, seeing he was brought euen nowe presently into so great feare

to be Slaine by his brother: and this was vndoubtedly no small temptation and trouble to the minde of Rebecca, that she sawe her sonne, whome she so tenderly loued, by her Fact to be brought in daunger of Present death. But yet did she and her sonne so much esteme this blessing, that rather then they woulde yeelde it vp to Esau to haue his fauour, he was Contented to goe into voluntarie Banishment and she to forgo the presence and Company of her sonne, that she so much esteemed. By this example in Iacob we must learne to take paciently, if after the hope of Gods blessing and of his fauour, *immediatly the Crosse of affliction do followe, and not for the trouble and daunger of the worlde to forgoe the sweete promises of God. Neither must we seeke to purchase the quietnes of this life with the Losse of Goddes Heauenly Blessing.

Gen.12.c.10.12
Gen.32.c 9.11.
Gen.37.a.5.20
Exod.5.b.3.9.
John.9.d.33.34

The second Sunday in Lent
at Euening prayer.
Genesis.34.

3 DIna the daughter of Lea, which she bare vnto Iacob, went out to see the daughters of the land.

2 Whom when Sichem the sonne of Hemor the the Heuite Lord of the countrie sawe, he toke her, and laye with her, and defiled her.

3 And his heart laye vnto Dina the daughter of Iacob, & he loued that damsell and spake kindly vnto her.

4 And Sichem spake vnto his father Hemor, saying, Get

me

me this maiden vnto my wife. 5 And Jacob heard that he had defiled Dina his daughter (his sonnes beinge with their cattle in the fielde) and Jacob held his peace vntill they were come. 6 And Hemor the father of Sichem, went out vnto Jacob to commune with him.

7 And when the sonnes of Jacob (commynge out of the fielde) heard it, it grieued them, and they were not a little wroth, because he had wrought folly in Israel, in that he had lyen with Jacobs daughter, which thing ought not to bee done. 8 And Hemor communed with them, saying, The ℣ soule of my sonne Sichem longeth for your daughter: I pray you giue her him to wife. 9 And make mariages wyth vs, and giue your daughters vnto vs, and take our daughters vnto you. 10 And ye shall dwell with vs, and the land shall be before you: dwell, and do your businesse therein, and haue possessions therein. 11 And Sichem saide vnto her father and vnto her brethren, Let me finde grace in your eies, and whatsoeuer ye appoint me, that will I giue.

12 Aske freely of me both dowrie and giftes, and I wyll giue according as ye saye vnto me, so that ye geue mee the damsell to wife. 13 But the sonnes of Jacob answered to Sichem & Hemor his father, talking amongest themselues deceiptfully: because he had defyled Dina their sister.

14 And they saide vnto them, We can not doe this thing, ℭ that we should giue our sister to one that is vncircumcised: for that were an abhomination vnto vs.

15 But in this will we consent vnto you: if ye will be as we be, and all the males amongst you be circumcised.

16 Then will we giue our daughters vnto you, and take your daughters to vs, and will dwell with you, and be one people. 17 But and if ye will not hearken vnto vs to bee circumcised, then will we take our Daughter, and goe our wayes. 18 Their words pleased Hemor, and Sichem his sonne. 19 And the yong man differde not to doe the thing,

because he had a lust to Jacobs daughter: he was also most set by of all that was in his fathers house.

20 Then Hemor and Sichem his sonne went vnto the gate of their citie, and cõmuned with the men of their citie, saying. 21 These men liue peaceably among vs, and dwel in the lande, and doe their occupation therein: and beholde, the land is large ynough for them, we wil take their daughters to wiues, and giue them our daughters.

22 Onely herein will they consent vnto vs for to dwell with vs, and to be one people, If all the males that are among vs be circumcised, as they are circumcised.

23 Shall not their goods and their substance, and all their cattell be ours? let vs onely consent vnto them, and they will dwell with vs. 24 And vnto Hemor and Sichem his sonne hearkened all that went out of the gate of the Citie: and all the males were circumcised, whatsoeuer went out at the gate of his Citie. 25 And the third day whiles they
D were sore, two of the sonnes of Jacob, Simeon and Leui Dinas brethren, toke eyther of them his sworde, and went into the Citie boldly, and slue all the males.

26 And slue also Hemor and Sichem his sonne with the edge of the sworde, and toke Dina out of Sichems house, and went their way. 27 And the sonnes of Jacob coming vppon the dead, spoyled the Citie, because they had defiled their sister.

28 And toke their sheepe, oxen, and their asses, and whatsoeuer was in the Citie, and also in the fields.

29 And all their goods, and all their children, and their wiues toke they captiue, and made hauok of all that was in the house. 30 But Jacob saide to Simeon and Leui, Ye haue troubled me, and made me to be abhorred of the inhabitours of the land of the Chanaanite and the Pherezite: and I being fewe in number, they shall gather themselues together against me, and slay me, and so shall I and my house be destroyed.

destroyed. 31 And they answered, Should he deale with our sister as with an harlot?

The Exposition vpon the 34. Chapter of Genesis.

Dina the daughter of Lea, which shee bare vnto Iacob, went out to see, &c.



MOses in this Chapter setteth forth a great tentatiō that happened vnto Iacob, far more troublesome & daungerous, then that was of the feare of his brother Esaus displeasure. He was now at some quietnes in the companie of his wife, children, and familie, and so had remayned a good time, doing vndoubtedly the dutie of a good and godly Gouernour of his housholde. But soddenly falleth out this trouble and reproch of the Rauishing of his daughter Dina, much surelye to the griefe of his minde, that did so dearely esteeme the Chastitie of his daughter. By which we maye vnderstande, both what daunger maye come to yong women by ydle gadding and gasing abroad without the company of some graue Persons to Ouersee them: and also, that euen good men sometime haue so waiwarde and ouerthwart Wantons to their children, as wil not well be brideled within order, whē their Parents haue done all that they can. And yet maye there seeme some

negligence in Lea her mother, that she did suffer her so Loosely to go abroade.

Vers. 4. *And Sichem spake vnto his father Hemor, saying get me this mayden, &c.*

The heart of this young Gentleman was so set vppon this Maiden in vntemperate heate of loue, that he coulde not satisfie himselfe by his defyling and rauishment, but nowe seeketh to haue her to wife, and that in a maner by force. For although both his father and he vsed faire wordes and great promises: yet he keepeth her at home in his house and would not suffer her to retourne to her father. If he had sought to haue maried her before the Villanie offered, there had bene no great euill, but first to worke so great reproche to the People of God, and his Chosen Patriarke, and then to seeke vnder a faire colour a forcible Mariage, made the offence the greater.

Vers. 6. *And Hemor the father of Sichem went out vnto Iacob, &c.*

A godly Father and a good Prince or gouernour would first haue sharply corrected his sonne, and then afterwarde haue done that might haue seemed agreeable to reason and godlines. But it may appeare this Hemor was a cockering father, and a loose gouernour, and that the like examples of wantonnes had bene common there without punishment. And therefore the same prouoked god of his iust iudgement to suffer so great a Plague

to come vppon them, although the Sonnes of Iacob which were the instruments thereof, cannot be excused of outragious furie, that for the offence of One personne destroyed and spoyled the whole Citie.

And Hemor communed with them saying, The soule of my sonne, &c. Vers. 8. &c.

In that Hemor so earnestly laboureth to Iacob and his Sonnes for the Mariage of DINA, and made so great offers, it may appeare, that euen among the Heathens and Infidels, it was thought necessary to haue the consent of Parents to the Mariage of their children, Much more shoulde that reuerence bee vsed among Christians, and them that professe the feare of God.

But the sonnes of Iacob answered to Sichem and Hemor talking among, &c. Vers. 13. &c.

It is not to be marueiled, if the sonnes of Iacob were much grieued to haue so great a reproch and villanie wrought to their fathers House, neyther are they in that any thing to be blamed, yea, if ther had bene any ordinary Magistrate to haue punished so great an outrage, they might and ought with safe conscience to haue complayned to him. But I see not, by what authoritie they coulde take the swoorde of Reuengement in their owne hands, and so farre exceede the measure of Justice, as to destroy an whole Citie for the offence of one. Well might they be the Instruments of Gods Justice,

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for causes to them vnknowne, but that doth not excuse them, who followed their owne affection and desire of Reuengement.

In that they doe dissemble here and pretende consent of Mariage, if the Sichemites would be circumcised, it doth increase their fault, and they make the ordinance of God a colour to worke their affection. For their consciences did tell them, that neyther conueniently they might* marie with the Inhabitants of that Countrey, neyther in deede that they did meane so to doe, but to be reuenged, they suffered the Sacrament of Gods Couenant to be Distayned of the Faythlesse and Heathen persons.

Gen. 24. a. 3.
Gen. 28. a. 2.
2. Cor. 6. c. 14.

Vers. 2. &c. *Their words pleased Hemor and Sichem his sonne, &c.*

When Hemor the Prince and his Sonne, and all the residue of the people at their perswasion did so easily yeelde to the motion of Iacobs Sonnes wout any further instructiō: it is euident they had no conscience at all, nor passed what Religion they receiued, nor what God they worshipped, so they might be in hope either to satisfie their bodily pleasure, or to attaine some Worldly Commoditie and richesse. For these were the onely causes and respects that moued them. And where such mindes are both in Prince and subiectes, there can not want aboundance of all euill. Wherefore, albeit it be not expressed in the text, it may well be gathered there were great vices generally among them,

that

that prouoked the wrath of God against them.

And the third day while they were sore, two of the sonnes of Iacob, &c. Vers. 25. &c.

Albeit onely the two sonnes of Iacob are here named, it is not likely they did the thing alone but that they were the chiefe causers and Capitaynes, and had other of their brethren & of their fathers familie with them, without their fathers consent, or at the leastwise pretending that they would do nothing but fet the boue their Sister, who was there vniustly detayned, and not making him priuie of their whole purpose.

But Iacob sayde to Simeon and Leuie, ye haue troubled me and made me, &c. Vers. 30.

Iacob chastiseth his Sonnes, and theweth howe Rashly and vndiscreetely they haue done, and into how great daunger they had brought both him & themselues, and al that euer apperteined to them. And surely if GOD had not of his diuine Prouidence marueylously preserued hys people, lesse daunger coulde not haue followed, then IACOB speaketh of. But the Rashnesse and heate of young men is such, that they are so blinded with the desire of their owne phantasies and affectiõs, as they regard no perilles, nor thinke any counsel to be like to their owne.

5634.a

The

The third Sunday in Lent
at Morning prayer.
Geneſis. 39.

IOſeph was brought vnto Egypt, and Putiphar a lord of Pharaos, and his chiefe ſteward, an Egyptian, bought him of the Iſmaelits which had brought him thither. 2 And God was with Joſeph, and he became a luckie man, continuing in the houſe of hys mayſter the Egyptian. 3 And his mayſter ſawe that GOD was with him, and that God made all that he did to proſper in hys hande. 4 And Joſeph found grace in his mayſters ſight, and ſerued him: And he made him ouerſeer of his houſe, and put all that he had in his hand. 5 And it came to paſſe from the time that he had made him ouerſeer of his houſe, and ouer all that he had, the Lorde bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the Lord was vpon all that he had in the houſe, and in the fielde.

6 And therefore he left all that he had in Joſephes hande: and he knewe nothing with him, ſaue onely the bread which he did eate. And Joſeph was a godly perſon, and a wel fauoured. 7 And after this, his maiſters wife caſt her eyes vppon Joſeph, and ſayd, (*come*) lie with me.

8 But he refuſed, and ſayde vnto his maiſters wife, Beholde, my maiſter woteth not what he hath in the houſe with me, and hath committed all that he hath to my hand.

9 There is no man greater in the houſe then I, neyther hath he kept any thing from me but onely thee, becauſe thou art his wife: howe then can I doe this great wickedneſſe, and ſinne againſt God? And after this maner ſpake ſhee to Joſeph day by day: but he hearkened not vnto her to ſleepe

nére hir, or to be in hir companie. 11 And on a certayne day Joseph entered into the house to doe his busines; and there was none of the housholde by, in the house.

12 Then she caught him by the garment, saying, lie with me. And he left his garment in hir hand, and fled, and got him out. 13 And when she sawe that he had left his garment in hir hand, and was fled out.

14 She called vnto the men of hir house, and tolde them, saying, See, he had brought in an Hebrue vnto vs, to do vs shame: for he came in to me to haue lyen with me, and I began to crie with a loude voyce. 15 And when he hearde that I lift vp my voyce and cried, he left his garment with me, and fled away and got him out.

16 And she layde vp his garment by hir, vntill hir Lorde came home. 17 And she tolde him with these wordes, saying, This Hebrue seruant which thou hast brought vnto vs, came vnto me to doe me shame. 18 But assone as I lift vp my voyce and cried, he left his garment with me and fledde out. 19 When his mayster heard the wordes of his wife, which she tolde him, saying after this maner did thy seruant to me, he wared wroth. 20 And Josephs maister toke him, and put him in prison, in the place where the kinges prisoners lay bound: and there continued he in prison. *Psal. 105. b. 18.*

21 But the Lord was with Joseph, and shewed him mercie, and got him fauour in the sight of the Lord of the prison.

22 And the keeper of the prison committed to Josephes hand all the prisoners that were in the prison house; and whatsoeuer was done there, that did he.

23 And the keeper of the prison loked vnto nothing that was vnder his hand, seing that the Lorde was with him: For whatsoeuer he did, the Lord made it to prosper.

The

The Exposition vppon the xxxix. Chapter of Genesis.

Vers.1. *Joseph was brought vnto Egipt, and Putiphar a Lorde of Pharaos, &c.*

MOses in this Chapter beginneth to set forth a notable example in Ioseph of the Prouidence and wisedome of God, turning the enuious and Malicious indeuors of IOSEPHES brothers vnto the worke of his glorie and preseruation of his people. God was determined, that after certaine yeares, for the *Sinfulnes of men there would by his iust iudgement come vppon al that part of the world a general Plague of dearth and scarcitie, in which there was great daunger that Iacob and his sonnes and familie, beeing the posteritie of the seede of Abraham, to whom he had made his Couenant, should Perishe and die for Lacke of sustenance. Therefore, many yeares before taking occasion of hys brothers Malice, hee *sendeth Ioseph beforeinto Egypt, and there after some trouble, at last Iustly aduaunceth him to great power and honour, that he might be an helper and succourer for his Father and brethren, in the time of their great distresse. The Brothers of Ioseph neyther foresawe any euill to come, nor sought for any thing in their doinges, but the satisfying

Deut.28.b.15. Leuit.26.b.14 Malach.2.a.2

Psal.104.b.17

tifying of their owne Enuie and Malice towarde him, but God vsed their malice for the instrument of his glory.

And God was with Ioseph, and he became a luckie man, continuing in the, &c. Vers. 2. 3. 4.

By this example in Ioseph we haue to learne that God oftentimes Suffreth those that he loueth most dearely, and by whom he will set foorth the glorie of his name, to be cast into * Trouble and Affliction. But yet he is so carefull for them, that he doth not onely Stay the power of the Wicked toward them, but also worketh them Grace, Fauour, and Credite, euen with Heathens and vngodly persons, such as this, Putifer the Egyptian and the keeper of the prison were. So that vnder his* very Enimies, he doth preserue his elect and chosen.

* 1. Reg. 19. b. 12. Dan. 6. e. 16. 1. Reg. 23. d. 26. Exod. 12. f. 36. Psal. 105. g. 44. 3. Reg. 18. c. 13.

Ioseph, was now become a Bondeman, and afterwarde is made a Prisoner, and yet God increaseth him with his blessings. Whereby we may vnderstand, that God hath a loue and care of his, though they be neuer so base, so simple, and so miserable in the world.

And the Lorde blessed the Egiptians house for Iosephes sake, &c. Vers. 5.

God for his electes sake doth not onely oftentimes Spare the Godlesse and wicked Persons, but also* blesseth them with increase of worldly benefites, by that meanes to asswage their furious

* Gen. 30. e. 30.

and

and Tyrannicall spirites towarde them, that they may liue in more Quiet and comfort vnderneath them.

Vers. 7.&c *And after this his masters wife cast her eyes vppon Ioseph, and saide, &c.*

Nowe falleth out a newe temptation to Ioseph by his masters wife, through which he was cast in to greater trouble, then euer he was before.

In Putifars wife you haue ỹ example of a wicked and Adulterous woman, who although she had a Noble man to her husband, that honoured and loued her: yet, of a sinnefull and shameleſſe nature, being a woman, Woeth this godly yong man her owne seruant, and entiseth him to horrible Adulterie, moued onely therevnto by the good giftes, and blessings of God as well in the Bodie, as in the minde of Ioseph. And in this her diuelish purpose giueth not ouer by sundrie repulses, but with impudent Obstinacie, contrarie to the nature of womanhead, continueth in the same, euen to the vsing of Violence to the yong man. And when shee sawe his Constancie to be such, as by no way shee could winne him, with shameleſſe Malice to cloke and colour her owne wickednesse (as the* maner Prou. 30. c. 20 of such persons is) shee accuseth him to her husband, that he would haue Rauished her, and by that occasion, caused him to be cast into prison.

In Ioseph you haue ỹ example as wel of a faithfull seruant, as of a Chast yong man, hauing the feare of God before his eyes. For albeit hee were vn-

married

maried, in the Heate of young yeares, and prouoked by his Ladie and Maistres at sundrie times, watching fitte occasions of secreasie for so lewde a purpose: yet could he neuer be wonne to yeelde to such vnthankfull Villanie toward his Maister, of whome he had bene intertayned with so great fauour. Yea, and when by the Malice of the woman the matter was brought to extremitie, hee rather chose both to *leese the Fauour and credite wyth his maister, and to abide all miserie, Imprisonment, yea and Death also, then any way to haue his Conscience touched with so Foule a sinne before God. *2. Cor. 6. b. 8.

And Iosephs maister tooke him and put him in prison, in the place, &c. Vers. 20.

This was great lightnes and rashenes in Putifar eyther by the blinde Rage of Jelousie, or by Immoderate affection and Credite toward hys lewde wife without iust and further Examination to condemne a seruant, whom he had of long time Tried so faithfull and profitable, and in whome he had seene the euident tokens of Gods fauour and assistance in all his doings.

But the Lord was with Ioseph, &c. and gotte him fauour with, &c. Vers. 21. 22.

God neuer leaueth his, but in the *deepest afflictions is with them, and procureth them relieke. *Psal. 90. c. 15. Psal. 33. d. 19.

The

The third Sunday in Lent *at Euening prayer.*

Geneſis.42.

AND Jacob ſeyng that there was corne in Egipt, ſaid vnto his ſonnes. Why gape ye one vpon another?

2 And he ſayde, Beholde, I haue heard that there is corne in Egipt: get you downe thither, and bye vs corne frō thence, that we may liue, and not die.

5 So went Joſephes ten brethren downe to bye corne in Egypt. 4 But Beniamin Joſephes brother woulde not Jacob ſend with hys other brethren: for he ſayde Leſt peraduenture deſtruction come vppon him.

5 And the ſonnes of Iſraell came to bye corne among other that came: for there was dearth in the lande of Chanaan. 6 And Joſeph was gouernour in the land, and ſold to all the people of the land. And Joſephes brethren came, and bowed themſelues with their faces downe to the ground before him. 7 When Joſeph ſawe his brethren he knew them, and made himſelfe ſtraunge vnto them, and ſpake roughly vnto them, ſaying, Whence come ye? They aunſwered, Out of the land of Chanaan to bye vittayle.

8 And Joſeph knew he his brethren, but they knewe not him. 9 And Joſeph remembred his dreames which he dreamed of them, and ſaide vnto them, Ye are ſpies: and to ſée where the land is weake, is your comming.

10 And they ſayd vnto him. Nay my Lorde, but to bye vittayle thy ſeruaunts are come. 11 We are all one mans ſonnes, and meane truely, and thy ſeruauntes are no ſpies.

12 And he ſayd vnto them againe, Nay: but to ſée where the land is weake, is your comming.

13 And

13 And they sayde, we thy seruants are twelue brethern, the sonnes of one man in the lande of Chanaan: and behold the yongest is this day with our father, and one no man wooteth where he is. 14 And Joseph sayde vnto them, That is it that I spake vnto you when I sayde, Ye are spies.

15 Hereby ye shall be proued (*by*) the lyfe of Pharao, ye shall not go hence except your yongest brother come hither. 16 Send out one of you, which may fet your brother, and ye shall be kept in prison, that your wordes may be proued whether there be any trueth in you, or else, (*by*) the lyfe of Pharao ye are but spies. 17 And he put them altogither in warde three daies. 18 And Joseph sayde vnto them the third day, This doe, and liue: (*for*) I feare God.

19 If you be true men, let one of your brethern be bound in the houle of your prison: and go ye, carie corne (*to put away*) the famine from your houlholde.

20 But bring your yongest brother vnto me, and so shall your wordes be tried true, and ye shall not die, And they dyd so. 21 And one sayde to another, We haue verely sinned against our brother, in that we saw the anguish of his soule, when he besought vs, and we woulde not heare him: therfore is this trouble come vpon vs.

22 And Ruben answered them, saying. Sayde I not vnto you, that you should not sinne against the lad, and ye would not heare? and se, now his blood is required.

23 They were not aware that Joseph vnderstode them: for he spake vnto them by an interpreter.

24 And he turned from them and wept: and turned to them againe and communed with them, and take out Simeon from amongst them, and bound him before their eyes.

25 And Joseph commanded to fill their sackes with corne, and put euery mans money in his sacke, and to giue them vitayle to spende by the way: and thus did he vnto them.

26 And they laded their asses with the corne, and departed

thence. 27 And as one of them opened his sacke for to giue his asse prouender in the Inne, he spied his money, for it was in his sackes mouth: 28 And he sayde vnto his brethren, My money is restored to me againe, for lo, it is in my sacke. And their heart fayled them, and they were astonied, and sayde one to another, why hath God dealt thus with vs.

29 And they came vnto Iacob their father, vnto the lande of Chanaan, and tolde him all that befell vnto them, saying. 30 The man (*who is*) the Lorde of the lande, spake roughly to vs, and toke vs for spies of the countrie,

31 And we sayde vnto him, We meane truely, we neuer were spyes. 32 We be twelue brethren, sonnes of our father: one is alwaye, and the youngest is this day with our father in the lande of Chanaan. 33 And the Lorde of the countrie sayde agayne vnto vs, Hereby shall I know that ye meane truely Leaue one of your brethren here with me, and take (*foode*) to put awaye the famine from your households, and get you awaye. 34 And bring your youngest brother vnto me, that I may knowe that you are no spyes, but meane truely: so will I deliuer you your brother, and ye shall occupie in the lande. 35 And as they emtied their sackes, beholde, euery mans bundell of money was in his sacke: And when both they and their father sawe the bundelles of money, they were afrayde.

36 And Iacob their father sayde vnto them. Ye haue vs robbed of my children: Ioseph is away, and Simeon is away, and ye will take Beniamin away: all these things are agaynst me. 37 Ruben, sayde vnto his father, Slay my two sonnes, if I bring him not to thee againe: deliuer him to my hande, and I will bring him to thee againe. 38 And he sayd, My sonne shall not go downe with you, for his brother is dead, and he is left alone: if destruction come vpon him by the way which ye go, ye shall bring my gray heade with sorowe vnto the graue.

The

¶ The Exposition vpon the. 42. Chapter of Esay.

And he sayde, beholde, I haue heard there is corne in Egypt, &c. Vers. 2.

THe house of the good Patriarke and godly father Iacob was subiect to the necessitie and daunger of ỹ famine, euen as * before it had happened to Abraham and Isaac. So God is wont often to make his good and godly persons partakers of the common Calamities to the ende that that rod, which is to ỹ wicked a punishment and correction, may be to them an Exercise of their fayth and patience, to their greater benefit: So it fell out to *Ieremy, Ezechiel, Daniel. We haue here also to obserue the course of Gods Prouidence falling out to trueth, when men least thinke of it. Iosephs *Dreame, that moued his brethren to enuye him, is nowe vpon this occasion to be fulfilled. Ioseph was now of great authoritie in Egipt, without whose consent, no Corne coulde be solde. And Iacob, although vnknowing, is mooued by the Instinction of God to sende his sonnes into Aegipt to bye corne, by which occasion they must needs come to Ioseph and Honor him as Lorde of the lande.

* Gen. 12. c. 10. Gen. 26. a. 1.

* Ier. 37. c. 14. Eze. 4. b. 8. Dan. 3. b. 18.

* Gen. 37. b. 7.

Vers.3.4. *So went Ioseph's tenne brethren, &c. but Beniamin Ioseph's brother, Iacob, &c.*

You haue here the Example of a Fatherly and tender Loue towarde his younger sonne, whom he would not rashely commit to Daunger, eyther by reason of his Tender age, or other Incident occasions, more lyke to fall to him, then to his other Children.

Vers.6. *And Ioseph's brethren came, and bowed themselues before him, &c.*

The Dreame that Ioseph tolde to his brethren
Gen.37.b.7.9. Chap. 37. is here performed, but vtterly as yet vnknowne to themselues, as often Prophesies are fulfilled by the Ignorance of men in Gods Iudgmentes. It was prophesied that the Iewes should Reiect and put to death Christ the Sonne of God, which they dyd in deed by Ignorance. For if they
Act.3.c.17. had knowne it they would not haue Crucified the Lord
1 Cor.2.b.8. of Glorie. Act.3. 1. Cor.2. The Apostle prophesieth,
1 Tim.4.a.1. That in the latter dayes some should attende to False spirites and doctrines of Deuils. 1. Tim.4. And so we see it to haue fallen out, but not with ỹ knowledge and Confession of them, that doe it, who obstinately stande in this that they Defende nothing but
Psal.50.a.5. Trueth and Godlynesse. But God will be alwaye
Psal.61.a.9. iustified in his Prophecies and Promises, and all
Psal.115.a.11. *Men shall be founde Liers.

VVhen

When Ioseph sawe his brethren he knew, Vers. 7.
&c. and spake roughly to them, &c.

This might seeme to be of vncourteſie, or vpon deſire of Reuengement, that Ioseph vseth them so Roughly. But we must learne not to measure the Acts of good men by the Outward shewe onely at the first, vntill we see the Ende of their doings. For oftentimes, they haue other causes and Respectes then commonly to all men are knowne. Christ himselfe spake roughly to the woman of Chanaan at the first, but in the ende he vsed hir with great Clemencie. *Mat. 15. c. 24. 26.*

Ioseph knowing by his Experience the Wickednesse of his Brethren, might iustely Doubt, whether they had committed the lyke Crueltie twarde his yonger brother Beniamin, & therfore thought good by this meanes to Trie them, and as it were To boult it out, whether it were so or no.

And Ioseph remembred his dreames, that Vers. 9.
he dreamed of them, &c.

Ioseph did neuer vnderstande his Dreames before. Therefore being put in minde of them now, he so dealeth wyth his Brethren, as, when they should be opened vnto them, they might not onely simplie Beleeue them, but with Feare and Reuerence acknowledge the Trueth of GOD in them, with condemning of their owne enuious Malice.

Gen. 15. 16. *Hereby you shall be prooued by the lyfe of Pharao. ye shall not go hence, &c.*

It may seeme iustly to be called into Question, both how Ioseph might without blame, Dissemble as he doth in this place, & also vse this Prophane and Heathnish Othe By the life of Pharao.

Surely I thinke many Singuler factes of the auncient Patriarkes before the law published are not to be drawne into common Examples for vs now to folowe. It may be, that they had certaine Peculiar Instinctions of God, by which they were mooued to doe some thinges otherwise, then the common precept requireth. neyther is it necessarie for vs to Iustifie all their factes as good. For they were Menne, and therefore had their blemishes as I thinke this maner of Othe was in Ioseph not onely Swearing by a Creature, but also in a Heathnishmaner.

Psal. 62. b. 10.

Gen. 17. *And hee put them altogether in Warde three dayes, &c.*

While we reade this, we may be admonished to beware, howe we be imboldened to Hurt any person, seme he neuer so Weake and Simple in comparison of vs. For God may * turne our State and giue him habilitie to be Reuenged, as we see herein Ioseph and his brethren. It was an easie matter for Ten of them to worke violence to One poore childe. But so God had done, that it was euen as easie for Ioseph to haue requited them, if he had had

Psal. 112. a. 7.
Judic. 16. g. 28.
Judith. 14. c. 11
Eccl. 4. c. 14.

had no more feare of God then they had.

And Ioseph saide vnto them, the thirde day this doe and liue, &c. Vers.18.

IOSEPH sheweth in this place an Example of Godlines, and of humanitie or gentlenes. Of Godlynesse, in that he protesteth himselfe to haue the feare of God, as if he had sayde, If I shoulde doe hardly toward you, and put you to Death before iust Triall of your truth, I feare I should offend God, and fall into his displeasure, therefore I will deale more Curteously with you. His Humanitie appeareth in this, that, by longer Staying of them, he would not hasarde his father and his housholde to the Daunger of Famine for lack of sustenance, and therfore with speede and fauour dispatcheth them away all sauing one.

And one said vnto another verily we haue sinned against our brother, &c. Vers.21.

Here appeareth the *good effectes of Trouble and Affliction. 1 First, it driueth out of our mindes the Securitie and forgetfulnesse of our Sinfull actes, and wicked life past, and bringeth the same freshe to our remembrance. 2 Secondly, it maketh vs in our owne conscience to condemne our selues, and to acknowledge that Gods iust Judgement doth light vppon vs for the same, and therefore Driueth vs as it were to *Craue mercie at Gods hand by Repentaunce. Iosephes brethren before this Trouble did with deepe Securitie for-

*Psal. 77. d. 38
*Psal. 82. d. 15.
*Psal. 118. 71.
*Esay. 26. c. 16
*Ose. 6. a. 1.
2. *Par. 33. c. 12
*Baruc. 3. a. 1.
*Jonas. 2. c. 8.

get the wicked Malice and Iniurie done to their
Gap.4.d.20. brother, but *nowe they can say, Verily vve haue offended agaynst our brother. &c.

Vers.24. *And he turned from them and wept: and turned to them againe, &c.*

In that that Ioseph did weepe, hee sheweth a gentle and Naturall affection towarde his brethren. In that he Turneth from them, hee declareth a great Moderation of himselfe, that euen in his great affection of Pitie would doe nothing y might hinder his purpose and determination.

Simeon was the chiefe Authour of the mischiefe, that was wrought agaynst Ioseph, therefore by
.Thes.1.b.8. Gods *iust Iudgement was he nowe taken and bounde as a Pledge for the residue. And because Ioseph did knowe his cursed Disposition, he therefore toke him rather then anye of the other, least happely on the way by his euil Councell, he should Hinder the better meaning of the residue in Bringing of Beniamin.

Vers.25.26. *And Ioseph commaunded to fill their sacks with corne, and put euery mans, &c.*

Ioseph commaunded the money to be put into the sackes, partly vpon their espying thereof to keepe his brethren in feare, partly doubting that his father in that great Dearth might lacke Mony to sende againe, for newe vitayle, or otherwise to prouide that was Necessarie.

And

And Iacob ſayde my ſonne ſhall not goe downe with you, &c. Verſ. 38.

We may ſee here againe, howe Greatly Iacob was troubled with Sorow for his childe He ſawe hys Houſeholde in great Diſtreſſe of Famine, and yet had he almoſt rather dye, then hazarde his Sonne. Whereby we may vndeſtande, that Naturall Affections are not in Holy men, to be Reproued ſo long as they be ioyned with the Loue and Feare of God. And therefore are they * not to be Shunned as the Stoikes Fondely Teach. Hereof haue we a notable example in this Hiſtorie of Iacob and Ioſeph, in the Chapters following. If it had pleaſed God to let Iacob knowe, that this matter was wrought by his ſonne Ioſeph, all that now doth Trouble him, woulde haue turned to hys great Comfort and ioy. But ſo it pleaſed him by this Trouble, to * exercise his Seruant, and as it were to Prepare him to the great Ioy that was ſhortly to come, that it might therby be made more Pleaſant vnto him, when, he ſaw all things to fall out ſo contrary to his fearefull expectation.

Rom. 1. d. 31. 2. Tim. 3. a. 3.

Prou. 17. a. 3. Sap. 3. a. 5.

The fourth ſunday in Lent *at Morning prayer.*

Geneſis. 43.

AND the dearth was great in the lande.

2 And it came to paſſe, when they had eaten vp the corne which they had brought out of the lande of Egypt,

gypt, their father sayde vnto them, Go againe (*and*) bye vs a little fode. 3 Judas answered him and sayde, The man did solemnely protest vnto vs saying: Ye shall not see my face except my brother be with you. 4 If thou wilt sende our brother with vs, we will go downe and bie thee fode.

5 But if thou wilt not sende him, we will not go downe for the man sayd vnto vs, Ye shall not see my face except your brother be with you. 6 And Israel sayde, Wherefore dealt ye so cruelly with me, as to tell the man that ye had yet a brother? 7 They answered, The man asked vs straightly of our (*state*) and of our kindred, saying, Is your father yet aliue? haue ye (*not another*) brother: And we tolde him according to the (*tenour*) of these wordes. Coulde we by any meane knowe that he wouldesay, Bring your brother downe (*with you?*) 8 Then sayd Judas vnto Israell his father, Sende the lad with me, that we may arise and go, and that we may liue, and not dye, yea both we and thou and also our meanie. 9 I will be suretie for him, of my hande shalt thou require him: if I bring him not vnto thee againe, and set him before thine eyes, then let me beare the blame
Gen.44.g. for euer. 10 Truely except we had made this tarying, by this we had turned the seconde time.

11 And their father Israell sayde vnto them, If it muste nedes be so, nowe then doe thus: Take of the beste fruites of the land in your vessels, and bring the man a present, a curse of bawme, and a curse of honie, spices & myrre, nuts and almondes. 12 And take double money in your hand, and the money that was brought againe in your sacks, take it againe with you, peraduenture it was some ouersight.

Gen.32. 13 Take also your brother with you, and arise, and go againe vnto the man. 14 And God almightie giue you mercie in the sight of the man, that he may deliuer you your other brother, and this Beniamin: and thus I am as one that is quite robbed of his children. 15 Thus toke they the pre-

sent

kent, and twise so much the more money in their hande, with Beniamin, and rose vp and went downe to Egypt, and stod before Ioseph. 16 When Ioseph sawe Beniamin wyth them, he said to the ruler of his house, Bring these men home and slay, and make ready: for these men shal dine with me at none. 17 And the man did as Ioseph bad, and brought thē vnto Iosephs house. 18 When the men were brought into Iosephs house, they were afrayde and sayde, Because of the money that came in our sackes mouthes at the first time are we brought in: that he may seeke occasion agaynst vs, and violently lay handes vpon vs, to bring vs in bondage, and our asses also. 19 Therefore came they to the man that was the ruler ouer Iosephs house, & communed with him at the dore of the house. 20 And saide, Oh sir, we came down hither at the first time to buye fode. 21 And as we came to an Inne, we opened our sackes, and behold euery mans money was in the mouth of his sacke (*euen*) our money in full weight: and we haue brought it againe in our hande.

22 And other money haue we brought also in our hand to bie fode: but we cannot tel who put our money in our sacks.

23 And he sayde, peace be vnto you, feare not: your God, and the God of your father, hath giuen you that treasure in your sackes: I had your money. And he brought Simeon out to them. 34 And the man led them into Iosephs house, and gaue them water to washe their feete, and gaue their asses prouender.

25 And they made readye their present against Ioseph came at none: for they hearde (*say*) that they shoulde eate bread there. 26 When Ioseph came home, they brought the present into the house to him which was in their hands, and bowed them selues to the grounde before him.

27 And he asked them of their welfare, and sayd, Is your father that olde man which you tolde me of in good health? and is he yet aliue? 28 They answered, Thy seruant our father

father is he in good health, and is yet aliue. And they bowing themselues, made their obeysance. 29 And he lifting vppe his eyes, behelde his brother Beniamin his mothers sonne and sayde. Is this your yonger brother of whome ye spake vnto me. And he sayde, God be mercifull vnto thée my sonne.

30 And Joseph made haste (for his heart dyd melt vpon his brother) and sought (*where*) to wéepe: and entred into his chamber, and wept there. 31 And he washed his face, and came out & refrayned himselfe, and sayde, Set on bread.

32 And they prepared for him by himselfe, and for them by themselues, and for the Egyptians which did eate wyth him, by themselues: bicause the Egyptians may not eate breade with the Hebrues, for that is an abhomination to the Egiptians. 33 And they sate before him, the first borne according to his age, and the youngest according to his youth: and the men merueyled among themselues.

34 And he sent rewardes vnto them from before himselfe: But Beniamins part was fiue times so much as any of theirs: and they dronke, and were made merie with him.

The Exposition vpon the xliii. Chapter of Genesis.

Vers. 2. *And it came to passe when they had eaten vp the corne which they had, &c.*

IT may seeme doubtfull how so Little a portion of Corne, as tenne Asses dyd bring so Long a Journey, coulde so long a tyme, finde so great a Number as were of Iacobs retinewe. For besides the lxvi. persons that descended of his bodye,

bodye, as is mentioned Cap. 46. it can not be but that be e they had a great nũber of ſeruants. But we muſt conſider that the ſeruants might be fedde with Herbes, Rootes, and Acornes as the maner of the Eaſt parties is in the time of diſtreſſe. And that the Corne that was brought, was in Sparing maner employed to the Suſtenance of other his Sonnes and Nephewes. This was a harde temptation, that this Godly father, whome God had taken by his prouiſeint ghis Protection, was nowe brought to ſo great a Neceſſitie for want of Suſtenance, yea and in that lande wherein God had prouiſed his Abundant Bleſſing. This in a fraile man might haue ſhaken the credite of that notable promiſe. Cap. 35. I am thy God encreaſe and multiply, I will Bleſſe thee. It is profitable for vs in time of Affliction to conſider ſuch Examples of the holy Fathers, that we may learne by the lyke Armour of truſt in the prouidence of God, and patient expectation of his bleſſed will to Ouercome ſuch tentation euen as they did. *Gen.46.c.26.* *Ec. 4.c.17.18.* *2.Pet.2.b.9.* *Gen.35.b.11.*

If thou wilt ſend our brother with vs, we will go downe, &c. Verſ. 4.5.

It may ſeeme Contrarie to the dewtie of Good and obedient children ſo preciſely to preſcribe a Condition vnto their Father: but for ſomuch as they were driuen to this Neceſſitie by the ſtreight charge that Ioſeph gaue them not to come without their brother, they durſt not yeelde without Condicion. And becauſe Iacob had before ſo ſtiffly ſtoode *Gen. 42.g.38.*

in

in the Refusall to sende Beniamin, they doe nowe the more plainely declare their Necessitie wyth the cause thereof, and that without any iust Reproofe of Obstinacie or Disobedience.

Vers. 7. *The man asked vs streightly of our state and of our kindred, saying, &c.*

Because Iacob accused his sonnes of Cruell dealing toward him, in telling that they had a yonger brother, they Excuse and cleere themselues, by declaring. 1 First, the Curious Questioning, that the man vsed to them of their State and kindred: whereby they were Driuen to answere. 2 Secondly, that they were in that case they might not choose to answere, and that according to the troth. 3 Thirdly, that they coulde not Surmise that he would haue sayde vnto them: Bring your yonger Brother.

Vers. 8. *Then sayde Iuda to Israell his Father, sende the lad with me, that, &c.*

Iuda perswadeth his father, to yeelde to the sending of Beniamin, 1 First, by the Necessitie of dearth and Hunger, wherein he and all his dyd stande. 2 Then by the vndertaking vpon his peril the safe bringing home of the young man. 3 Lastly, by the hurt and Hinderance that they had already Susteyned by this his delay. And therefore the Father nowe after his affection is somewhat quailed, vpon better consideration yeeldeth to that before he refused, and as a wise man Instructeth

them

them in what maner they should go, & what they should doe to * appease the Rigour of the Gouernour, and to shunne such daunger as might seeme to be toward them. And yet not trusting altogither to this policie, prayeth to almighty God most hartily to prosper them, and sendes them mercye in his sight. Gen.32.b.4.

When the men were brought into Ioseph's house they were afraide, &c. Vers.18.&c.

A conscience * guiltie of wickednesse, and a man put in feare is alway Suspicious, and surmiseth that euery thing is done to his harme, though it be farre otherwise. So Ioseph's brethren, being in feare, Suspect euill and daunger to come of that which in deede was done of Gentlenesse, and therefore seeke, so much as they can, to preuent it by offering againe their Money, that they had caried away with them in their sackes. Sap.17.6.12.

And he saide, peace be vnto you, feare not your God, and the God of your, &c. Vers.23.24.

An example of a godly, faythfull, and Gentle Seruant. Because he sawe them in a great feare he comforteth them, and willeth them to be of good cheere, assuring them of that which they Doubted of, and as for their Money that was in their sackes, he willeth them to thanke their GOD for it, by whose goodnesse it was wrought. And yet vnderstanding his maisters purpose, as a faythfull seruant, doth not bewray the same vnto them.

And

Vers. 29. &c. *And he asked them of their welfare and saide, is your father that old man &c.*

In these questions of Ioseph and in the consideration of his dealing declared in this place towarde his brethren, you maye perceiue the force of gentle and Natural Affection toward such as by Nature we are Bounde vnto; and yet the same by Ioseph with great wisedome and moderation for certaine purposes repressed and dissimuled for the tyme. Such affections therefore maye well stande with Wisedome and Godlinesse, and in sundrye places are Praised in the saintes of God.

Gen. 17. c. 18.
Gen. 46. d. 29.
Tob. 7. a. 7. 8.
Rom. 9. a. 3.

Vers. 32. *And they prepared for him by himselfe, and for them by themselues, and for &c.*

They prepared for Ioseph by him selfe, as a Prince and great person. For them and the Egiptians seuerally, because the Egiptians did Disdayne and Abhorre to eate with the Hebrewes. In which part we haue to note, first, touching Ioseph, That, although from very poore estate, yea, and out of the Prison he was aduanced to high dignitie, and vndoubtedly veteyned the same humblenesse of minde, that was in him before, yet, he was content, and thought it no Burden to his Conscience to obserue the Comelynesse of his estate, and to sit Seuerally as a great Peere and State of the Realme. The like we see in Dauid, Hester, Daniell &c. Vnder[illegible] answere to Power and dignitie they Refused not. But both modestie and gentlenesse

John. 4. a. 9.

Sap. 10. c. 14.
Psal. 104. b. 18
Psal. 112. a. 6.

2. Reg. 2. a. 4.
Esther. 2. c. 17
Dan. 2. g. 48.

nesse in the feare of God vsed the same. The cause why the Egiptians disdained the Hebrevvs was for that they were graziers and kepers of cattell, as is mentioned Cap. 46. which might seme to procede of a great pride in the Egiptians, wherewith Ioseph as a wise man doth seeme to beare, least by strugling against that whiche he could not mend, he might take away that opportunitie that he had purposed to worke the relefe and singular benefite of his Father and Brethren. Some write, that the Egyptians worshipped Shepe as Gods, & therfore did hate the Hebrevvs bicause they did not only feede sheepe, but also kill and eate them, so that their lothing of the Hebrues came not only of pride, but also of idolatrie and superstition, bicause they vsed crueltie toward their Gods. Gen. 46. d. 34

The fifth Sundaye in Lent.

at Morning prayer.

Exodus. 3.

MOyses kepte the shepe of Iethro his father in lawe priest of Madian: and he droue the flock to the backsyde of the deserte, and came to the Mountayne of God Horeb. 2 And the Angell of the Lorde appeared vnto him in a flame of fyre out of the middest of a bushe. And he loked, and beholde the bushe burned with fyre, and the bushe was not consumed.

3 Therfore Moyses said, I will go now, and see this great sight, how it commeth that the bushe burneth not.

4 And when the Lorde saw that he came for to see, God

called vnto him oute of the middeſt of the buſhe, and ſayde, Moyſes, Moyſes: And he anſwered, Here am I.

5 And he ſayd, Draw not nigh hither, put thy ſhoes of thy fæte, for the place wheron thou ſtandeſt is holy grounde.

6 And he ſayd, I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Iacob. And Moyſes hidde his face, for he was afrayde to loke vpon God.

B 7 And the Lorde ſayde, I haue ſurely ſéene the trouble of my people which are in Egypte, and haue hearde their crie from the face of their taſke maiſters: for I know their ſorrowes. 8 And am come downe to deliuer them out of the hande of the Egyptians, and to bring them out of that land, vnto a good land and a large, vnto a lande that floweth with milke and honye, (euen) vnto the place of the Chanaanites, and Hethites, and Amorites, and Pherezites, and Heuites, and of the Iebuſites.

9 Nowe therefore beholde the complaint of the children of Iſraell is come vnto me: and I haue alſo ſéene the oppreſſion wherwith the Egyptians oppreſſed them.

C 10 Come thou therfore, and I will ſend thée vnto Pharao, that thou mayſt bring my people the children of Iſraell out of Egypt, 11 And Moyſes ſayde vnto God, what am I to go vnto Pharao, and to bring the children of Iſraell out of Egypt? 12 And he anſwered: For I will be with thée: and this ſhall be a token vnto thée that I haue ſente thée, After that thou haſt brought the people out of Egypt, ye ſhal ſerue God vpon this mountaine. 13 And Moyſes ſayd vnto God, Beholde (when) I come vnto the children of Iſraell, and ſhall ſaye vnto them, The God of youre fathers hathe ſent me vnto you: And if they ſay vnto mée, what is his name? what anſwer ſhall I giue them?

14 And God anſwered Moyſes, I am that I am. And he ſayd, Thus ſhalt thou ſay vnto the children of Iſrael, I am hath ſét me vnto you. 15 And God ſpake further vnto Moſes,

Thus

Thus shalt thou say vnto the children of Israell. The Lorde God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hathe sent me vnto you: This is my name for euer, and this is my memoriall into generation and generation. 16 Goe, and gather the Elders of Israell togither, and thou shalt say vnto them, The Lorde God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob appeared vnto me, and sayde, In visiting, haue I visited you, and knowe that which is done to you in Egypt. 17 And I haue sayde, I will bring you out of the tribulation of Egypt, vnto the lande of the Chanaanites, and Hethites, and Amorites, Pherezites, and Hevites, and Iebusites, (euen) vnto a land which floweth wyth mylke and hony. 18 And they shall heare thy voyce: then both thou and the Elders of Israell shall go vnto the king of Egypt, and say vnto him, The Lorde God of the Hebrews hath met with vs, and nowe let vs goe we beseech thee three dayes iourney into the wildernesse, and doe sacrifice vnto the Lorde our God. 19 And I am sure that the king of Egypt will not let you go, no not in a mightie hande.

20 And I wil stretch out my hand, and smyte Egypt with all my wonders which I will doe in the mids thereof: and after that he will let you go.

21 And I will get this people fauoure in the sight of the Egyptians, so that when ye go, ye shall not go emptie.

22 But euery wyfe shall borowe of hir neyghbour, and of hir that soiourneth in her house, Iewels of Siluer, and Iewels of Golde, and rayment: and ye shall put them on your sonnes and daughters, and shall robbe the Egyptians.

The Exposition vpon the thirde Chapter of Exodus.

Vers.1. *Moses kept the shepe of Iethro his father in lawe priest of Madian, &c.*

AS in the other Chapters before haue beene declared the great Oppression and miserie of the childzen of Israel in Aegipt, so in this chapter and the residue folowing, is set forth the great and merciful goodnesse of almightie God deliuering them from the same. And as touching Moses, whō God had chosen to be his Instrument heerein, we may in him learn how God vseth cōmonly to deale with hys Elect. This Moyses was at this tyme of all men in the world most acceptable to God, whom euē from his mothers womb he had chosen to be ỹ deliuerer of his people, & the publisher of his lawe. And yet it pleased him to suffer the same Moyses to be in banishment* fortie yeres, not only among heathen persons, but in the poore and hard condition of a shepeheard. And yet may we not think that God at the same time did contemne Moyses, but vndoubtedly had great care of him, and while he was in the trauell of a shepeheard, did prepare for him an office farre aboue the Dignitie or maiestie of any earthly prince. The like we see in Ioseph, in Dauid, in Daniel, and in our sauiour Christ himselfe.

Act.7.c.23

Gene.37.f.28
1.Reg.21.d.10
Dan 2.b.13.
Math.2.c.13.

Vers.2.3. *And the Angell of the Lorde appeared to him in a flambe of fire, &c.*

When

When God of his goodnes was disposed to Deliuer his people out of Aegypt, bycause it was a matter of Great weight, & in ỳ sight of the world Unpossible, the Egyptians being Mighty & strong, and the Israelites Poore and miserable: & for that Moyses might doubt of his Calling to so great a purpose, God dyeth at the beginning a straunge and woonderfull Myracle of a Fyre burning in a bush, and yet the bush not consumed therewith. I think it not so profitable to recite the Allegories, that many Interpreters do mẽtion in this place. For the true and simple meaning is, as I haue sayde, that God purposing to cal Moyses to Deliuer his people, doth Confirme him therin by this Miracle of the burning Bush, that he might not Doubt, but that the voyce that spake vnto him was in dede from God, and not by ỳ Delusion of any Man.

And when the Lorde sawe that he came to see, God called vnto him, &c. Vers. 4.

It is no repugnancie, that the Scripture before reported that the Angel appeared in a Flame of fire, & here in this place sayth, that God Called Moyses. For God speaketh by his Angels, as he doth by his Prophets and other Ministers. God is the Maister and Instructer, and the Angell is the Minister in the name and authoritie of God doing the Message.

When he sayth, The place is holy, he meaneth not that the Ground or earth was of it self more Holy

or acceptable to God than any other place was, But God minded in that place to reueale himself and his holy will vnto Moyses, and afterwardes in the same place to Publish his law and blessed Worde, and therfore he doth call it Holy. For like
Gen.28.d.17. cause Iacob called the place where in a* dreame he sawe a ladder going vp to heauen, and the Lorde standing at the toppe of it, by the name of The terrible house of God and gate of heauen.

Mat.27.f.53 Hierusalem is *called the Holy Citie, bycause Gods worde and his true worship was there declared. Take away the word of God, and his diuine Presence, and the place of it selfe is Indifferent as other are

As touching that God willeth Moyses to put of his Shooes, by that token or ceremonie of hys Bare feete he would strike into him a Reuerence toward that Vision, that in the name of God appeared vnto him: And also that he should now resigne, and giue ouer that state, that he was in at that time, & submit himselfe wholy to the wil of God, now at this time reuealed vnto him, and to this present calling to be the deliuerer of his peo-
Ruth.4.b.7. ple. For in the.4. of Ruth, the putting off of the Shoe is a token of Resigning or giuing ouer his Right to an other.

Verse.6. *I am the God of thy father, the God of Abraham, the God of Isaac, &c.*

This is that notable Sentence which Christe
Mat.22.d.32 vseth in the.22. of Math. to proue the resurrection,

and

and that the Soule liueth after it is Departed from the body, and therwith stopped the mouths of the Saduceis.

And the Lorde sayd, I haue surely seene the trouble of my people. &c. Vers. 7. &c.

Such is the goodnesse of God, that when help and succour semeth vtterly desperate, then he offereth his mercie, and mightily Deliuereth, euen when his people Least thinke of it. Therby are we taught at no tyme to despayre of gods helpe, seeme it neuer so hard or vnpossible to the world. Then is Gods glorie moste set foorthe, when in greatest difficultie he Deliuereth. The Israelites were nowe more vniust in the sight of God, than that they might hope for any reliefe at his hand: For they had almoste forgot God and his true Worship. And in the world they wer more weak and Miserable, than eyther they, or any man for them, coulde Deuise whiche Waye it mought be wrought. In this great distresse god calleth Moses, and offereth their deliuerance, not in respecte of any worthinesse in thē, but partly of his great pitie that he toke of their miserie and affliction, partly for the truth of his *promises, that he had made to their forefathers Abraham, Isahac, and Iacob. And hereby teacheth vs to the great strēgthning of our faith, that although ther be much vnworthines in vs, yet for his truths sake, and for the Glorie of his name, he wil fulfill his Promises, and worke the safetie of his people againste

Gen. 12. a. 2.
Gen. 26. a. 4.
Gen. 32. c. 12.

the gates of hell.

Verſ.10. *Come thou therfore, and I will ſend thee vnto Pharao, &c.*

Here Moiſes is called to this office of a Deliuerer of the people of GOD, and we by him are taught not Ambitiouſly to offer our ſelues to any high Office or Function, but diligently to folowe that State, that we be in, & loke in all things for the Calling of God, eyther by himſelfe, or by hys Officers, to whom he hath giuen authoritie.

Verſ.11. *And Moyſes ſayde vnto God, what am I to go vnto Pharao, &c.*

This Refuſall was not of Diſobedience to the will and calling of God, but a Confeſſing and acknowledging of his Infirmitie, as afterwarde
Iudic.6.c.15. Gedeon and other did. As if he had ſayde, I am but a poore ſhepeheарde, and ſcant hable to keepe my ſheepe from the wilde beaſtes of the Deſert: But the Aegyptians are a Mightie people, and their king a ſterne and Prowde Tyranne: therefore, O Lorde, I ſee a great vnfitneſſe in my ſelfe for ſuch a purpoſe. As it is Sinne to withſtande the Calling of God, ſo is it a vertue to acknowledge his Weakeneſſe and Diſhabilitie.

Verſ.12. *And he anſwered, for I will be with thee, and this ſhall be a token, &c.*

If God had promiſed Moyſes an Infinite number of mightie Armies to worke this exployte, it had

had not bene halfe so muche as in that place he offereth. *For if God himselfe be with vs, all the power of the worlde is in vain against vs. He doth also strengthen his weaknesse with further assurance that this his calling should be of such force and of so good effect in the ende, that in the same Place, He and they togither, should worship their God, that hath Deliuered them. *Rom.8.f.31.

And Moises said vnto God, when I come vnto the children of Israel. &c. Vers.13.&c.

Moyses beeing nowe well confirmed for himselfe, and his owne Calling, desireth also that he may be hable by some euident meanes to assure the Israelites of the same, least, when he came vnto them and declared that he was apointed their Capitaine and deliuerer, they should refuse him, and aske from what God he was sent. For the Israelites beeing brought a long time among Idolatours in Aegypt, had almost forgot the true and liuing God of their fathers. Therfore Moyses desireth to know here the Name of god, which was some Timorous curiositie in Moyses, and therefore God by his answer signifieth, that he should Stay himselfe vppon his Worde and Promises, made both nowe to him, & before time to his and their forefathers Abraham, Isaac, and Iacob, rather than to enquire for his name, whose Nature, Maiestie, and power is vnspeakable, and not to be bettered by any Name. Wherefore God answereth I am that I am, and say vnto the children of Israel,

I am, hath ſent me vnto you, &c. That is, the Creat and the only Unſearchable Subſtance, that hath his being of himſelfe and of none other: and of
Act.17.f.28. whō all things that are * haue their Being, Life, and Moouing, Euen I that eternall God that is nowe, and euer hath beene, who in the beginning made Heauen and earth & gaue Life and Being vnto al Creatures, and that afterward made his Promiſe & Couenant to your fathers Abraham, Iſaac, and Iacob, that he would be their God and
Pſa.104.4.8. the God of their ſeede, that God I ſay, * mindful of his promiſes, and pitying your miſeryes, hath now ſent me vnto you to be your Capitayne and guide to deliuer you out of that great Tyrannie and Crueltie wherwith you are nowe oppreſſed in Aegypt.

Verſ.18. *And they ſhall heare thy voyce, then both thou and the elders of Iſrael. &c.*

Now he inſtructeth Moyſes what he ſhall pretend to Pharao in his meſſage, that he may ſuffer them to go. Wherin it may with ſome offence appeare as though God did teach Moyſes to lye. For the chief purpoſe was not in the deſert to do Sacrifice to God, but to conuey themſelues awaye out of Aegypt, into the land of Chanaan. For anſwere whervnto we muſt conſyder. 1 Firſt, that Peculiar things done extraordinarily, by the inſpiration or commandement of God, are not to be taken as generall rules or examples for all men to followe. 2 Secondly, there is a difference betweene

tweene Lying and dissimuling. A godly and wise Man in tyme and place may Dissemble and not vtter his purpose: But none sauing wicked and vaine persons do Lie. As touching the Lande of Chanaan promised * to them by God, what did it appertain to Pharao to know? In that Moyses is taught to say, they should go three days iourney into the wildernesse to Sacrifice to God, it was no Untruth. For in Exod. 24. it is declared they dyd so.

Gene. 12. b. 7. Psa. 104. a. 11. 1. Pa. 16. b. 18

Exo. 24. b. 5.

And I am sure the king of Egipt will not let them go, no not in a mightie, &c. Vers. 19.

God telleth Moyses of this before, least when it should so fall out hereafter, it might shake Moyses his faythe, and make him Doubt of his calling. So God vseth often to forwarne his Elect of such Stormes as are to come, least in the time of their troubles they should faynt and mistrust his gracious promises of comforte and blessing. So our Sauiour Christ told his Apostles, when he sent them to preach. They shall delyuer you vp (sayth he) vnto their counselles, and shall whip you. And again. Ioh. 15. If they haue persecuted me, they vvill persecute you also. And Ioh. 16. The time shall come vvhen they that kill you shall thinke them selues, to do acceptable seruice to God.

Mat. 10. b. 17

Io. 15. c. 20.

Io. 16. a. 2.

These things haue I tolde you (sayth Christ) that vvhen they come to passe, you maye not be offended therwith, but remember that I haue forevvarned you.

Io. 16. a. 4.

And

Verſ.20.&c. *And I wil ſtretch out my hand and ſmite Egipt with all my wonders, &c.*

He doth again Comforte Moyſes with the promiſe of his mightie aſſiſtance, and the great Succeſſe that he wyll worke for hym and hys people. But this may ſeeme ſtraunge, that God ſayth he will helpe the Iſraelites to Spoyle and Robbe the Egiptians. We muſt learne that the Eternall God and Lorde of Heauen and Earth, that made the Lawe, is not bounde and tyed by his owne Law. Therfore that the Iſraelites do by the apointment of God, is no Breach of his law, but a worke of Obedience to his holy will. *GOD is Lorde of all things, neyther hath any Man any thing, but ỹ he hath at Gods hande, and that not in perpetual Poſſeſſiõ, but ſo of Loan for the time that he may without vniuſtice take it away frõ any. It was Juſtice alſo before God, ỹ they, whiche had been Enriched by the Oppreſſing and iniurie of ỹ people of God, ſhould alſo by the appointment of god haue their Iniurious gotten Goodes taken from them by the ſame People. But I muſt often repeat this, that ſuch Extraordinarie Acts done by the eſpeciall Commaundement of God, are not to be drawne into the Example of common life.

*Pſal.23.a.1.

The fift Sunday in Lent *at Euening prayer.*

Exod.5.

Moyſes

MOyses and Aaron went in afterwarde and told Pha- A
rao, Thus sayth the Lorde God of Israell. Let my
people goe, that they may holde a feast vnto me in the
wildernesse. 2 And Pharao sayd, Who is the Lord that
I should heare his voyce, and let Israell go? I know not the
Lord, neither will I let Israell go.

3 And they sayde, The God of the Hebrues hath called
vs: let vs go we pray thee three days iourney into the desert,
and doe sacrifice vnto the Lorde our God: least he smite vs
with pestilence or with the sword.

4 Then sayde the King of Egypt vnto them, Wherfore
doe ye Moyses and Aaron let the people from their workes?
get you vnto your burdens. 5 And Pharao sayde further-
more, Beholde, there is much people nowe in the lande, and
you make them leaue their burdens.

6 And Pharao commaunded the same day the taskma-
sters which were amongst the people, and the officers say-
ing. 7 Ye shall giue the people no more straw to make
bricke withall, as ye did in time past: let them goe and ga-
ther them strawe themselues. 8 And the number of brick B
which they were wont to make in tyme past, lay vnto their
charges also, and minishe nothing thereof: for they be Idle,
and therefore crye, saying. We wyll goe, and doe sacrifice
vnto our God. 9 They muste haue more worke layde
vpon them, that they maye labour therein, and not regarde
vayne wordes. 10 Then went the taskmasters of the peo-
ple, and the officers out, and tolde the people saying, Thus
sayth Pharao, I will giue you no more straw.

11 Go your selues and gather you strawe where yée can
finde it: yet shall none of your labour be minished.

12 And so were the people scattred abrode throughout al
the land of Egypt, for to gather stubble in stead of straw.

13 And the taskemaisters hasted them forwarde, saying,
Fulfill your worke, your dayly taskes in their due tyme, as
if

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if you had strawe. 14 And the officers of the children of Israell whiche Pharaos taskemaisters had set ouer them, were beaten. And they sayde vnto them, Wherfore haue ye not fulfilled your taske in making of bricke both yesterdaye and to day, as well as in times past?

C 15 The officers also of the children of Israell, came and complayned vnto Pharao, saying: Wherefore dealest thou thus with thy seruauntes? 16 There is no straw giuen vnto thy seruants, and they say vnto vs, Make brick: and thy seruants are beaten, and there is wrong done to thyne owen people. 17 Ye sayde, Ye are Idle, Idle are ye: and therefore ye say, We will go, and do sacrifice vnto the Lord.

18 Go therfore now, and worke, and there shall no straw be gyuen you, and yet shall you deliuer the whole tale of bricke. 19 And the officers of the children of Israell did see that they were in worse case, after it was sayde, Ye shall minishe nothing of your bricke, of your daylie taske in due tyme. 20 And they met Moyses and Aaron, which stood in their way as they came out from Pharao.

D 21 And sayd vnto them, The Lorde loke vpon you and iudge you, whiche hath made the sauour of vs to be abhorred in the eyes of Pharao, and in the eyes of his seruantes, and haue put a sworde in their handes to slay vs.

22 Moyses returned vnto the Lorde, and sayde, Lorde, wherfore hast thou so euil entreated this people? And wherfore hastte thou sente me? 23 For since I came to Pharao to speake in thy name, he hath fared worse with this folke: & yet thou hast not deliuered thy people at all.

The Exposition vpon the.v. Chapter of Exodus.

Moyses

Moyſes and Aaron wente in afterwarde and tolde Pharao, Thus ſayth. &c. Verſe. 1.

AFter Moyſes and Aaron hadde nowe purchaſed credite with the Iſraelites as is mentioned in the former Chapiter, they enter nowe into the execution of their office for the deliuerance of the people of God, and ſpeake vnto Pharao for them. This was in them a great Obedience vnto God in a matter verie vnlyke for them to bring to paſſe in the ſyght of the worlde, & ioyned with their great peril and danger in dealing with ſo ſterne and obſtinate a Tyranne. Their obedience to the calling of GOD ſprang out of a Conſtant *Faith in the promiſes of God by miracles confirmed vnto them. By the ſame meanes muſt we alſo learne to frame our ſelues to the obedience of Gods calling, though it ſeeme to bee ioyned with neuer ſo great daunger. And yet although they haue the calling and cõmaundement of God to deliuer his people: they doe not ſtirre the Iſraelites to Rebellion, and will them to arme themſelues agaynſt the tyranne, were he neuer ſo cruell and iniurious, but in curteis maner entreate him, that they may haue licence to depart into the wilderneſſe. But what obteined they by their endeuour? First Pharao contemneth and deſpiſeth the God of Iſraell: VVho (ſayth he) is the Lorde that I ſhould heare his voyce? Then he chargeth Moyſes & Aaron as authors of ſedition, ſaying,

*Exod. 4. g. 31.

*Heb. 11. e. 26. 27.

*Iere. 29. b. 7.

Verſ. 2.

ing,

Vers. 4. ing, VVherefore doe yee lette the people from theyr vvorke. &c. Lastly he oppresseth the people farre more greuously then he did before. For he causeth them to gather strawe and stubble, & yet to make their full taske of Brickes, as they did before.

These things hapned not withoute the knowledge of God, for he said before, I knovv that Pharao will not let you go. But Gods pleasure is in this maner of Deliuerance of his people to set vp a Spectacle or example to all ages to learne in what sort he will vsually delyuer his people out of the kingdome of Satan, Wickednesse and error. First, he sendeth abroade his messengers, Prophets, and preachers to publishe the sweete voice and Promises of his Worde and Gospell, Then, when they beginne to execute their office, and mē somewhat harken vnto them, the Deuill by hys Instruments raiseth greater trouble and affliction than euer they had before, so that many mindes be therwith greatly offended: yet in the end God by the * myghtie power of his spirite and holye Woorde ouerthroweth the kyngdome of darkenesse and Deliuereth his people out of the Tyrannie of Egipt.

Exod. 3. 19.

Lut 21. c. 15.
Act. 6. c. 10.

Verse. 21. *And the officers of the children of Israel did see that they were in woorse, &c.*

These officers of the Israelites by this Cruell answer did not acknowledge the wicked and obdurate hart of Pharao against the holy will of god, as they should haue done, & with patience com-

fort

for them selues and their brethren: but after the maner of olde Adam Murmure against GOD, quarreling with his seruantes Moyses and Aaron, and laying all the cause of the trouble vpon them. Wherein they shew an example both of Impietie, and Unthankfulnesse. Impious it was to lay the fault of their afflictiō and miserie vpon them that were the Ministers of Gods blessing, and of their gracious Deliuerance. Great vnthankfulnesse might it appeare, seeing Moyses and Aaron did hazarde their Liues for their great Benefite, to call and accompt them Tormentors and Murderers of the people. For, say they, You haue put a swworde into their hands to kill vs. But this is and hath bene the Course of the worlde alwayes. The cause of all Mischiefe, when it ryseth after the publishyng of the worde of God, is Cast vpon the Ministers and Preachers of the same, and in stede of thankfull minds, they haue all Spite and Reproch that can be done or spoken against them. So was it in the time of the prophets, So was it in the time of Christ and his Apostles, So was it in the time of the Primitiue Churche, as it maye be declared by infinite examples. Verse. 21. 3. *Reg* 18. *c.* 17 *Iere.* 20. *a.* 2. *Act.* 23. *a.* 2. *Act.* 28. *e.* 22. *Act.* 19. *e.* 29.

Moises returned vnto the Lord and said, Lord wherefore hast thou so, &c. Verse. 22. 23.

Moyses heere, in part doth Well and godly, in part he sheweth his Weakenesse, Mistruste, and infirmitie. He doth Well in this, that he doth not Storme and rage against those faithlesse Slaun-

derers, *nor doth not requite euill with euill, and alſo that he doth not giue ouer his calling, and flee from God, but rather runneth to him for Succour and comfort: For ſo the Text ſayth, He returned to the Lord. He ſheweth his Weakeneſſe, in that he ſeemeth not throughly to remember the wordes of God before ſpoken to him, when God ſaid, I know that Pharao vvill not deliuer you, no not in a mightie hande, and therefore he doth complayne and quarrell with God.

*Rom.12. d.21.

*Exod.3 .f.19.

VVherefore (ſayth he) haſt thou ſo euill intreated this people, and vvhy haſt thou ſent me? As thoughe any thing had happened whiche God had not Before tolde him ſhoulde come to paſſe: and yet God doth not Sternely rebuke Moyſes, but mercifully Beareth with his Imfirmitie, & ſtrengtheneth him with the renewing of his Promiſe, and ſignification that he will nowe begin to ſhew his mightie power agaynſt Pharao, for their deliuerance.

The ſixt Sunday in Lent *at Morning and Eue-*

ningprayer. Exo. 9. 10.

A THus Lorde ſayde vnto Moyſes, Goe in vnto Pharao, and thou ſhalte tell him, Thus ſayth the Lorde GOD of the Hebrewes, Let my people goe, that they maye ſerue me. 2 If thou refuſe to let them goe, and wilte holde them ſtill. 3 Beholde, the hande of the Lorde is vpon thy flocke which is in the fielde, (for) vpon horſes, vpon aſſes, vpon camelles, vpon oxen, and vpon ſheepe, there ſhall

be

be a mightie greate murraine. 4 And the Lorde shall doe wonderfully betwæne the beastes of Israel, and the beasts of Egypte, so that there shall nothing dye of all that pertayneth to the children of Israell. 5 And the Lorde appointed a tyme, saying, to morow the Lord shal finish this worde in the lande. 6 And the Lorde did that thing on the morowe, and all the cattell of Egypte dyed: but of the cattell of the children of Israell dyed not one. 7 And Pharao sente, and behold, ther was not one of the cattel of the Israelites dead: And the hart of Pharao was hardened, and he did not let the people goe. 8 And the Lord sayd vnto Moyses and Aaron, B Take your handes full of ashes out of the fornace, and Moises shall sprinkle it vp into the ayre in the sighte of Pharao.

9 And it shall be dust in all the lande of Egypt, and shall be swelling sores with blaines both on man and beaste thorowout all the lande of Egypt. 10 And they toke ashes out of the fornace, and stode before Pharao, and Moyses sprinkled it vp into the ayre: and there were swelling sores with blaynes, both in men and in beastes.

11 And the sorcerers could not stand before Moses bicause of the blaynes: for there were botches vpon the enchanters and vpon all the Egyptians. 12 And the Lorde hardened the heart of Pharao, and he herkned not vnto them, as the Lord had sayd vnto Moyses. 13 And the Lord sayd vnto Moyses, Rise vp early in the morning, and stande before Pharao, and thou shalt tell him, Thus sayeth the Lorde God of the Hebrues, Let my people go, that they may serue me: C

14 Or else I will at this tyme send all my plagues vpon thine heart, and vpon thy seruants, and on thy people: that thou mayst know that there is none like me in al the earth. 15 For now I will stretch out my hand, that I may smite thée and thy people with pestilence, and thou shalte perishe from the earth. 16 And in verie déede for this cause haue I kept thée, for to shewe my power, and that my name maye

Exod. 4. d. 21.

Rom. 9. d. 17.

be declared throughout all the worlde.

17 Yet exaltest thou thy ſelf ageynſt my people, that thou wilt not let them go? 18 Beholde, to morowe this tyme I will ſende downe a mightie great hayle, ſuche a one as was not in Egypte ſince the foundation thereof was layde, vnto this tyme. 19 Send therfore now, and gather thy beaſtes, and all that thou haſt in the fielde: for vpon all the men and the beaſtes whiche are founde in the fielde, and not brought home, ſhall the hayle fall, and they ſhall die.

20 And as many as feared the word of the Lord amongſt the ſeruants of Pharao, made their ſeruãts and their beaſts flæ into the houſes. 21 But he that regarded not the worde
D of the Lorde, left his ſeruants and his beaſts in the fielde.

22 And the Lord ſaid vnto Moſes, Stretch forth thy hand vnto heauen, that there may be hayle in all the lande of Egypt, vpon man, and vpon beaſtes, and vpon all the herbes of the fielde throughout the lande of Egypte.

23 And Moyſes ſtretched forth his rod vnto heauen, and the Lord thundred and hailed, & the fire ran along vpon the grounde, and the Lord hayled in the lande of Egypt.

24 So there was hayle, and fyre mingled with the haile ſo grieuous, and ſuche as there was none thoroughout all the lande of Egypt ſince people inhabited it.

25 And the hayle ſmote throughout all the land of Egypt, all that was in the fielde, both man and beaſt: and the hayle ſmote all the herbes of the fielde, and brake all the trées of the field. 26 Onely in the lande of Goſen where the children of Iſrael were, was there no hayle.

27 And Pharao ſent and called for Moſes and Aaron, and ſayde vnto them, I haue now ſinned: the Lord is righteous and I and my people are vngodly. 28 Praye ye vnto the Lorde, that theſe thundrings of God and hayle maye be ſufficient: and I will let you goe, and ye ſhall tarie no longer.

29 Moyſes ſayde vnto him, As ſoone as I am out of the Citie,

Citie, I will spread abroade my handes vnto the Lorde, and the thunder shall ceasse, neither shal there be any more haile: that thou mayst know howe that the earth is the Lordes.

30 But I know that thou and thy seruantes yet feare not the face of the Lorde God. 31 And so the flaxe and the barlie were smitten, for the Barly was shot vp, and the Flaxe was boulled. 32 But the wheate and the rie were not smitten, for they were late sowne. 33 And Moyses went out of the Citie from Pharao, and spred abroade his handes vnto the Lorde: and the thunder and hayle ceassed, neyther rained it vpon the earth. 34 And when Pharao saw that the rayne and the hayle, and thunder were ceassed, he sinned yet more, and hardened his hart, he and his seruants. 35 And the hart of Pharao was hardened, neyther would he let the children of Israell go, as the Lord had sayd by the hand of Moyses.

The. 6. Sunday in Lent at Euening prayer. Exod. 10.

AND the Lorde sayde vnto Moyses, Go into Pharao: for I haue hardened his Heart, and the Heart of his seruantes, that I might shewe these my Signes before him. 2 And that thou tell in the audience of thy sonne, and of thy sonnes sonne what things I haue done in Egypt, and the miracles which I haue done amongst them: that ye maye knowe howe that I am the Lorde.

3 And so Moyses and Aaron came into Pharao, and sayde vnto him, Thus sayth the Lord God of the Hebrewes: How long wilt thou refuse to submit thy selfe vnto me? Let my people go, that they may serue me.

4 Or else if thou refuse to let my people go, beholde, to morrowe will I bring Grashoppers into thy coastes.

5 And they shall couer the face of the earth, that it can not be sene: and they shall eate the residue which remaineth vnto you and is escaped from the hayle, and they shall eate euery grene tree that beareth you fruit in the fielde.

6 And they shall fill thy houses, and all thy seruantes houses, and the houses of all the Egyptians, after such a maner, as neyther thy fathers, nor thy fathers fathers haue sene since the time they were vpon the earth vnto this daye. And he turned himselfe about, and went out from Pharao.

7 And Pharaos seruantes sayde vnto him, Howe long
Exod.8.a.1. shall he be hurtfull vnto vs? Let the men go, that they may
Exod.9.a.1. serue the Lorde their God: knowest thou not yet that Egypt is destroyed? 8 And Moyses and Aaron were brought agayne vnto Pharao, and he sayde vnto them, Go and serue the Lorde your God: but who are they that shall go?

9 And Moyses answered, We will go with our young, and with our olde, and with our sonnes and with our daughters, and with our shepe, and with our Oxen we must go: for we must holde a feast vnto the Lorde.

10 And he sayde vnto them, Let the Lorde be so with you
C as I will let you go, and your children: take hede for ye haue some mischiefe in hande. 11 Nay not so, but go ye men, and serue the Lorde: for that was your desire. And they were thrust out of Pharaos presence.

12 And the Lorde sayde vnto Moyses, Stretch out thine hande ouer the lande of Egypt for Grashoppers, that they maye come vpon the lande of Egypt, and eate all the herbs of the lande, and all that the hayle lefte behinde.

13 And Moyses stretched forth his rod ouer the lande of Egypt, and the Lorde brought an east winde vpon the land all that day and all that night: and in the morning the east winde brought the Grashoppers.

Psal.104.d.30 14 And the grashoppers went vp ouer all the lande of E-
a.16.b.9. gypt, and remayned in all quarters of Egipt verie grieuous-
Joel.1.a.4. ly: before them were there no such grashoppers, neyther af-
D ter them shall be. 15 For they couered all the face of the earth, so that the lande was darke, and they did eate all the herbes of the lande, and all the fruites of the trees what-

soeuer

soeuer the hayle had lefte: there was no grene thing left in E
the tree, and herbes of the fielde through all the lande of
Egypt. 16 Therefore Pharao called for Moyses and Aa-
ron in haste and sayd, I haue sinned agaynst the Lorde your
God, and agaynst you. 17 And nowe forgiue me my sinne
onely this once, and pray vnto the Lorde your God, that he *Exod. 9. f. 28*
may take away from me this death onely. *Exod. 8. b.*

18 And (*Moyses*) went out from Pharao, and prayed
vnto the Lorde. 19 And the Lord turned a mightie strong
west winde, and it toke away the grashoppers, & cast them
into the red sea: so that there was not one grashopper in all
the coastes of Egypt. 20 And the Lorde hardened Pharaos *Exod. 4. d.*
heart, so that he woulde not let the children of Israel go.

21 And the Lorde sayd vnto Moyses, Stretch out thy hand
vnto heauen, that there maye be vpon the land of Egypt
darkenesse which maye be felt.

22 And Moyses stretched forth his hande vnto heauen: F
and there was a thicke darkenesse vpon all the lande of E- *Sap. 17. a. 5.*
gypt three dayes. 23 No man saw another, neyther rose vp
from the place where he was by the space of three daies: But
all the children of Israell had light where they dwelled.

24 And Pharao called for Moyses and sayde, Go, and
serue the Lorde: onely let your sheepe and your oxen abyde, G
and let your children go with you.

25 And Moyses sayde, Thou must geue vs also sacrifice
and whole burnt offerings, for to doe sacrifice vnto the Lord
our God. 26 Our cattell also shall go with vs, and there
shall not one hoofe be left behinde: for thereof must we take
to serue the Lorde our God, neyther doe we knowe wyth
what we must doe seruice vnto the Lorde, vntill we come
thither. 27 But the Lorde hardened Pharaos heart, and
he would not let them go. 28 And Pharao sayde vnto him,
Get thee fro me, and take heede vnto thy selfe that thou see
my face no more: for whensoeuer thou commest in my sight,

thou shalt die. 29 And Moyses saide, Let it be as thou hast sayde, I will see thy face no more.

The Exposition vpon the.ix.and.x. Chapter of Exodus.

The Lorde sayde vnto Moyses, goe vnto Pharao, for I haue hardened. &c.

IN these two Chapters Read this day in the Church, are recited sundrie of those plagues wherewith God punished Pharao, and wrought the Deliuerie of the People out of Aegypt. And bycause God was determined to set his People at Freedome, and was hable * with one Breath to haue confounded Pharao & ouerthrowne the whole power of the Egyptians, a man myght maruayle, why he dyd Deferre the tyme so long, and worke so many Meane Miracles, whereas he might haue brought it to passe with one mightie and terrible worke. Seing especially that God dyd know that Pharao would not repent and yeeld. To this cogitation, GOD himselfe answereth in the. 13. 14. 15. and 16. verses of this nynth Chapiter. Go thy wayes, sayth God to Moyses, and tell Pharao, &c. let my people goe and serue me or else at this time I vvill send all my Plagues vpon thine harte, and vpon thy seruantes, and on thy people: that thou mayest know there is none lyke me in all the earth, &c.

b.4.b.9.

And

And in verye deede, for this cause haue I kept thee to shewe thee my power, and that my name maye be declared throughout all the vvorlde. Here haue we an euident cause, why GOD did so long Suffer the wicked and obdurate heart of Pharao: that is, that God might * set forth his Glorie, and by this terrible Example be knowne to the whole Worlde That he was a mightie God, and hable to breake the power of their Enimies, were they neuer so Obstinate and Stiffe harted agaynst him. * *Rom. 9. d. 17.*

That he was a Seuere God, and * would terriblie punishe the Obdurate & vnrepentant sinners, Yea though they be neuer so great Kynges & Princes. That he is a wise God, that can Turne the wicked Malice and Obstinacie of sinners to the Working of his greater glorie. That he is a Carefull and mercifull God towarde his people, and for their defence and Deliuerance will not sticke to Breake and Pull downe euen Mightie Princes and people. There is also an other cause why God doth here Suffer Pharao, & at other times Beare with other Grieuous sinners, and onely for the time punishe them with Light & Meane plagues, and this is, By his great Lenitie, Sufferance and Mildnesse, if it might be, to bring them to repentance, or otherwise, if they will not Repent, that they shall declare themselues to the Worlde to be Unexcusable, and God in his Judgement, when he doth confounde them, to be a Just God. Of this Cause speaketh Paule Rom. 2. Eyther dispisest thou the Ryches of his goodnesse and long sufferance, not knowing * *Leuit. 26. c. 19*

Rom. 2. a. 4.

knowing that the kindenesse of God leadeth thee to Repentance,&c.

When God is sayd To harden the Heart of Pharao, we maye not thinke that God doth Force and Compell Pharao to sinne, or that the blame of hys obstinacie,and vnrepentant hart can iustly be layd vpon God, * For God doth neyther worke Sinne himselfe, nor woulde haue it to be Wrought of other: But God by his seruantes Moyses and Aaron offered to Pharao his holy worde, and great miracles,and he, being of Nature Wicked and wayward from God,and vtterly destitute of his Holy Spirit(of which all Inclination to goodnesse commeth) did more and more Harden his hearte, and Withstande the Will of God. For the Corrupt nature of man,without the singuler grace of GOD, when he heareth Gods worde and will declared to him doth not only not yeelde vnto it,but more and more stormeth agaynst both the Worde it selfe,and the Messengers that bring it. For naturall man vnderstandeth not those thinges that are of God, no nor cannot. Wherefore when we see in these Chapiters that all endeuour is vsed both by God and hy his seruantes to perswade Pharao, and yet that he is nothing Mooued eyther by his Worde, or by his threatnings,or by his Miracles,or by ỹ counsaile and aduertisment of Moyses and Aaron, Yea or of his owne Subiectes: We are taught that all the Workes and endeuours of Man to bring sinners from their obstinacie vnto the Imbracing of Gods Holy will, is all Vaine, vnlesse it Please God also

Iob.34.a.10.
Sap.14.a.9.
Psal.5.a.5.6.
1.Cor.2.d.14.

to

to worke by his holy spirite. Wherefore we must submit our selues to the mightie hande of God in his secreat Judgementes, and continually in our prayers* craue ỹ assistance of his grace and good spirite, which may so worke in vs that both we our selues may humbly Receiue the worde of GOD, and that our endeuour to perswade other, may by him be Effectuall. *Psal.142.b.12*

Moreouer, when there happeneth vnto vs vnseasonable Weathering, Plagues, and other sicknesses of sundrie sortes, terrible Hayle, Thunder, and Lightning, Murraine of cattaile, Destructiõ of Corne or Fruites, by Blast, Vermine, or otherwise, we must by these examples learne, that they come not by Chaunce, or by naturall causes onely: but that they are Sent of God as Punishmentes of our Sinne and Disobedience to the Will and worde of God, and as* Meanes to bring vs to Repentaunce, or else that God will laye on vs continually mo of his Plagues, vntill he bring vs to Vtter Confusion, As hee dyd Pharao and the Egyptians. All whose Disobedience Sprange of this Roote, that they Contemned the Worde of God brought vnto them by his Seruantes. The Contempt whereof, if Repentance did not preuent it, God hath alway punished with Induration and vtter Desolation. *Sap.12.a.12.*

When we reade that the Israelites were cleare from all those grieuous Plagues with which the Aegyptians were Punished, we muste to our comfort Consider, that GOD oftentimes Preserueth his

his people from those Miseries, that he casteth vpon others. And yet, if we looke into the common course of the worlde, we shall see, that the *Wicked are in more Felicitie, and more Free from punishment, then the good and godly. And this tentation hath often * shaken the mindes of the Saintes of God as it appeareth in sundrie Psalmes.

Ierem.12.a.1.
Iob.21.a.7.
Habac.1.a.3.
Psal.72.a.5.

What then shall we say to this? Surely the Common ordinance of GOD is, that the Godly should be in Happinesse and escape Plagues, and the Wicked onely be Punished. And if this common ordinance of God be altered, It is eyther because they that professe the name of God be * Sinfull, and Lyue not according to their Calling: or else that Gods good and fatherly will is, by suche Chasticing and Affliction of this lyfe, to keepe his seruants in Obedience, & to Quicken their Fayth, and put them in minde of the Heauenly felicitie and lyfe Euerlasting, The Care and Cogitation whereof in time of *Prosperitie is more Cold and Slacke in vs then our dutie requireth.

Num.14.f.41.
Prou.30.b.9.
Deut.32.c.15.

Easter daye at *Morning prayer.*

Exodus.12.

AND the Lorde spake vnto Moyses and Aaron in the Lande of Egypt, saying. 2 This moneth shall be vnto you the beginning of Monethes: and the first moneth of the yeare shall it be vnto you.

3 Speake

3 Speake ye vnto all the congregation of Israel, saying, In the tenth day of this moneth euery man take vnto hym a lambe according to the house of the fathers, a lambe throwout euery house. 4 If the household be too little for the lambe, let him take his neyghbour whyche is next vnto his house, according to the number of the soules, euery one of you according to his eatyng shall make youre counte for a lambe. 5 And let your lambe be without blemish, a male of a yeare olde (which) ye shal take out from among the shepe, and from among the goates. 6 And yée shall kéepe him in vntill the fourtéenth of the same moneth: and euery assemblie of the congregation of Israell shall kill him aboute euen. 7 And they shall take of the bloud, and stryke it on the two (syde) poastes, and on the vpper dore post, in the houses where they shall eate him. 8 And they shall eate the flesh the same night, rost with fire, and with vnleauened bread: and with sowre herbes they shal eate it.

9 See that ye eate not thereof rawe nor sodden with water, but rost with fire: the head, féete, and purtenance therof.

10 And ye shall let nothing of it remaine vnto the morning: That which remaineth of it vntil the morow, shal ye burne with fyre. 11 Of this maner shall ye eate it, With your loynes girded, and your shoes on your féete, and your staffe in your hande, and ye shall eate it in hast: for it is the Lordes Passouer. 12 For I will passe thorow the lande of Egypt this same night, and will smyte all the fyrst borne of Egypt from man to beast, and vpon all the Gods of Egypt I will execute iudgement: I (am) the Lorde.

13 And the bloud shall be vnto you a token in the houses wherein you are: and when I sée the bloud, I wil passe ouer you, and the plague shall not be vpon you to destroye you, C when I smyte the lande of Egypt. 14 And this day shal be vnto you a remembrance: and you shall kéep it an holy feast vnto the Lorde throughout your generations: ye shall kéepe

it

it holy for an ordinance for euer. 15 Seuen dayes shal ye eate vnleauened bread, so that the first day ye put away leauē out of your houses: For whosoeuer eateth leauened bread from the first day vnto the seuenth day, that soule shal be rooted out of Israell. 16 The first day shall be an holy conuocation vnto you, and the seuenth day shall be an holie conuocation vnto you: and there shal be no maner of worke done in them, saue about that only which euery man must eate, that onely may ye doe. 17 And ye shall obserue the feaste of vnleuened bread: for this same daye haue I broughte your armies out of the lande of Egypt, therfore ye shall obserue this day, and all your children after you, by an euerlasting decree. 18 The first moneth, and the fourteenth daye of the moneth, at euen ye shall eate vnleuened bread, vnto the one and twentie day of the same moneth at euen againe.

Leuit. 23.a.5. ‖ *Num.* 28.c.16

19 Seuen dayes shall there be no leuened breade founde in your houses: and whosoeuer eateth leuened breade, that soule shall be rooted out from the congregation of Israell, whether he be a straunger or borne in the lande.

20 Ye shall eate no leauened breade: but in all your habitations shall ye eate vnleuened bread.

D 21 Then Moyses called for all the elders of Israell, and sayd vnto them, Chose out, and take you to euery housholde of you a lambe, and kill the Passeouer.

Heb. 11.28. 22 And take a bunch of hysope, and dip it in the bloud that is in the bason, and strike the vpper post of the doore, and the two side postes with the bloud that is in the bason: and none of you go out at the doore of his house vntill the morning.

23 For the Lorde will passe ouer to smite the Egyptians: and when he seeth the bloud vpon the vpper doore post and the two syde postes, he will passe ouer the doore, and wil not suffer the destroyer to come into your houses to plague you.

24 Therfore shall ye obserue this thing for an ordinance to thee and to thy sonnes for euer, 25 And when ye be come

to

to the lande which the Lorde will giue you, according as he hath promised, ye shall kéepe this seruice.

26 And when your children aske you, What maner of seruice is this that ye doe? 27 Ye shall say, it is the Sacrifice of the Lordes Passeouer, whiche passed ouer the houses of the children of Israell in Egypt, and he smote the Egyptians, and saued our houses. And the people bowed themselues, and worshipped. 28 And the children of Israell went E
and did as the Lorde had commaunded Moyses and Aaron, so did they. 29 And at midnight the Lorde smote the first *Sap.18.b.5.*
borne in the lande of Egypt, from the first borne of Pharao 10.
that sate on his seate, vntill the first borne of the captiue that was in prison, and all the first borne of cattell.

30 And Pharao rose in the night, he and his seruauntes, and all the Egyptians, and there was a great crie in Egypt: for there was not a house where there was not one deade.

31 And he called vnto Moises and Aaron by night, saying, Rise vp, and get you vp from amongst my people, both you and also the children of Israell: and goe, and serue the Lorde as ye haue sayde. 32 And take your shéep and your droues with you as ye haue sayde: and depart, and blesse me.

33 And the Egyptians forced the people, that they myght sende them out of the lande in hast: for they sayd, We be all (but) dead men. 34 And the people toke their dough before it was sowred, which they had in store, béeing bounde in
clothes vpon their shoulders. 35 And the children of Israel *Exod.11.a.2.*
did according to the saying of Moyses: and they borowed of the Egyptians iewels of siluer, and iewels of golde, and rayment. 36 And the Lord gaue the people fauour in the sight of the Egyptians, so that they graunted such thinges as they had required: and they robbed the Egyptians.

37 And the children of Israel toke their iourney from Rameses to Suchoth, sixe hundred thousand men of foote, beside children. 38 And a great multitude of sundrie other nati-

ons

ons went also with them, and shéepe and oxen, and exceeding
muche cattell. 39 And they baked vnleauened cakes of the
dough which they brought out of Egypt, for it was not sow-
red: For they were thrust out of Egypt, and could not tarie,
F neither had they prepared for themselues any prouision of
meate. 40 The dwelling of the children of Israell which
they dwelled in Egypt, was foure hundred & thirtie yeares.
41 And when the foure hundred and thirtie yeares were
expyred, euen the selfe same day departed all the hostes of the
Lorde out of the lande of Egypt. 42 It is a night to bee
obserued vnto the Lorde, in the whiche hee brought them out
of the lande of Egypt: This is that night of the Lorde, which
all the children of Israell must kéepe throughout their gene-
rations. 43 And the Lorde sayde vnto Moyses and Aaron,
This is the law of Passeouer: there shall no straunger eate
thereof. 44 But euery seruant that is bought for money,
after that thou hast circumcised him, shall eate thereof.
45 A straunger and an hyred seruant shall not eate there-
of. 46 In one house shall it be eaten, thou shalte carie none
of the flesh out of the house, neyther shall ye breake a bone
G thereof. 47 All the congregation of Israell shall obserue
it. 48 If a straunger also dwell among you, and will holde
passeouer vnto the Lord, let him circumcise al that be males,
and then let him come and obserue it, and he shall be as one
that is borne in the lande: for no vncircumcised person shall
eate thereof. 49 One manner of lawe shall be vnto him
that is borne in the lande, and vnto the straunger that dwel-
leth among you. 50 And all the children of Israell did as the
Lord commaunded Moyses and Aaron, so did they.
51 And the selfe same day did the Lorde bring the children
of Israell out of the lande of Egypt with their armies.

That

¶ The Exposition vppon the xii. Chapter of Exodus.

And the Lord spake vnto Moyses. &c. Vers. 1.
Saying this Moneth. &c.

THe Historie of the oppression of the children of Israell in Aegypt, & their meruelous deliuerance from ỹ tyrannie of Pharao, described in the former Chapters, doth, as it were, in a liuely Image set before our eyes our spirituall deliuerance from the tyrannie of Pharao the deuill, and from the heauie burthens of Sinne and Wickednesse, wherewith we were ouerwhelmed in the Aegypt of this worlde. Our Pharao is the Deuill, our Aegypt is this worlde, our bondage is the subiection to Satan and his kingdoume, our taskes of Bricke, are the grieuous burthens of our sinnes, our Moyses is Christ, our Deliuerance is the Conquest that our Sauiour Christ made of Sinne, Satan, Hell, and Death, by the merite of his passion. And as the night before the Israelites were Deliuered, it pleased God to ordeyne them a Sacrament, whereby they should from time to time call into their remembrance the great benefite of God shewed vnto them, and yeeld most hartie thankes to him for the same: Euen so our Sauiour Christ, the night before he went to his passion, thereby to

Mar. 14. c. 24 Luc. 22. b. 19. 1. Cor. 11. c. 24. worke our deliuerance, * ordeyned the holy Sacrament of his last supper, whereby we might confirme in our memorie the worke of our redemption, and set forth his death vntill his last comming. This Sacrament of the Iewes, nowe here discribed in this Chapter, is called the Passeouer, because by ỹ sprinckeling of the doore postes with ỹ bloud of the Lambe, God willed his Angell to Passeouer the houses of the Israelites, and not to strike them with that punishment, wherewith he plagued the Aegyptians. In like maner when Almightie God seeth the bloud of the Innocent Lambe his deere sonne Christ Iesu, sprinckled vpon the doore postes of our Consciences, by Faith in his Passion, the execution of his wrath due for sinne doth passe and not light vpon vs, as it doth vpon the Reprobate and Wicked, that haue not faith nor Beleue his Gospel. But forsomuch as this whole Sacrament of the Iewes Passeouer, is nothing but a comforta-ble & sweete preaching to vs of the death of Christ, and the mysterie of our redemption, I thinke it good to note some chiefe and particuler poyntes thereof vnto you.

The Paschall Lambe, as I haue sayde, is Christ Iesu, 1. Cor. 5. c. 7. for so sayth saint Paule. Our Passeouer is offered Christ Iesu, And for this cause also Iohn the Baptist John. 1. d. 29. poynting vnto him, sayde: Beholde the Lambe of God that taketh away the sinnes of the World.

Vers. 5. This Lambe must be without spot, to note thereby the innocencie of our Sauiour Christ, who there- 2. Pet. 1. d. 19. fore of saint Peter is called The Immaculate and vn-

defiled

defiled Lambe, **for in him there was no sinne, although he tooke vpon him the burthen of all our sinnes. This lambe was taken** From among the sheepe, **to declare the humanitie of** Christ, **who was taken out of the flocke of that breede that God before had blessed in** Abraham. **And therefore sayth saint** Paule **to the** Hebrewes. He tooke not the nature of Angels vpon him, but the seede of Abraham. Vers. 5. *Heb. 2. d. 16.*

The Passouer vvas killed in the euening, and latter part of the day, **and so** Christ **came to redeeme and deliuer Mankinde towarde the latter ende of the worlde. The bloud of the Lambe** Sprinckeled vpon the doore postes, **as is before sayde, is the bloud of** Christ, **by fayth, sprinckled in our consciences. As the flesh of the Lambe** might not bee eaten raw, **so must not Christ be receyued as a raw, an vnperfite, or an vnsufficient Sacrifice, only for originall sinne, or for our sinnes before Baptisme onely, or for the sinnes of some, and not of other: But for a sufficient Sacrifice and ful Satisfaction for all the sinnes of the whole worlde, that eyther hath bene, or hereafter shall be. For as** Paule saith **to the** Hebrewes. VVith one oblation once made, he made perfite all that be sanctified. Vers. 18. Vers. 7. Vers. 9. *Heb. 10. c. 14.* **The Lambe must be eaten** with bitter herbes, **in signification that the receiuing of** Christ **by fayth, in this worlde is ioyned with the bitternesse of Affliction and trouble.** For vvhosoeuer vvill liue Holily in Christ Jesu shall suffer persecution. Vers. 8. *2. Tim. 3. c. 12.* **Nothing** must be left of the Lambe vntill the morning, **to note that we must repent and beleeue in** Christ, **while we be in this lyfe, and not**

deferre the matter to another time. For Christ can not be beneficiall to them, that in this lyfe doe not
Vers.15. acknowledge him. The paschall Lambe Must bee eaten with vnleauened bread: to declare that the fayth of Christ may not be mixed eyther with the Soureneſſe of erroꝛ and falſe doctrine, oꝛ with coꝛruption of Sinfull and wicked lyfe, but altogither vvith trueth and ſinceritie. Therefoꝛe Christ gaue
Luk.12.a.1. his diſciples warning That they ſhould beware of
Marc.8.b.15. the *leauen, that is, the coꝛrupt doctrine of the Phariſies and Saduces. And ſaint Paule to the Corinth.
1.Coꝛ.5.c.8. Our paſſeouer is offered Christ Ieſu.&c. Therefore let vs ſolemnize the feaſt, not in the Leauen of Malice and craftineſſe, but in the Vnleauened bread of ſincerytie and trueth. The loynes of them that eate the Paſſeouer muſt be gyrded, as pꝛepared to a iourney, in token that they that doe receyue Christ, muſt be as Pilgrimes in this lyfe, and in readineſſe to paſſe out of Aegypt of this woꝛld, into the lande of pꝛo-
Heb.13.c.14. miſe our heauenlye Heritage. Foꝛ vve haue not here a Citie or place to dwell in, But we muſt looke alwayes to the heauenly Hieruſalem that our Saui-
Luc.12.c.35. our hath purchaſed foꝛ vs. And therefoꝛe, Luke.12. Christ warneth vs, That vve ſhould haue our loines gyrded, and lampes in our handes, like vnto Seruantes, that are readie looking for their mayſter vvhen he vvill come. This Feaſt of the Paſſeouer was oꝛdeyned to be kept once euery yeare, not onely, that the people ſhoulde themſelues call to remembꝛance their Deliuerie: but alſo by that occaſion, from time to time inſtruct their youth, and teach them to vnder-

ſtande

ſtande Gods great goodnes towarde them, and his Miraculous woorkes by his mightie hande wrought for them. Wherefore we alſo at the ſolemniſing of the memoriall of our Paſſeouer ſhould not onely ſet forth the death and paſſion of Chriſt and the great mercies of God thereby brought vnto vs: but teach our youth and children alſo, that they may in like maner vnderſtand the Benefite of our redemption in CHRIST, and the ſweete comfort that riſeth thereof. 1. *Cor.* 11. *f.* 26.

And Pharao called vnto Moſes and Aaron by night ſaying, riſe vp, &c. Verſ. 31. &c.

Here is the effect of Gods mightie woorking for his people, and the fulfilling of his promiſe, that the obſtinate and harde hearte of Pharao, which had ſet himſelfe againſt Gods purpoſe, was nowe ſo broken, that he was not onely willing to let the Iſraelites go, but alſo did haſten them away to departe with ſpeede: ſo that they could not haue time to prepare themſelues eyther bread or meate for the iourney, in ſo much that they were fayne to take their dowe before it was ſowred, and carie it on their ſhoulders. And in remembrance of this fulfilling of their promiſe, and of their ſpeedie deliuerance, hee willed them euer after to ſolemniſe the feaſt of vnleauened bread.

And the children of Iſrael did according to the ſaying of Moyſes, &c. Verſ. 35. 36.

In this place is to be obſerued the fulfilling of

an other promise of God made not onely to Moses
Exod.3.4.8. in the third Chapter of this booke, but to Abraham
Gen.15.c.13. also manye yeares before. GENE.15. Knowe thou
Act.7.a.6. sayth God, that thy seede shall bee a straunger in a lande that is not his, and the people thereof shall keepe them vnder in bondage, and shall afflict them foure hundred yeares: but I will iudge that people, and afterwarde they shall depart with great substance. This promise is here fulfilled. For the Israelites depart with great Treasure, that they borrowed of the Egiptians. As touching the doubt howe the Israelites might spoyle the Egiptians by borrowing their Jewels, and not minding to come againe, I haue spoken in the exposition of the thirde Chapiter. Vers.21.22.

Vers.37.38. *And the children of Israel, toke their iourney from Rameses to Sucoth. &c.*

God hath promised to Abraham, that he woulde multiplie his seede as the starres of heauē, which we see in this place also notablie fulfilled. IACOB
Gen.46.c.26. entered into Egipt but with sixtie and six persons, and nowe although they lined in great seruitude and bondage many yeares, in so much that their men Children were slaine and murdered: yet they be nowe growen to this great number of men beside Children.

Vers.40.41. *The dwelling of the children of Israel, while they dwelled in Egipt, &c.*

The number of yeares is not to be accounted

from

from the entrance of Iacob into Egypt wyth hys fa-
milie, for that was but two hundred & ten yeares:
But the reckening must begin from that time that
Abraham went into Egypt because of the faunine,
and from the time that the promise was made to
him for the blessing of his seede. Gene. 15. This may *Gen. 15. a. 4.*
appeare by the wordes of S. Paule. Gal. 3. This I saye *Gal. 3. 6. 17.*
that the lawe, which began afterward beyond 430. yeres,
doth not disanull the testament. &c.

When Paule saith, The law that was made afterwarde,
he meaneth after the promise made to Abraham,
whereof he had spoken in the wordes immediatly
before. So that from the promise made to Abra-
ham vnto the making of the lawe, was but little
aboue 430. yeares, And then all that time can not
be assigned to the dwelling of the children of Israel
in Egipt after Iacob came thether. But because the
seede of Abraham was so many yeares Pilgrimes
in straunge landes, therefore is it so sayde in this
place.

Easter day
at Euening prayer.
Exodus 14.

AND the Lord spake vnto Moyses, saying.
2 Speake to the children of Israel, that they turne
and pitche their tentes before Pi-hahiroth betweene
Migdol and the sea, ouer against Baal-sephon: and before
that shall they pitch by the sea. 3 For Pharao will saye
of the children of Israel, They are tangled in the lande, the

wilderneſſe hath ſhut them in. 4 And I will harden Pharaos heart, that he ſhall followe after you, and I will get me honour vppon Pharao, and vppon all his hoaſt: The Egiptians alſo ſhall knowe that I am the Lorde. And they did ſo. 5 And it was tolde the king of Egypt, that the people fledde: And the heart of Pharao and of his ſeruaunts turned againſt the people, and they ſayd, Why haue we done this, that we haue let Iſrael go out of our ſeruice?

6 And he made readie his charret, & toke his people with
25 him. 7 And toke ſixe hundred choſen charrets, and all the charets of Egipt, and captaines vpon euery one of them.

8 And the Lorde hardened the heart of Pharao kyng of Egipt, and he folowed after the childzen of Iſrael: but the childzen of Iſrael went out with an high hand.

9 And the Egiptians folowed after them, and all the horſes and charets of Pharao, and his horſemen, and his hoaſt
2. *Mat.* 4. *a.* 9. *Joſua.* 24. *a.* 6. ouertoke them pitching of their tent by the ſea, beſide Pihahiroth before Baal-ſephon. 10 And when Pharao drew nigh, the childzen of Iſrael lift vp their eyes, and beholde, the Egiptians folowed after them, and they were ſore afraide: and the childzen of Iſrael cried out vnto the Lorde.

11 But they ſaide vnto Moyſes, becauſe there were no graues in Egipt, haſt thou therfore brought vs away for to die in the wilderneſſe? Wherefore haſt thou ſerued vs thus for to carie vs out of Egipt? 12 Did not we tell thée this
€ in Egipt, ſaying, Let vs be in reſt, that we may ſerue the Egiptians? For it had béene better for vs to haue ſerued the Egiptians, then for to die in the wilderneſſe.

13 And Moyſes ſaide vnto the people, Feare ye not, ſtand ſtill, and beholde the ſalnation of the Lorde which hée will ſhewe to you this day: For ye that haue ſéene the Egiptians this day, ſhall ſée them no more for euer.

14 The Lorde ſhall fight for you, and ye ſhall holde your peace. 15 And the Lorde ſayde vnto Moyſes, Wherefore

cryeſt

eryest thou vnto me, speake vnto the children of Israel that they go forward. 16 But lift thou vp thy rod, and stretch out thy hand ouer the sea, and deuide it a sunder, and let the children of Israel go on drie ground through the midst of the sea. 17 And behold I (*euen*) I will harden the heart of the Egiptians, and they shall follow after them: and I will get me honour vpon Pharao, and vppon all his hoast, and vpon his charets, and vpon his horsemen.

18 And the Egiptians shall knowe that I am the Lorde, when I haue gotten me honour vppon Pharao, vppon his charets, and vppon his horsemen.

19 And the angell of God which went before the hoast of Israel, remoued and went behinde them: and the piller of the clowde went from before their face, and stode behind them. 20 And came betweene the tents of the Egiptians, and the tents of Israel, and it was a clowde & darknesse, and gaue light by night: and all the night long the one came not at the other. 21 And Moyses stretched out his hande ouer the sea, and the Lorde caused the sea to go backe by a verye strong east wind all that night, and made the sea drie (*land*) and the waters were deuided. 22 And the children of Israel went into the midst of the sea vppon the drie (*ground,*) and the waters were a wall vnto them on their right hande and on their left hand. 23 And the Egiptians followed, and went in after them to the midst of the sea, euen all Pharaos horses, his charets, and his horsemen.

Psal. 104. d. 39

Psal. 77. b. 13.

D

24 And in the morning watche, the Lord looked vnto the hoast of the Egiptians out of the piller of the fyre and of the clowde, and troubled the hoast of the Egiptians.

25 And toke of his charet wheles, and caried them away violently. So that the Egiptians said, Let vs flie from the face of Israel, for the Lorde fighteth for them againste the Egiptians. 26 And the Lorde sayde vnto Moyses, Stretch out thine hande ouer the sea, that the waters maye come

ouine againe vpon the Egiptians, vpon their charrets, and vppon their horsemen. 27 And Moyses stretched forth his hande ouer the sea, and it came againe to his course earely in the morning, and the Egiptians fled against it: and the Lorde ouerthrewe the Egiptians in the midst of the sea.

28 And the water returned, and couered the charrets, and the horsemen, and all the hoaste of Pharao that came into the sea after them, so that there remayned not one of
Esay.11.d.16. them. 29 But the children of Israel walked vppon drie (*lande*) through the midst of the Sea, and the waters were a wall vnto them on the right hand of them, and on the left.
2.Mac.4.a.9. 30 Thus the Lorde deliuered Israel the selfe same daye out of the handes of the Egiptians: and Israel sawe the
Psal.105.b.12 Egiptians dead vppon the sea side. 31 And Israel saw that mightie power which the Lord shewed vpon the Egiptians: and the people feared the Lorde, and beleued the Lorde and his seruant Moyses.

The Exposition vppon the 14. Chapter of Exodus.

Verse &c. *And the Lorde spake vnto Moyses, saying, &c. For Pharao will say, &c.*

IN this Chapiter is described the great daunger, that the Israelites were in after their departure out of Egipt, at the redde sea, and their meruelous deliuerance fro the same. Whereby we see, that although Moyses and the children of Israel did followe the calling of God, and were guided

guyded by his angels at their departure: yet were they not quite out of perill and daunger. Yea rather, because Pharao had deliuered them against his wil by Gods mightie hande, he purlueth them now more eagerly, and doth his best to worke them greater perill. Euen so those which Christ hath deliuered out of the bondage of Satan, by the might of his power, haue not yet their full tranquillitie and quietnesse, but rather, because he was forced to deliuer them, he striueth by all his ministers to worke them greater trouble. Therefore, we must not imagine, that assoone as we followe Gods calling in this life in the professing of Christ and his Gospell, that we are by and by in the land of promise flowing with Milke and Honie. But yet still remaineth to vs, whyle we are here the dangers of enimies, of the Sea, of the wildernesse, of hunger, of thirst, of colde, of heate, &c. as we see happened to the Israelites for our instruction. Againe as we see this daunger happened to the Israelites not without the knowledge of God (for he telleth Moyses of it before hande): Euen so we must vnderstande, that those troubles, that happen to vs, Come not wythout the certayne knowledge and prouidence of God. Therefore we may not *murmure, as the Israelites did, and mistrust God, or imputt the same to euill fortune, to the Deuill, or to euill men, but patiently looke for Gods purpose therein, with sure trust of his helpe, if the same be eyther for his glorie or for our commoditie. Lastly, God doth not sende such troubles

Gen. 12. *b.* 10.
Gen. 42. *a.* 2.
1. *Sa.* 21. *a.* 3.
2. *Reg.* 15. *c.* 14.
1. *Cor.* 10. *b.* 10.
Exod. 16. *b.* 7.
Num. 11. *a.* 1.

and

and daungers to his people, for that hee meaneth to forsake them, & leaue them succourlesse to their enimies, but rather that he may glorifie his name and set forth his exceeding mercies & sauing helth toward them, that followe the calling of his holy word.

Vers. 5. &c. *And it was told the king of Egipt, that the people fledde, and the hart, &c.*

Here may we learne the Dispolition of the wicked, which after the example of Pharao and the Egiptians, being sometime broken with the plagues and punishments of God, with hipocrisie for the time, seeme to repent them, and to leaue their euil. But so soone as Gods heauie hand is taken from them, and occasion giuen of mischiefe, as saint Peter sayth, They fall as Dogges to their vomet, and Hogges to their wallowing in the myre. For such it were better neuer to haue knowne the way of Justice, then after knowledge to forsake it. Howeuer, the wicked haue great hope in their Deuilish attempts: but God turneth it to their owne confusion as we see here by Pharao and the Egiptians.

2. Pet. 2. d. 22.

Vers. 10. &c. *And when Pharao drew nigh, the children of Israel lift vp, &c.*

The nature of affliction is, as fyre, to trie the good and sound hartes from hypocrites and dissimulers, which followe the profession of God for y worldes sake. Some of the children of Israel fall vppon God, & doing iniurie to be their onely ayde:

ayde: Othersome, and the more part, forgetting Gods mightie workes so lately done for them, repent them of their following of God, and Rayle at their guide and leader Moyses with spitefull reproches. But he, as a good and mercifull Gouernour doth not storme with them, nor requite them with that which in Justice they might seeme to deserue, but Comforteth them with the repeating of the promises of God and the assurance of his mightie helpe: thereby teaching vs, that in time of aduersitie there is no surer Comfort then to call to our Remembrance the sweete promises of God made vnto his people, and the example of such thinges, as he hath done for them.

And the Lorde saide vnto Moyses wherefore criest thou vnto me, &c. Vers. 15.

The text saith not that Moyses Cried in his praier, nor that any voyce was heard come from him, But he cryeth in the eares of the Lord that Prayeth in fayth with a fervent and earnest minde, though no voyce be heard to other in his prayer. And such earnest* calling vpon God with hart and minde doth alwaye prevaile and taketh effect before God, as we see here that Moyses Prayer doth. *Act. 10. a. 4. *Iacob. 5. d. 16.

Speake vnto the children of Israel, that they go forwarde. &c. Vers. 15. &c.

Here now God sheweth his mightie arme stretched out to the deliuerance of his people, and worketh

keth 3. great and Wounderfull Miracles. The
first, that the Angell of God, which directed the
Psal.104.d.38 pyller of fyre, and the clowde before the people of
Israell, doth nowe sodaynely withdrawe himselfe
backe, and is placed betweene the Egiptians and the
campe of Israell, so that on the part of Israell in the
night time there was a light and brightnesse that
they might see to doe any thing, that they thought
good: and on the part of the Egyptians was so great
darkness, that they did scant see one the other, much
lesse were hable to doe any thing agaynst the Israe-
Vers.21. lites. The second Miracle was that by the stretch-
ing out of Moyses rodde, there came such a strong
winde, as staied the waters of the Sea, that the
children of Israel might passe through vpon the dry
Vers.23.24. lande. The thirde is, that when the Egyptians des-
perately, as men blinded with the furie of theyr
owne wickednesse, did follow the Israelites to the
Sea, the Aungell of God so Abashed them, that
they were readie to flie from the face of Israell, and
then, Moses at the appointment of God stretching
out his rodde, the waters returned vpon them in
such sort that the Egyptians with all their Power
were drowned in the Sea. By these Miracles the
name of God was glorified throughout the whole
worlde, and he knowne to be both a mightye and
mercifull God in the defence of his people, and al-
so a seuere Lorde in punishing such as did resist his
holy will. The tone of which two things ought to
strengthen our fayth in time of aduersitie, and to
make vs to put our assured trust in God, as one
that

that by his mightie power can, and of his merye full goodnesse will deliuer vs. The tother should stirre vp in vs the feare of God, and cause vs in time to repent, and to imbrace his worde and calling, least, for our vnrepentant heartes, he deale with vs, as he did with Pharao and the Egyptians.

The first Sunday after Easter

at Morning prayer.

Numeri. 16.

AND Corah the sonne of Jsaar, the sonne of Caath, the sonne of Leui, went apart with Dathan and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonne of Ruben. 2 And they arose vp before Moses, with certaine of the children of Jsrael, two hundred and fiftie, which were captaines of the multitude, famous in the congregation, and men of great renoume. 3 And they gathered themselues togither against Moises & Aaron, and saide vnto them, Ye take to much vpon you, seeing all the multitude are holy euery one of them, and the Lorde is among them: Why lift ye your selues vp aboue the congregation of the Lorde? 4 And when Moyses heard it, he fell vpon his face. 5 And spake vnto Corah, and vnto all his companie, saying, To morow the Lorde will shewe who are his, who is holy, and who ought to approch nie vnto him: and whome he hath chosen, he will cause to come neare vnto him. 6 This doe therefore: take you fire pannes, both Corah and all his companie. 7 And put fire therein, and put incense in them before the Lorde to morowe: And the man whome the Lorde doth chose, the same shall be holy. Ye take to much vpon you ye sonnes of Leui.

Ecclo. 45. c. 18.

8 And

8 And Moyses sayde vnto Corah, Heare I praye you, ye
Num. 3. b. 12. sonnes of Leui. 9 Seemeth it but a small thing vnto you, that the God of Israel hath seperated you from the multitude of Israell, and brought you to himselfe, to doe the seruice of the tabernacle of the Lorde, and to stande before the multitude, and to minister vnto them?

10 He hath taken thee to him, & all thy brethren the sonnes of Leui with thee: and seeke ye the office of the priest also?

11 For which cause both thou and all thy companie are gathered together agaynst the Lorde: And what is Aaron, that ye murmure agaynst him? 12 And Moyses sent, and called Dathan and Abiram the sonnes of Eliab: which sayde, We will not come vppe. 13 Is it a small thing that thou hast brought vs out of the land that floweth with milke and honie, to kill vs in the wildernesse: except thou make thy
¶ selfe Lorde and ruler ouer vs also? 14 Moreouer, hast thou brought vs vnto a land that floweth with milke and honie, and ginen vs inheritance of fieldes and vineyardes: Wilt thou put out the eyes of these men? We will not come vp.

15 And Moyses wared verie angrie, and sayde vnto the Lorde, Turne not thou vnto their offering: I haue not taken so much as an asse from them, neyther haue I hurt any of them. 16 And Moyses sayde vnto Corah, Be thou and all thy company before the Lord, both thou, they, and Aaron, to morow. 17 And take euery man his censer, and put incense in them, and bring ye before the Lorde euery man his censer, two hundred and fiftie censers: thou also and Aaron, euery one his censer. 18 And they toke euery man his censer, and put fire in them, and layde incense thereon, and stode in the dore of the tabernacle of the congregation with Moyses and Aaron. 19 And Corah gathered all the congregation agaynst them vnto the dore of the tabernacle of the congregation: and the glorie of the Lorde appeared vnto all the congregation. 20 And the Lorde spake vnto Moyses and

Aaron

Aaron, saying. 21 Seperate your selues from among this congregation, that I may consume them at once.

22 And they fell vpon their faces, and sayde, O God, the God of Spirites of all flesshe, hath not one man sinned? Wilt thou be wrath with all the multitude?

23 And the Lorde spake vnto Moyses saying.

24 Speake vnto the Congregation, and say, Get you away from about the tabernacle of Corah, Dathan and Abiram. 25 And Moyses rose vp, and went vnto Dathan and Abiram: and the elders of Israell folowed him.

26 And he spake vnto the congregation, saying, Depart I pray you from the tentes of these wicked men, and touch nothing of theirs, least ye perish in all their sinnes. D

27 And so they gate them from the tabernacle of Corah, Dathan and Abiram, on euery side: And Dathan and Abiram came out, & stood in the dore of their tentes, with their wiues, their sonnes, and their litle children.

28 And Moyses sayd, Hereby ye shall know that the Lord hath sent me to do all these works: for I haue not done them of mine owne minde. 29 If these men die the cõmon death of all men, or if they be visited after ỹ visitation of all men, then the Lorde hath not sent me. 30 But and if the Lorde make a newe thing, and ỹ earth open her mouth, and swallowe them vp with all that they haue, and they go downe quicke into ỹ pitte: then ye shall vnderstand that these men haue prouoked the Lorde. 31 And assone as he had made an ende of speaking all these words, the ground cloue asunder that was vnder them. 32 And the earth opened her mouth, and swallowed them vp, and their houses, and all the men that were with Corah, and all their goodes. E

Deut. 11. a. 6.
Num. 26. b. 10
Psal. 106. c. 17

33 And they and all that they had went downe aliue vnto the pitte, and the earth closed vppon them: and they perished from among the congregation.

34 And all Israell that were about them, fled at the crye

of them: and they sayd, Least the earth swallowe vs vp also.
35 And there came out a fire from the Lorde, and consumed the two hundred and fiftie men that offered incense.
36 And the Lorde spake vnto Moyses saying:
37 Speake vnto Eleazar the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter ẏ fire here and there, for they are halowed.
38 The censers of these sinners against their owne souls: let them make of them broade plates for a couering of the aulter: For they offered them before the Lord, and therfore
F they are halowed, and they shall be a signe vnto the children of Israell. 39 And Eleazer the priest toke the brasen censers which they that were burnt had offered, & made brode plates for a couering of the aulter. 40 To be a remembrance vnto the children of Israell, that no straunger which is not of the sæde of Aaron, come nere to offer incense before the Lorde, that he be not like vnto Corah and his companie, as the Lorde sayde to him by the hande of Moyses.
41 But on the morrow, all the multitude of the children of Israell murmured against Moyses and Aaron, saying, ye haue killed the people of the Lorde. 42 And when the multitude was gathered against Moyses and Aaron, they loked towarde the tabernacle of the congregation: and beholde ẏ cloude couered it, and the glorie of the Lorde appeared.
43 And Moyses and Aaron came before the tabernacle of the congregation. 44 And the Lorde spake vnto Moyses saying. 45 Get you from among this congregation, that I
G may consume them quickly. And they fell vpon their faces.
46 And Moyses sayd vnto Aaron, Take a censer and put fire therein out of the aulter, and poure on incense, and go quickly vnto the congregation, and make an attonement for them: For there is wrath gone out from the Lord, and there is a plague begunne. 47 And Aaron toke as Moyses commaunded him, and ranne into the middes of the congregation:

gregatiō: and beholde, the plague was begunne among the people, and he put on incense, and made an attonement for the people. 48 And when he stode betwene the dead and them that were alive, the plague was stayed.

49 They that died in the plague, were fourtene thousande, and seuen hundred, beside them that died about the conspiracie of Corah. 50 And Aaron went agayne vnto Moyses before the dore of the tabernacle of the congregation, and the plague was stayed.

The Exposition vpon the xvi. Chapter of Numbers.

And Corah the sonne of Isaar. &c. went apart with Dathan and Abiram. &c.

THe Scripture in this place setteth foorth vnto vs an example of repining of the wicked, and of rebelling against the good Magistrate & ordinance of God. Wherein we haue to marke, that no Prince or Magistrate can be so good and vpright, but that wicked and lewde subiectes, blinded with their priuate affections, will rebell and *picke quarreles against him. Moyses and Aaron were chosen and appoynted by GOD himselfe: they had the continuall assistance of gods holy Spirite, and Angels guiding them & working with them. They were painfull and diligent in their office, verye carefull for the good estate of the people, verie *milde and mercifull in theyr go-

2. Reg. 15. a. 3.

Num. 12. a. 2.

uernment, and farre from all couetousnesse, bri-
berie, and corruption: And yet did Corah, Dathan,
and Abiram, with many other rebel against them,
reproued them, and discredited them in all their
doings as ambitious, prowde, cruell, and false.
In this example we haue to obserue: First, that
2 Reg. 15. a. 4. the *roote of rebellion commonly are, Pride and
selfeliking, Enuie and Ambition. For pride causeth
men to haue a great liking of themselues, and to
thinke themselues more worthy men to be in ho-
nour and dignitie than anye other, and therefore
mooueth them partly to Enuie, partly to disdaine
other, and Ambitiously by sturre and rebellion to
seeke that, which by other quiet meanes they can-
not get. That this was the roote of this rebellion
here mentioned, it appeareth by that Moyses spea-
Vers. 7. &c. keth to them. You take to much vpon you, you sonnes
of Leuie. Seemeth it but a small thing vnto you,
that God hath seperated you, and taken you to his
owne seruice but that you must seeke the office of the
priest also? In these wordes, he toucheth their
Pride and Ambition. Secondly, we haue to
marke what Instruments commonly Rebels vse
against good Princes and rulers, that is to saye,
2. Reg. 16. b. 7 Lying and Dissimulation. By Lying they spreade
Act. 23. a. 5. false and vntrue reports of the Prince, that he is
Eccle. 10. d. 20 Prowde, that he is Couetous, that he is Cruell, that
he Oppresseth the commons, &c. Yea and depraue
all his well doynges, to bring him the sooner in
Hatred with the people, and to cause them to mis-
like him: which commonly with euery apparant

cause

cause, are easily caried to the desire of alteration of Princes and rulers, especially if they vse seueritie of Iustice in punishing. By Dissimulation they cloke their owne Ambitious purpose of aduauncing themselues, and pretende forsooth, that they doe all for the Loue and safegarde of the common weale, and for Pitie toward the poore commons, and for their ease and releise, whenas in deed they seeke nothing but the setting vp of themselues, or ꝑ wreaking of malice on some, that be in honour and dignitie. By this bayte the common subiects are alured to take part with them, and headelong to thrust themselues, not onely to daunger and slaughter, but also to the iust* vengeance of God, that commonlye followeth for the same. These meanes doe Corah, Dathan, and the other vse agaynst Moyses and Aaron. *Rom. 23. a. 8.

For first they say vnto them, You take to much vpon you, wherein they note Pride and Ambition in them. And againe in the. 13. verse. Is it a small thing, that thou hast brought vs out of the Land that floweth vvith Milke and Honie, to kill vs in the VVildernesse, but that thou make thy selfe Lorde ouer vs also? In these wordes of an obstinate stubburnnesse, euen agaynst his owne conscience, Dathan obiecteth to Moises ambitious seeking of principalitie, whereas in deede he sawe, by the wonderfull workes wrought by him, that he was called therto by God. But this is of exceading malice, that he layeth against him, as a great fault, that thinge which was the Worthiest act that euer he did, that

is the Deliuerie of the Israelites out of the miserable bondage of Aegypt. And yet this wicked Rebell calleth it here a bringing of the people out of A Lande flowing with Milke and Honie. An horrible Bondage and oppression, in dispite of their gouernour, is tearmed a state of great felicitie, and all of purpose to make him odious to the people. Their Dissimulation appeareth in this, that whereas they seeke nothing but principalitie, and the high Priesthood, they pretend fauour and loue towarde the people. All the people say they are holy euery one of them, as if they had sayde; they are all the people of God, and therefore whie should you gouerne them so sternely: whie should you so oppresse them: And againe, You bring forth the people to kill them in the VVilderneſſe. As though the Pitie of the people had mooued them to that purpose, and not rather their own ambitious minds. By this, common people may learne to Beware of the dissimuled pretences of such as be Captaynes in Rebellion. And for their owne ambitious purpose seeke to leade them to vnquietnesse, trouble and daunger.

Prou.24.c.21
Titus.3.a.1.

It is not vnprofitable to consider how Moyses as a good Gouernour and hauing a cleere conscience, did in this trouble behaue himselfe, he is not greatly Astonied or dismayd, nor seeketh any vnlawfull or extraordinarie means to represse them. But first, he was assured in his conscience he was called and appoynted to that office by God, & therfore he resorteth to him in earnest prayer. For the

Falling

Falling dovvne vppon his Face mencioned in the fourth verse, was not for Feare of the Rebell, but an earnest prostrating himselfe before God, praying for his assistance. Then he reproueth the Rebelles and telleth them of their fault, how greatly they do against their Dutie, and how Unthankefully towarde God, and thereby exhorteth them to quyetnesse. He sendeth for some of the other Rebelles Dathan and Abiram, to haue delt with them in like maner, if they woulde haue come vnto him: But they stubburnly refused it. Lastly, seing they would not yeelde to reason or perswasion, with an assured confidence of the goodnesse of his cause, he putteth it into Gods hande by his mightie power to determine & ende the matter. This should all good Princes and rulers in ỹ like case folow. First, to* call vpon God earnestly and faythfully, then to vse all the quyet meanes they can by reason to perswade them. And if that will not serue, as seldome times it doth, (such is the furie of Rebelles) then with an assured confidence in the prouidence of God, and the right of their cause, being Gods appointed gouernours, by batayle or other like meanes to commit the thing to his hande to determine, who neuer hath hitherto vsed to giue sentence or succesſe on the part of Rebles. 2. *Reg.* 15. *g.* 32

And Corah gathered all the congregation against them. &c. and the glorie. &c. Vers. 19.

The verie confidence, that Moyses shewed in the Goodnesse of his cause, might well haue Abashed

their rebellious spirites, Much more, when they sawe the glorie of the Lorde appeare on the part of Moyses, and to speake vnto him, they shoulde haue bene Abashed and giuen ouer their wicked purpose. But such a furie doth always folow the mindes of Rebels, that though they see neuer so present daunger, they will as Corah and his company doe, as it were, Face God himselfe and neuer giue ouer, vntill by the iust Judgment of god, they
Vers. 31. &c. bring themselues to vtter confusion.

And assoone as he had made an ende of speaking, the ground cloue. &c.

By this dreadfull punishment of destroying the principall doers, by the swallowing of the Earth, and with fyre from heaue, God declareth, & would
Pro. 24. d. 22 haue it knowne to the worlde, how he doth Hate and Detest* such as rebell against their Princes and rulers appoynted by him to gouerne them,
Vers. 41. which he afterwarde more amply declareth. For when, euen the next day folowing the people murmured against Moyses and Aaron, & that punishement wherewith God had plagued the Rebelles: Gods wrath was so kindled against them, that if the earnest Prayer and endeuour of Moyses and Aaron had not beene, he woulde haue vtterlye destroyed them all from the face of the earth. And yet could not Moyses with such speede apease his wrath, but xiiij. thousand of them were slaine to the terrible Example of all other, that in any age should follow their euil doing. And in deede, if we

looke

looke into the hiſtories of all times, we ſhall find, that Rebellions and Inſurections haue ended in the vtter deſtruction of them, that haue bene the doers of it. For they ſtriue not againſt the Magiſtrate, but againſt God that ordayned hym. For vvhatſoeuer powvers there are, they are of God. Paul. Rom. 13.

2. Reg. 17. f. 23
2. Re. 18. c. 14
2. Re. 20. g. 22
3. Reg. 2. g. 44
Rom. 13. a. 1.

The firſt Sunday after Eaſter at Euening prayer.

Numb. 22.

AND the Children of Iſrael departed and pitched in the fieldes of Moab, on the other ſide of Iordaine from Iericho. 2 And Balac the ſonne of Ziphor ſaw all that Iſraell had done to the Amorites.

Ioſue. 24. b. 9.

3 And the Moabites were ſore afraid of the people, becauſe they were manye, and they were ſtriken with feare of the children of Iſraell. 4 And Moab ſaide vnto the Elders of Madian, Now ſhall this companie lick vp all that are round about vs, as an ore licketh vp the graſſe of the field. And Balac the ſonne of Ziphor was king of the Moabites at that time. 5 He ſent meſſengers therfore vnto Balaam the ſonne of Beor to Pethor, which is by the riuer of the lande of the children of his folke, to cal him, ſaying, Behold, there is a people come out of Egipt, and beholde they couer the face of the earth, and dwell ouer againſt me.

Deut. 23. a. 4.
2. Pet. 2. c. 15.

6 Come now therfore I pray thee, and curſe me this people, for they are to mightie for me, ſo it may be I ſhalbe hable to ſmite them, and to driue them out of the land: For I wote that he whome thou bleſſeſt is bleſſed, and whome thou curſeſt is curſed. 7 And the elders of Moab, and the

elders

Elders of Madian departed, hauing the (*reward*) of the soothsaying in their hande: and they came vnto Balaam, and told him the wordes of Balac.

8 He answered them, Tarie here this night, and I will bring you worde, as the Lord shall say vnto me. And the Lordes of Moab abode with Balaam.

9 And God came vnto Balaam, and saide, What men are these with thee? 10 And Balaam saide vnto GOD, Balac the sonne of Ziphor king of Moab hath sent vnto me (*saying,*) 11 Behold there is a people come out of Egipt, and couereth the face of the earth: come now therefore, and curse them for my sake, so it may be that I shal be hable to ouercome them in batayle, and to driue them out.

12 And God sayd vnto Balaam, Go not thou with them, neyther curse the people: for they are blessed.

13 And Balaam rose vp in the morning, and sayde vnto the Lordes of Balac, Get you vnto your lande: for the Lord will not suffer me to go with you.

14 And the Lordes of Moab rose vp, and went vnto Balac, and saide, Balaam woulde not come with vs.

15 And Balac sent againe a greater companie of Lordes, and more honourable then they. 16 Which came to Balaam, and tolde him, thus sayth Balac the sonne of Ziphor, Oh let nothing let thee, but come vnto me.

17 For I will greatly promote thee vnto great honour, and will do whatsoeuer thou sayest vnto me: come I praye thee curse this people for my sake.

18 And Balaam answered and sayd vnto the seruauntes of Balac: If Balac woulde giue me this house full of Siluer and Golde, I can not go beyond the worde of the Lorde my God, to do lesse or more. 19 Nowe therefore I praye thee, tarie here this night, that I may wit what the Lord will say vnto me more. 20 And God came vnto Balaam by night and sayd vnto him, If the men come to cal thee, rise

Num.24.c.13

vp

vp and go with them: but loke what I say vnto thée, that shalt thou doe. 21 And Balam rose vp earely, and sadled his asse, and went with the Lordes of Moab.

22 And the wrath of God was kindled, because he went: and the angell of the Lorde stode in the waye to be agaynst him as he rode vpon his asse, and his two seruauntes were with him. 23 And when the asse saw the Angel of the Lord stand in the way, and hauing his sword drawne in his hand, the asse turned aside out of the waye, and went out into the fielde: And Balaam smote ỹ asse, to turne her into the way.

24 But the angel of the Lorde stod in a path betwene the vineyardes, and there was a wall on the one side, and another on the other. 25 And when the asse saw the Angell of the Lorde, she thrust her selfe vnto the wall, and crusht Balaams fote against the wall: and he smote her againe.

26 And the Angell of the Lorde went further, and stode in a narrowe place, where was no waye to turne eyther to the right hande, or to the left. 27 And when the asse sawe the Angell of the Lorde, she fell downe vnder Balaam: and Balaam was wroth and smote the asse with a staffe.

28 And the Lorde opened the mouth of the asse, and she sayd vnto Balaam, What haue I done vnto thée, that thou hast smiten me now thrée times? 2. Pet. 2, c. 15.

29 And Balaam said vnto his asse, Because thou hast mocked me: I would also there were a sword in mine hand, for euen now woulde I kill thée. 30 And the asse sayd vnto Balaam, Am not I thine asse which thou hast ridden vpon since the first time vnto this day? Was I euer wont to doe so vnto thée? He saide, nay. 31 And the Lorde opened the eyes of Balaam, and he sawe the angell of the Lorde standing in the waye, hauing his sworde drawne in his hand, he bowed himselfe therefore, and fell flat on his face.

32 And the Angell of the Lorde sayd vnto him, Wherfore hast thou smitten the asse these thrée times? Beholde I came

out

out to withstande thée, because (*thine hart*) hath declined out of the waye before me. 33 And the asse saw me, and turned from me nowe thrée times: or else if she had not turned fro me, I had surely slaine thée, and saued her alyue.

34 Balaam saide vnto the angell of the Lorde, I haue sinned, for I wist not that thou stoodest in the way agaynst me. Now therfore if it displease thée I will turne home agayne.

35 The angell of the Lorde sayd vnto Balaam, Go wyth the men: but what I saye vnto thée, that shalt thou speake. And so Balaam went with the Lordes of Balac.

36 And when Balac heard that Balaam was come, he went out to méete him vnto a citie of Moab, which is in the border of Arnon, in the vttermost coast.

37 And Balac sayd vnto Balaam, Did I not sende for thée to call thée: and wherefore camest thou not vnto me? Am I not hable in déede to promote thée vnto honor?

38 And Balaam made answere vnto Balac, Loe, I am come vnto thée: and can I now say any thing at all? The worde that God putteth in my mouth that shall I speake.

Num. 23. c. 16

39 And Balaam went with Balac, and they came vnto a citie of strætes. 40 And Balac offered oxen and shéepe, and sent (*thereof*) to Balaam, and to the Lordes that were with him. 41 And on the morrowe Balac toke Balaam, and brought him vp into the hie places of Baal, that thence he might sée the vttermost part of the people.

The Exposition vpon the .xxii. Chapter of Numb.

Vers. 1. *And the children of Israel departed and pitched in the fieldes of Moab. &c.*

IN the end of the former xxi. Chapiter it was sayd, that Sehon king of the Amorrhites did conquer and take from the king of Moab all his lande, euen vnto Arnon, which, as maye in this place appeare, is not so to be taken, but that there was a portion of land yet remayning to the Moabites, ouer which Balach their king rayned. But in likelyhod, his kingdome was not so mightie, that he durst with his power, withstande the Israelites, and therfore he craueth of the Madianites and other his neighbours, that they would ioyne with him against them. The Moabites descended of one of the daughters of Loth, & the Madianites came from Abraham by Cethura, and therefore were they as kinne vnto the Israelites, and shoulde in curtesie euen by the Lawe of nature haue vsed more gentlenesse vnto them passing through their Countrie. *Gen. 19. g. 37.* *Gen. 25. 4. 2.*

The Historie of this Chapiter, and of the next following comprehendeth many matters worthy the obseruing. First, it sheweth that Sathan by his instruments ceaseth not, continually by Violence and force, by craft and sutteltie, by all the meanes he can, to worke trouble, daunger and confusion to the people and Church of God. And on the contrarye part it setteth forth, how God as a carefull protectour doth Defend the same, and turneth all the endeuours of their ennies to their greater commoditie and benifite. As here he turneth their cursing (y was purposed) into a notable blessing.

He:

Vers. 4 He sent messengers therefore to Balaam the sonne of Peor, &c. It is not likely that this Balaam as some doe gather, shoulde haue dwelt in Masopotamia. For that countrie is a great number of miles from Moab, so ỹ it could not well be, that he could haue bene twise sent for, within so short space as ỹ circumstances of this Historie doe signifie. It maye be, that he dwelt in the countrie of Madian or there about Eastwarde from Moab, so that by that occasion the king of Moab did the sooner heare of his
Num. 31. b. 8. fame: which from ỹ other place so many hundred myles of, he coulde not doe. We read cap. 31 that Balaam was slaine among the Madianites, and thereby he may appeare to haue bene of that coũtrie. Neither is it to be thought that this Balaam was an ordinarie Prophet of God, and endued with ỹ spirite of continuall prophecie and charge of Doctrine, as the other Prophetes were: For,
2. Pet. 2. 6. 15. 2. Pet. 2. he and his followers are condemned. I thinke rather he was a Southsayer or Sorcerer, which vsed the helpe of euill spirites, and by them did some strange things, that brought him in admiration with the Heathnishe People of those partes. And yet, when the cause of Gods people came in hande, it pleased God by his holy spirite, for the time, to Bridle his wicked affection, to stop his couetous mouth, and to vse his tongue euen against his will, as an instrument to blesse his people, and by prophecie to shewe to his enimies the cause why he did so singulerlie preserue them, that is, because the true Messias should descende of them.

them. And this interpretatiō can not seme strange and repugnant to the scriptures, that God for the time putteth his spirite of Prophesie euen into ỹ wicked, to their further condemnation. For, we read in Samuel, when Saule sent his men to apprehend Dauid, although they went to an euill purpose, yet the spirite of God entered into them, so that they prophecied, yea and the reprobate Saule himselfe following after them with the same mind did prophecie also, whereof rose this common saying, Is Saule also among the Prophets. 1. Sa. 19. d. 20.

He answered them, tarie here this night and I will bring you worde. &c. Vers. 8.

At the first sight there doth appeare a great shew of holinesse that he will not go with them, no nor giue them any answere, vntill he knewe Gods pleasure therein, but all was but hipocrisie. For, he woulde gladly haue gone with them for couetousnesse of the great rewardes that were promised to him. But the spirite of God Bridled his couetous minde, and ouerruled his tongue and doinges, that his Heathen enemies might thereby learne their Vanitie and foolish striuing agaynst him and his people.

Get you to your lande, For the Lord will not suffer me to go with you. &c. Vers. 13.

Here Balaam bewrayeth somewhat his Hipocrisie. If his minde had bene Sincere, and had made vnto them a free answere, that they strined

in.

in vaine against those, that God had blessed, they would neuer haue sent vnto him the seconde message: but by a doubtfull answere he did the more inflame them. For when he sayth, God would not suffer him to go vvith them, he signifieth there was a good will in himselfe, if that he might haue don it, and therfore thought they, by further intreatie and more hope of gaine, to perswade him.

Vers. 15. &c. *Then Balac sent againe a greater companie of Lords and more honorable. &c.*

By the former plaine answere that God gaue, willing Balaam not to go, both Balach the king of the Moabites shoulde haue learned his vaine trauaile against the people of God, and Balaam the Prophete also to haue chaunged his couetous affection into a sincere mind, in folowing that thing which he vnderstoode to be Gods pleasure. But the Heathen king thought God to depende vpon mans pleasure, and that he would haue bene* inmutable as man was: And the couetous prophet increasing his hipocrisie, retained the same corruption of mind that he did before. When Balaam sayd, If Balach vvould giue me his house full of siluer and golde, I can not go beyonde the vvorde of the Lorde, &c. It might seeme to haue proceeded of a great Holinesse and submission to the will of God. But if he speake it sincerely, why did he tempt God againe with a newe question? Did he thinke God mutable and to be woonne to wickednesse as himselfe was? Surely his endeuour doth declare no other

*Iacob. 1. c. 17.

other opinion to haue bene in him, but that the spirit of God would also be double and mutable as the euill spirites were, whose counsell hee had before vsed. And therfore, he sheweth, that he had no soūd faith or feare of God, but only was caried away with his couetous desire, if God would in any wise haue suffered him. But it may then be said, why did God yeeld vnto him, & bid him go with those second Messengers? Truly not because he liked either the mind of Balaam, or the thing it self, but that he gaue ouer an obstinate man to the affection of his owne mind, that both he & they that sent for him, might with more shame & griefe learne the will of God, which at this first aunswere, they would not receiue.

And the wrath of God was kindled, &c. Vers. 22.

By this we may vnderstand, that God liked not the endeuour of Balaam, and therfore not onely with greater daunger bringeth him to learne his pleasure, but to his reproch causeth a very Asse to see & vtter that, which he blinded with couetousnesse, would not conceiue. And whereas, touching the speaking of the Asse, the Deuill may put into our harts some vngodly cogitations to the discredite of the holy scriptures, we must stay our selues vppon these words, And the Lord opened the mouth of the Asse. If then it were the Lordes doing, it is not here told as any ordinary doying, but Miraculously, as the woonderful worke of God to the abashing of his enemies, and comfort of the faithful that feare God. We thinke it no great matter for a man to cause a Pie or Popingay to vtter certaine distinct words and speaches. We may not then indge 2. Pet. 2. c. 16.

it so vncredible a matter, if it be attributed to God for his glory sake, and to reproue the wicked, that he maketh an Asse to speake: seeing especially that the finest tongued man, if Gods gift had not ben in the beginning, could no more haue framed his tõgue to speach, then now an Horse or an Asse can doe. The Lord therfore is Lord of speach and vtterance, and can at his pleasure, giue it to those creatures that haue it not, and take it from them that haue it, as it appeareth by Zacharie. Luc. 1. and a number of other, which in the time of Christ, by his prouidence were borne dumbe. Neither is it to be accounted a much greater miracle to make an Asse speake, than to restore to the vse of his tongue a man dumb borne. They then that with scorne wil discredite this, wil in like maner discredite all the miraculous workes of God.

Luc. 1. b. 20.
Math. 15. c. 31
Marc. 7. d. 37

Vers. 36. 37. *And when Balac heard that Balaam. &c.*

This place declareth how Obsequious and full of submission those persons are to their false Prophets, which beside the true feare of God are giuen ouer to superstitiõ. The king here cõmeth forth for honours sake to meete with Balaam vpon the way. Like honor we read that Charles the Emperour and sundry other Emperours & kings haue giuen to the Popes. But we seldome or neuer read, that the like reuerẽce hath ben vsed to the true Prophets & Ministers of God. For the world more loueth and honoreth that is corrupt and euill, then that which is pure and good.

The second Sunday after Easter

at Morning prayer.

Numb. 23

And

AND Balaam sayd vnto Balac, Build me here seuen aulters, and prepare me here seuen Oxen and seuen Rammes. 2 And Balac did as Balaam sayd, and Balac and Balaam offered on euery aulter an Oxe and a Ramme. 3 And Balaam sayd vnto Balac, Stand by thy whole burnt sacrifice, and I will go, if so be that the Lord wil mete me, and whatsoeuer he sheweth me I will tell thee. And he went vp hier, 4 But God met Balaam, and (*Balaam*) sayd vnto him, I haue prepared seuen aulters, and haue offered vppon euery aulter an Oxe & a Ramme. 5 And the Lord put a saying in Balaams mouth, and sayd, Go againe to Balac, and say on this wise. 6 And when he went againe vnto him, lo, he stode by his whole burnt sacrifice, he & all the Lords of Moab. 7 And he toke vp his parable, and said, Balac the king of Moab hath brought me from Mesapotamia, out of the mountains of the East, (*saying*) Come, curse Jacob for my sake, come and defie Israel. 8 How shal I curse him, whom God hath not cursed? or howe shall I defie him, whom the Lorde hath not defied? 9 For from the toppe of the rocks I see him, & from the hilles I behold him: lo, the people shal dwel by themselues, and shall not be reckened among the nations. 10 Who can tell the dust of Jacob, and the number of the fourth part of Israel? I pray God that my soule may die the death of ỹ righteous, and that my last end may be like his. 11 And Balac sayde vnto Balaam, What hast thou done vnto me? I toke thee to curse mine enimies & beholde, thou hast blessed them altogither. 12 He answered and sayd, must I not take heede to speake that which the Lord hath put in my mouth? 13 And Balac sayde vnto him, Come I pray thee with me vnto another place, whēce thou mayst see them, & thou shalt see but the vtmost part of them, & shalt not see them all: curse them out of that place for my sake. 14 And he brought him into a field where men might see farre of, to the top of an hill, and built seuen aulters, & offered an oxe and a ramme on euery aulter. 15 And he sayde vnto Balac, stand here by thy whole burnt sacrifice, while I mete (*the Lord*) yonder. 16 And the Lord met Balaam, and put a word in his mouth, and sayd, go againe vnto Balac, and say thus. 17 And

Num. 22. d. 2.

Num. 22. g. 38

when he came to him, behold he stode by his whole burnt sacrifice, and the Lords of Moab with him. And Balac sayd vnto him: What hath the Lord sayd? 18 And he toke vp his parable, & answered, Rise vp Balac, & heare & hearken vnto me thou sonne
1. Cor. 1, b. 5. of Ziphor. 19 God is not a man that he shuld lie, neyther the sonne of man that hee should repent: should he say and not do? or shuld he speake and not make it good? 20 Behold I haue taken vpon me to blesse: for he hath blessed, and it is not in my power to alter it. 21 He beheld no vanitie in Jacob, nor saw trangression in Israel: The Lord his God is with him, and the ioyfull shoute of a King is among them. 22 God brought them out of Egipt, they haue strength as an Unicorne. 23 For there is no sorcery in Jacob, nor soothsaying in Israel, according to this time it shalbe said of Jacob & Israel, what hath god wrought? 24 Behold the people shal rise vp as a Lion, and heaue vp himself as a yong Lion: he shall not lie downe vntill he eate of the praye, and drinke the bloud of them that are slaine. 25 And Balac sayde vnto Balaam, Neyther curse them nor blesse them at all.
26 But Balaam answered and said vnto Balac, Told not I thée saying, Al that the Lord speaketh, that I must do? 27 And Balac sayd vnto Balaam, Come I pray thee, and I will bring thée yet vnto another place, if at all it wil please god that thou mayst
e thence curse thē for my sake.. 28 And Balac brought Balaam vnto the top of Peor, that loketh toward Jesimon. 29 And Balaam sayd vnto Balac, make me here seuen aulters, and prepare me here seuē oxen, & seuen rammes. 30 And Balac did as Balaam had said, & offered an oxe and a ramme on euery aulter.

¶ The Exposition vppon the xxiii. Chapter of Numbers.

Vers. 1. &c. *And Balaam said vnto Balac. &c.*

There may appeare some Heathnish pompe & superstition in erecting of these seuen aulters, and appoynting for Sacrifice seuen oxen, and seuen rammes:

rammes: because the true sainctes of God neuer vsed the like, and God him selfe by his commaundement had appoynted Moyses to make but one aulter, whereon his people should offer sacrifices vnto him. Therfore this false Prophet doth here also bewray himselfe in his shew of Gods worshippe, to haue mixed Heathnish superstitiō & Magicall deuises of his owne. And yet neuertheless, that it pleased God, in some respect, to suffer him to be the instrument of the holy ghost, to vtter the truth of his blessing of his people, & ỹ promises made before to Abraham and other of the increase and prosperous successe of their seede: that their wicked enemies to their further condemnation might haue some vnderstanding thereof. *Exod. 20. d. 2*

But God mette Balaam, and &c. Vers. 4.

It may seeme very straunge, that God woulde in any poynt communicate with the filthinesse of Balaams deuises. For there is no partakinge betweene light and darkenesse, and God detesteth all societie with Deuils. Yet although God hate the wicked corruption of Balaam, it did not let him, but that in some particuler thing he might vse him to his purpose. For this meeting of Balaam was no token of Gods fauour, neither that hee did alow the superstition of the seuen aulters and sacrifices: But as he often vsed wicked persons for instruments of his glory, So doth he nowe vse the mouth of this false Prophet, to publish vnto the Infidels and Heathens the promise and conenant that he made with Abraham and his seede. By this meanes he proclaimeth great comfort to his peo- *2. Cor. 6. c. 14.* *1. Cor. 10. c. 21.*

Num.18.c.14. ple, euen out of the mouthes of their *enemies, and by the endeuours of them that with all meanes they could, did seeke their confusion.

vers.7.8. *And he tooke vp his Parable and saide, Balac the king of Moab, &c.*

By a Parable is vnderstanded an Hie kinde of Speech, which by the instinction of the holy ghost he vsed, therewith the more to Abash and wound the heart of the wicked kyng Balac, that hee might the sooner knowe, not onely how Foolish, but how vaine also his endeuor was to striue against God, and to haue that people cursed, that God had blessed. And whereas *Balac had sayd of Balaam, that whomsoeuer he blessed, was blessed, and whomsoeuer he cursed, was cursed, In this place to the further reproch and griefe of that naughtie kyng, Balaam with his owne mouth renounceth that prerogatiue, and saith plainely, he cannot curse him, that God hath not cursed, giuing that power and honour to God, and shewing that in this respect he is not ruler of his owne tongue, but that God for his people sake, had brideled both his will and his speech.

Num.22.b.6

vers.9. *Loe, the people shall dwell by themselues, and shall not be reckened among, &c.*

When he sayth they shall dwell by themselues, his meaning is not, that they shall dwell in solitarinesse, but that they shall holde themselues contented with their owne state, and trusting in their God, whom they worshipped, should not neede nor

desire

desire the protetion and helpe of any other people. And therfore it followeth, that they should not be accounted among Nations, *because no nation or people should be worthy to be compared vnto them, for that they were adopted and chosen as ỹ onely people of God, whom hee would take vnder his defence and protection. *Deut.4.b.7. Psal.147.a.8

Who can tell the dust of Iacob. &c. Vers.10.

By the Dust of Iacob he vnderstandeth the great Multitude wherwith God would blesse that people, and therein he alludeth to the promise of God made to Abraham, *that hee woulde multiplie his seede as the Sand of the sea, &c. *Gen.22.d.17.

And Balac said vnto him, &c. Vers.13.

In this that followeth, we haue to note the blind obstinacie both of Balac in his superstition, and of Balaam in his couetous affection. For albeit, God had euidently nowe at two sundrie times declared his purpose: yet neyther the wicked kyng would be satisfied, nor the false Prophet perswaded to leaue his tempting of God. But both of them, by superstitious chaunginge the place, indeuour to make God shew himselfe mutable, and as it were, by their superstitious Importunitie, to winne his fauour from his people, and to make him to yeeld to their lewde and naughtie affections. Therefore God maketh the false Prophet to pronounce sentence against himselfe, and that obstinate and wicked king, in saying: God is not a manne that he shoulde lye, neyther the sonne of a man that he should repent: should he saye and not doe?

or

or shoulde he speake, and not make it good? &c. And yet all this would not satisfie them, such is the maner of the obstinate and reprobate sinners, that no teaching nor declaring of the holy will of God, can make them so to change their mindes, but that they will more and more continue in their deuillishe and naughtie purposes.

Vers.21 *And the ioyfull shoute of a king is among them.&c.*

By this he meaneth that the Maiestie and might of God as their louing king and gouernour is among them, for their assured defence, to their great ioye and comfort.

Vers.23. *According to this time it shalbe sayde of Iacob and Israel, what hath,&c.*

That is to say, According as at this time it is sayd, what wonderous workes hath God wrought for this people: so shall it more and more be sayde hereafter. For God hath promised for euer to bee their God, and to deale wonderfully for them.

Vers.24. *He shall not lye downe vntill hee eate of the pray, and drinke the bloud,&c.*

In this verse he noteth that the people of Israel shall be valiant, strong and mightie as a Lyon, and able to conquer and spoyle their enemies, that vniustly do assault them, and by violence seeke to doe them wrong.

at Euening prayer.

Numbers. 25.

AND Israel abode in Sittim, and the people began to A
commit whoredome with the daughters of Moab.
2 Which called the people vnto the sacrifice of their
gods: And the people did eate, and bowed downe to their
gods. 3 And *Israel coupled himselfe vnto Baal Peor, and *Deut. 4. a. 3.
the indignation of the Lorde was kindeled against Israel.
4 And the Lorde sayde vnto Moyses: Take all the hea-
des of the people, and hang them vp before the Lord against
the sunne, that the wrath of the Lords countenaunce may
be turned away from Israell. 5 And Moyses sayd vnto the
iudges of Israel, Euery one slay his mē that were ioined vn
to Baal Peor. 6 And beholde, one of the children of Israel
came & brought vnto his brethren, a Madianitish woman in
the sight of Moyses, & in the sight of all the multitude of the B
children of Israel that wept before the doze of the tabernacle
of the congregation. 7 And when Phinees the sonne of E-
leazar, the son of Aaron the Priest, sawe it, he rose vp out of
the middes of the companie, and toke a iauelin in his hand,
8 And went after the man of Israell into the tente, and
thrust them thorough, bothe the man of Israell, and also the
woman, euen through the belly of hir: And the plague ceas-
sed from the children of Israell. 9 And there dyed in the 1. Cor. 10. a. 8.
plague twentie and foure thousande.
10 And the Lord spake vnto Moyses, saying:
11 Phinees the sonne of Eleazar, the sonne of Aaron the
Priest, hath turned mine anger away from the children of Eccl. 45. f. 23.
Israell, while he was zelous for my sake among them, that 1. Ma. 2. f. 54.
I had not consumed the children of Israell in my iealousie.
12 Wherfore say, Behold, I giue vnto him my couenant Mala. 2. a. 5.
of peace. 13 And he shall haue it and his sæde after him,
euen the couenaunt of the Priests office for euer, bicause he

was zealous for his Gods ſake, and made an attonement for the children of Iſraell. 14 The name of the Iſraelite thus killed, which was ſlaine with the Madianitiſh woman was Zamri the ſon of Salu, a lord of an houſe and kinred of Simeon. 15 And the name of the Madianitiſhe woman, that was ſlaine, was Cozbi, the daughter of Zur, a head ouer the people of his fathers houſe in Madian.

16 And the Lord ſpake vnto Moyſes, ſaying:

17 Vexe the Madianites, and ſmite them.

Num.31.c.2. 18 For they trouble you with their wyles, which haue beguiled you by deceit in the cauſe of Peor, and in the cauſe of their ſiſter Cozbi, the daughter of a Lord of the Madianites, which was ſlaine in the day of the plague for Peors ſake.

The expoſition vpon the.xxv. Chapter of Numeri.

Vers.1. *And Iſraell aboade in Sittim, and the people began to commit whordome. &c.*

THe offence that is deſcribed in thys chapter to haue bene committed by the childrē of Iſrael, may ſeme to be wrought by the * wicked policie of the falſe prophet Balaā, who ſeeing before that the fauour of God was much enclined to the Iſraelites, did aduertiſe the Moabites, to ſuffer their wiues and daughters to be carnally abuſed by them, to the end that their God being * diſpleaſed with their whoredome and adulterie, might forſake them, and ſo leaue them to the daunger of their enimies.

Nu.31.c.16.

Pſal.5.a.5.
Iob.4.b.8.9.
Heb.13.a.4.

mies. This was a maruellous waywardnesse in the Israelites, that neyther with aduersitie, nor prosperitie they could be reteined in their dutie toward God. In aduersitie, they * sundry times murmured agaynst God. And now in prosperitie being come to a * fertile countrey, and hauing great successe of * victorie, they are caryed away with looseneſſe and wanton lust towarde straunge women, and thereby prouoke the heauie * wrath of God agaynst them. Exo.5.d.21. Exo.15.d.25. Exo.16.a.2. Exo.17.a.3. Nu.14.a.2. Nu.13.c.26. 27. Ex.17.b.11.13 Iob.31.b.11.12.

Wherefore by this example, we are admonished in bothe states of Fortune to beware, and to call earnestly vnto God for the assistaunce of his grace, that wee be not caryed from the remembrance of our dutie, eyther with the griefe of the tone, or with the pleasauntnesse of the tother. In this example also wee haue to obserue howe perillous the companie of * wicked women is, not onely for the grieuousnesse of whoredome it selfe, but also for the peril: that is, least wee be ledde also by the poysoned pleasure thereof vtterly to * forsake God, and to contemne his holy lawe and true worship. Pro.5.a.3.4 Pro.7.d.25. 26.27. Eccl.9.b.8.9. Eccl.19.a.2. 3.Reg.11.a.1.

And the Lord sayde, take all the heades of the people, and hang them, &c. Vers.4.

Iustly dothe Saincte Paule. 1. Corinth. 10. admonishe vs to beware of whoredome and fornication, least the lyke perill of Gods wrath doe lyght vpon vs also. 1.Cor.10.b.8.

The common multitude of the offenders were ſlayne by hande, as after doth appeare: but the heades and ringleaders of the people to that wickedneſſe, that is, the Princes, Magiſtrates, and rulers, who ſhuld haue ſtayed and puniſhed
Eccl. 19 a. 3. this foule offence, are by God commaunded to
Ezec. 14 b. 8. be hanged vp agaynſt the ſunne, that their * pu-
Nu. 5. d. 27. niſhement might be the more grieuous, to the
Nahū. 3 a. 6. terror of other. For the Prince or great perſon
Deu. 19 d. 20. offendeth double, bothe in the filthineſſe of the deede it ſelfe, and alſo in the example whereby he draweth a number to the lyke naughtineſſe. Suche as the greate perſons are, ſuche commonly are the people. Wherfore wel ſayth vviſedom cap. 6. The mightie perſons ſhall mightily be
Sap. 6. a. 7. 9. punished. A notable leſſon is heere to be gathered of all them, which at this day make ſo ſmall accompt of fornication, whoredome, and adulterie, as though it were no ſinne at all: yea as though it were a prayſe or glorie to them to be knowne and taken to be ſuche perſons.

Ver. 6. 7. 8. 9. *And beholde one of the children of Iſraell came and brought vnto. &c.*

This was a notable ſpectacle of the contempt of God and of good men, when Moyſes and the people were before the doore of the Tabernacle bewayling and lamenting the wickedneſſe that was encreaſed among them, and by their prayers & tears, ſought to turne the diſpleaſure of God frō thē: this mā, as it were in deſpite of them

them all, and of God himselfe, in their sightes brought a straunge strumpet into his tente to be abused of himselfe and of his children. By this example it may appeare, that wickednesse was growne to a very * highe degree among them, seeing that they had therin cast away all shame *and feare of God. This was none of the common sorte of people that cõmitted this outrage. He was a lorde, and a noble man of the house of Simeon, & the strumpet also was a Lady or Gentlewoman, the daughter of Sur, an head ruler of the Madianites. Wherby it appeareth, what kinde of persons doe soonest breake out to suche foule examples of the contempt of God. And as the offence committed was greuous, so was the Authoz and manner of the punishment extraordinarie.

Pro.18.a.3.
Ec.1.c.27.28.
Psal.13.b.7.

For Phinees was a priest and no ciuile Magistrate: his * office was to serue God in the tẽple, and not by death to punish offenders: yet bicause the example of the wickednesse was horrible, he was stirred vp vndoubtedly by the spirit of God, in the vehemencie of his zeale for Gods cause, to vse an extraordinarie punishment of those persons, that with such despite of Gods lawe and true worship, did grieue the heartes of all good men in their heuie distresse. And therfore though this fact of Phinees be greatly praysed both here and in other * places of the holy Scripture, yet beeing but a peculiar instinction of God in this one cause, it is not to be taken as an example cõ-

Nu.1.g.50. &c.
Exo.28.g.43
Psal.105.t.30
1.Ma.2.f.54.
1.Cor.10.b.8.

monly of all persons to be folowed. For if euery priuate man should take vpon him to punish offences, and that by death, it wold grow to very great disorder. But Magistrates and they to
Rom.13.a.4. * whom God hath committed the swoorde, may heere learne, with how earnest zeale they should see to the repressing and punishing of synne and wickednesse, and not as commonly they doe, eyther winke at it without punishment, or so tristingly punishe it, that it is rather a mockerie than a punishment.

Vers.10.11. *Then God spake to Moyses, saying: Phinees the sonne of Eleazar. &c.*

By this God sheweth that Phinees was ledde by his instinction to the zelous execution of that punishment, & therfore doth not onely shew him selfe to lyke well of it, but also rewardeth him
Ex.45.d.28. 29.30. with the * perpetuall annexing of the high priesthood to him and to his house & posteritie. Heere good Princes & Magistrates may learne, that God with great blessing, will reward the iust, and with sharp punishment correct the authors of wickednesse and vice.

The thirde Sunday after Easter *at Morning prayer.*

Deuteronomie.4.

NOw therfore hearken O Israel, vnto the ordinances & lawes which I teach you for to do them, that so ye may liue, and goe in and possesse the lande which the Lorde

God

God of your fathers giueth you. 2 Ye shall put nothing vnto the word which I commaund you, neither shall you take ought from it, that ye may keepe the commaundementes of the Lord your God which I commaund you.

3 Your eyes haue seene what the Lorde did against Baal Peor: for al the men that folowed Baal Peor, the Lord thy God hath destroyed from among you. *Nu.25.a.4. Iosu.22.c.17.*

4 But ye that cleaue vnto the Lorde your God, are aliue euery one of you this day. 5 Beholde I haue taught you ordinances & lawes, such as the Lord my God cõmaunded me that ye should do so in the land whither ye go to possesse it.

6 Kepe them therfore & do them, for that is your wisdome and vnderstanding in the syght of the people, that they may heare all these ordinances, and say: Surely it is a wise and vnderstanding people, it is a great nation.

7 For what other nation is so great, that gods come so nie vnto it, as ỹ Lord our God is nie vnto vs in al things as oft as we call vnto him? 8 Yea and what nation is so greate that hath ordinances and lawes so rightuous, as all this law which I set before you this day? 9 Take hed to thy self therfore, and kepe thy soule diligently, that thou forget not the things which thyne eyes haue seen, and that they depart not out of thy heart all the days of thy life: but teache them thy sonnes, & thy sonnes sonnes. 10 Specially the day that thou stodest before the Lorde thy God in Horeb, when the Lorde sayde vnto me, Gather me the people together, and I will make them heare my words, that they may learne to feare me all the days that they shal liue vpon the earth, & that they may teach their children. 11 Ye came and stode also vnder ỹ mountaine, & the mountain burnt with fire euen vnto the middes of heauen, and there was darknesse, cloudes, & mist. *Deu.6.d.21. Eph.6.a.1. Exo.19.c.12.*

12 And the Lord spake vnto you oute of the middes of the fire, and ye hearde the voyce of the words, but sawe no similitude, saue heard a voyce only. *Exo.20.b.18.*

13 And he declared vnto you his couenaunt which he com-

maunded you to do, (euen) ten commaundements, which he
C wrote vpon two tables of stons. 14. And the Lord cõmaun-
ded me that same season that I should teache you ordinances
and lawes which ye ought to do in the land whither yo go to
possesse it. 15. Take therefore good heede vnto your selues,
as pertaining vnto your soules, for (ye sawe no maner of i-
mage in the day that the Lord spake vnto you in Horeb out
of the middes of fire.) 16 Least ye marre your selues, & make
you a grauen image & picture of any maner of figure, whe-
ther it be the likenesse of man or woman.

17 The likenesse of any maner of beast that is on the
earth, or the likenesse of any maner fethered foule that flyeth
in the ayre. 18 Or the likenesse of any maner worme that
crœpeth on the earth, or the likenesse of any maner fishe that
Deut.7.a. is in the waters beneath the earth. 19 Yea, and lest thou lift
Sap.14.a. vp thyne eyes vnto heauen, and when thou sæst the sunne,
Iob.21.c. the Mone, and the starres, with al the hoast of heauen, shul-
dest be driuen to worship them, and serue them, and shuldest
Gen.1.b. worship and serue the things which the Lord thy God hath
made to serue all nations vnder the whole heauen.

20 But the Lord hath taken you, and brought you out of
Deu.34.c.4. the yron fornace, euen out of Egypte, to be vnto him a peo-
ple and inheritance, as ye be this day.

21 Furthermore the Lord was angrie with me for youre
wordes, and sware that I should not go ouer Iordane, & that
D I should not goe in vnto that good lande which the Lorde thy
God giueth thee to inheritance. 22 But I muste dye in this
land, and shall not go ouer Iordane: but ye shall go ouer and
possesse that good land. 23 Take heede vnto your selues that
ye forget not the appointment of the Lord your God which
he made with you, and that ye make you no grauen image
or likenesse that the Lord thy God hath forbidden thee.

He.12.d.29. 24 For ỹ Lord thy God is a cõsuming fire, & a ielous God.

25 When thou shalt beget children, and thy children be-
get children, and shalte haue remained long in the lande,

if ye

if ye doe wickedly, and make any maner of grauen image, and worke euill in the sight of the Lorde thy God, to prouoke him to anger: 26 I call heauen and earth to recorde against you this daye, that ye shall shortly perishe from of the lande whereunto ye goe ouer Iordane to possesse it: ye shall not prolong your dayes therein, but shall vtterly be destroyed. 27 And the Lorde shall scatter you among the people, and ye shall be left fewe in number among the nations whither the Lord shall bring you.

28 And there ye shall serue Gods which are the worke of mans hande, wood and stone, whiche neither see nor heare, nor eate, nor smell. 29 If from thence thou shalt seek ỹ Lord thy God, thou shalt finde him, * if thou seeke him with all *Sap.1.a.1.* thy heart, and with all thy soule. 30 When thou art in tribulation, and when all these things that be here spoken of are come vppon thee, euen in the latter dayes if thou E turne to the Lorde thy God, and shalt be obedient vnto his voyce: 31 (For the Lorde thy God is a merciful God) he *Le.26.g.44.* will not forsake thee, neither destroye thee, nor forget the appointment of thy fathers which he sware vnto them.

32 For aske of the dayes that are paste, whiche were before and since the day that God created man vpon the earth, and (aske) from the one side of heauē vnto the other, if euer there came to passe such a great thing, or whether any such like thing hath ben heard as this.

33 Did euer any people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, & yet liued?

34 Or hath God assayed to go and take him a people frō among nations, by temptations, by signes, by wonders, by warre, by a mightie hande, by a stretched out arme, and by *Psal.136.b.12* great sightes, according to all that the Lorde your God did vnto you in Egipt before your eyes?

35 Unto thee it was shewed that thou mightest knowe that the Lord is God, and that there is none other but he.

36 Out of heauen he made thee heare his voyce, that he *Exo.19.c.9.*

might instruct thée: and vpon earth he shewed thee his great fire, and thou heardest his word out of the midst of the fire.

37 And because he loued thy fathers, he chose their sæde after them, & brought thee out in his sight with his mightie
Exo.13.c.14. power *out of Egypt. 28 To thrust out natiõs greater and mightier than thou before thée, & to bring thee in, & to giue thee their land to inheritance, as it is come to passe this day.

39 Understand therefore this day, and consider it in thine hearte, that the Lord is God in heauen aboue, and vpon the earth beneath, neither is there any other.

40 Thou shalt kéepe therfore his ordinances and his cõmaundements which I cõmaund thée this day, ỳ it may go well with thée, & with thy children after thée, and that thou maist prolong thy dayes vpon the earth, which the Lord thy God giueth thée for euer. 41 Then Moyses serued three cities on the other syde of Iordane toward the sun rysing.

Nu.35.a.6. 42 That he should flée thyther which had killed his neighbor vnwares, and hated him not in times past, and therfore should he flée vnto one of the same cities, and liue.

43 Namely Bezer in the wildernesse euen in the playne countrie of the tribe of Ruben, and Ramoth in Gilead of the tribe of Gad, and Golan in Basan of the tribe of Manasse.

G 44 And so this is the lawe which Moyses set before the children of Israell: 45 These are the witnesses, statutes, & ordinances, whiche Moyses told the children of Israell after they came out of Egypt. 46 On the other side Iordane in the valley ouer against ỳ house of Peor, in the lande of Sehon king of the Amorites which dwelt at Hesbõ, whõ Moi-
Num.21.c.24 26. ses & the children of Israell smote after they were come out of Egipt. 47 And possessed his land, & the land of Og king of Basan, two kings of the Amorites, whiche were on the other side Iordane toward the sunne rising.

48 From Aroer which is by the banke of ỳ riuer Arnon, vnto mount Sion which is Hermon. 49 And all the plaine on the other side Iordane eastward, euen vnto the sea which is in the plaine vnder the springs of the hyll.

The

Now therfore hearken O Israell vnto the ordinances and lawes. &c. Verse. 1. 2.

THis whole Chapter conteyneth nothing but an earnest exhortation to the children of Israel not only with diligence to harken to the ordinances and lawes of God, but also in deede to obserue and performe the same, bicause the lawe of God is a doctrine of practise and not of hearing onely. The condition of their reward is added, that so they might liue and possesse the lande. For the promises of God made to them were *conditionall, and depended vpon their obedience vnto his ordinances. And in the second verse this is notable, that he straightly chargeth them, That they do not adde any thing to his lawe, nor Take any thing from it. Therby declaring that God will be worshipped onely according to his worde, and that al vnnecessarie traditions of mens deuises do hinder Gods worde, and carie men from the simple truth therof.

*Deu. 11. d. 22. 27.

*Mar. 7. b. 9. 13.

The first reason of exhortation that Moyses vseth, is the example of the great & sharpe punishment that God vseth vpon them that reuolted from him, & fell to the worshipping of Baal Peor the Idoll of the Madianites and Moabites, as it is written Num. 25. The seconde reason is in the fifte verse, by the authoritie of the lawe maker

*Num. 25. c. 9.

God

God himselfe. For he sayth, I haue taught you ordinaunces suche as the Lord my God hath commaunded me: and thereby wylleth them so to esteeme the lawes not as the commaundements
1.Thes.2 c.13. of *men onely, but of God that appointed them. The third reason is in the.6.&.7. verses by the renowne and fame of great wisedome, and of the singular fauour and ready helpe of God toward them, whiche should be spred of them among all nations to their great comfort and commendation. In the.9. verse hee concludeth with admonition, that they should not only them selues diligently remember the lawes of God, but also
Deu.11.c.19. *instruct and teach their children and posteritie
Psal.77.a.7. in the same.

Vers.10.11. 12.13.14. *Specially the day that thou stoodest before the Lord thy God in Horeb.&c.*

In these verses is conteined an other reason to
Heb.12.c.17. moue them by the remembrance of the *terrible manner, and solemne maiestie that God in their sight and hearing dyd vse in the publishing of his lawe with thunder, and lightning, & earthquake, with fyre, cloudes and darkenesse. In so muche that they confessed them selues not to be
Exo.20.c.19. *able to abide the dreadfull maiestie thereof, as it is largely declared in the.20. of Exodus.

Vers.15.16. 17.18.19. *Take therefore good heede vnto youre selues as perteining vnto.&c.*

He straightly chargeth them to beware vpon daun-

daunger of their soules health, that they did not make vnto themselues the Image of any thing in heauen, in earthe, or in the water vnder the earth. And signifieth that, by the wisedome and prouidence of God, in the publishing of the law, they heard a voyce onely and sawe no figure, least they should take vpon them by that figure to represent God, which would not be represented by any worldly thing. This commaundement he sundrie tymes repeateth, to the end to beate into their mindes howe odious Idolatry and the worshipping of Images and false gods was vnto him.

Furthermore the Lord was angry with me for your words, &c. Verse. 21. 22. 23.

By his own example Moises willeth them to beware, howe they fell into the displeasure of God by disobeying his holy will. For if the seueritie of his iustice was so sharpe * towarde Moises for a little mistrust in his promise, how much more would it be vpon them, if they did fal from his true worshippe to Idolatrie, and to the open disobedience of his lawes and ordinances: For, sayth he, the Lorde is * a Consuming fire to destroy the obstinate & disobedient, and a Ielous God, that will not suffer his glory to be giuen to other. *Nu.20.b.11. 12. Deu.1.f.37. Ps.105.e.32. He.12.g.29.

When thou shalte beget children, &c. I call heauen and earth to witnesse. Verse. 25. 26. 27. 28.

Moyses

Moises in this place moueth them to the dili-
Ex.32.f.28. gent obseruing of the law of God, by laying be-
de.11.c.16.17. fore them the threatnings of Gods iustice and
Nu.25.a.2.9. punishments, that shal come vpon them for the
Iud.2.a.3.11. contrary: that is, That they should perish from
Iud.3.c.8.14. the land whervnto they were going, and should
Iud.6.a.1.2. not therein prolong their dayes. That the Lord
Iud.8.f.27. shuld scatter them in subiectiō of other nations.
3.reg.11.b.11. That he wold giue them ouer to the vnsensible
3.reg.14.c.10. worshipping of stockes and stones, & the workes
4.Reg.16.a.3. of mens hands. In which poynt we of this lat-
4.Reg.17.a. ter time haue to learne, that the grosse Idolatrie,
25.26. that hath growen by pilgrimage and worshyp-
4.re.19.g.37. ping of Images, hath beene the * iust plague of
Ro.1.c.21.24. God sent vpon men, bicause they departed from
the obedience of Gods holy word, vnto worship-
ping of him by their owne deuises, and traditi-
ons of men.

Verse.29.30. *If from thence thou shalt seeke the Lord*
31. *thy God, thou shalt finde him. &c.*

Least when the punishments before mentio-
ned for their offences, by Gods iust iudgemente
should light vpon them, they should dispayre of
the mercie of God, and so cut off the occasion of
repentance, in this place he sayth, whē god doth
Ez.18.e.21.32 cast thē out into strange nations, if they doe * re-
Psal.50.d.18. pent them of their wickednesse, and seeke after
their Lorde and god, that he wyll receyue them
to his mercie. For god is to his people a merci-
full

full father and not a terrible iudge. And * when he punisheth, he doth it not to destroy them, but by a * fatherly correction to pull them from their disobedience and wickednesse, which whensoeuer they shall doe, the bosome of his mercie and goodnesse is ready to receyue them. *Habac.3.4.2.*

For aske of the dayes that are past. &c. and aske if euer there came. &c. *Vers.32.33. 34.35.*

There is nothing that can more moue either a godly person, or anye man of common sense and reason to loue and obey one, than to consider hys great workes and benefites done for his defense and deliuerance out of thraledome and misery. Therefore Moyses willeth the children of Israell to descend into earnest * consideration with themselues, how great and maruellous works God had done for them. That he chose them firste as his peculiar people among all the nations of the earth: that, when they were holden in miserable * captiuitie vnder the tyrannie of the Egiptians, of his meere mercy without any regard of their worthynesse, and far beyonde their hope or expectation, he by mightie * power deliuered them. By his owne voyce with great maiestie of signes and wonders he published hys law vnto them, that they might not be ignorant of his holy will and commaundements. He maruellously gaue victory vnto them against mightie * kings and nations, and to bring them into

Deu.7.c.18. Deu.8.c.11. Psal.7.a.6. Exo.5.c.14. Exo.9.a.6.10 23. Exo.10.a.4. 22. Nu.21.a.3 24.33.

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Ios.24 c.12. Iud.5.c.16. Psa.43.b.8. into a blessed land a countrey, by his power and not * their might: he turned out the inhabitants thereof before them. Therefore if after so great and many benefites they shuld revolt from this so gratious, mercifull, and mightie a God, they should shew themselues very unthankfull, and worthy of great punishments.

Vers. 41. 42. 43. *The Moyses severed three Cities on the other side of Iordane. &c.*

Bicause it seemed not iust in the sight of God, that they, which had committed manslaughter unwillingly by casualtie and chaunce, should be punished as wylfull murderers, or those that wittingly doe kil men, or commit any other hainous offence: Therefore God appointed Moyses to assigne sixe Cities, that might be as sanctuaries for suche persons to resort unto for their saifftie. Of which, these are three that Moyses heere in this place speaketh of. Of the ordeyning of these Cities of refuge, you may read Num. 35. Deut. 19. Iosua. 20.

Nu.35.b.14. Deu.19.a.2. Iosu.20.b.a.2.

The thirde Sunday after Easter at Euening prayer.

Deut. 5.

A AND Moyses called al Israel & sayd unto them: Heare O Israel, the ordinances and lawes which I speake in your eares this day, that ye may learne them, & fulfill them

them in déede. 2 The Lord our God made a couenãt with vs in Horeb. 3 The Lorde made not this couenant with our fathers, but with vs: euen with vs, which are al here a-lyue this day. 4 The Lorde talked with you face to face in the mount out of the middes of the fire. *Exo.19.a.5.*

5 And I stode betwæn the Lord and you the same time and shewed you the word of the Lord: for ye were afrayde at the sight of the fire, and went not vp into the mount, and he sayde: 6 I am the Lord thy God which brought thée out of the land of Egypt from the house of bondage. *Exo.20.a.2.*

7 Thou shalt haue none other gods in my presence.

8 Thou shalt make thée no graué image, or any likenesse of that which is in heauen aboue: or that is in earth beneath, or that is in the waters beneath the earth. *Leui.26.a.1.*

9 Thou shalt neither bowe thy self vnto them, nor worship them: for I the Lord thy God am a ielous God, visiting the wickednesse of the fathers vpon the children, vnto the third and fourth generation among them that hate me.

10 And shewe mercy vpon thousandes among them that loue me and kéepe my commaundements. *Exo.34.b.7.*

11 Thou shalt not take the name of the Lorde thy God in vaine: for the Lorde will not holde him giltlesse that taketh his name in vaine. 12 Kéep the Sabbath day, that thou sanctifie it as the Lord thy God hath commaunded thée. *Iere 32 c.18. Leu.19.b.12.*

13 Sixe dayes shalt thou labour, and do all that thou hast to doe: 14 But the seuenth day is the Sabbath of the Lord thy God: thou shalt not do any worke, thou nor thy Sonne, nor thy Daughter, nor thy man seruant nor thy mayde, nor thine Oxe, nor thine Asse, nor any of thy cattell, nor the stranger that is within thy gates: that thy man seruaunt, and thy mayde may rest as well as thou. *Leui.23.a.3. Exo.20.b.8. 9.10. Iere.2.a.2. He.4.a.4.*

15 Remember that thou wast a seruaunt in the lande of Egipt, & how that the Lord thy God brought thée out thence through a mightie hand & a stretched out arme: For which cause the Lord thy God cõmaunded thée to kéepe ỹ Sabbath day. 16 Honour thy father and thy mother, as the Lord thy *Exo.20.b.12. Lutk.3.a.8.*

Mat.15.a.4. God hath commaunded thée, that thy dayes may be prolonged, and that it may go well with thée in the land which the
Mat.5.d.21. Lord thy God giueth thée. 17 Thou shalt not kyll.
18 Thou shalt not commit adulterie.
19 Thou shalt not steale. 20 Thou shalt not beare false
Rom.7.b.7. witnesse against thy neighbour. 21 Thou shalt not lust after thy neighbours wife, thou shalt not couet thy neighbours house, his fielde, his seruant, or his mayde, his Oxe, his Asse, or ought that thy neighbour hath.
22 These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, of the cloud, and of the darknesse, with a great voyce, and added no more (thereto) and wrote them in two tables of stone, and deliuered them
D vnto me. 23 And it came to passe, that when ye heard the voyce out of the middes of the darknesse (for the mountayne dyd burne with fire) then ye came vnto me, with the Captaines of your tribes, and your Elders.
24 And ye sayd, Beholde, the Lord our God hath shewed
Exo.19.d.18. vs his glory and his greatnesse and we haue heard his voice out of the middes of the fire: we haue séene this daye that God doth talke with man, and he yet liueth.
25 Now therfore why should we dye? that this great fire should consume vs: If we heare the voice of ỹ Lord our God any more, we shall dye. 26 For what flesh hath it bene that euer hearde the voyce of the liuing God speaking out of the middes of the fire (as we haue done) and yet did liue?
27 Go thou and heare all that the Lord our God saith, and
Exo.19.a.8. tell thou vnto vs all that the Lord our God saith vnto thée, &
E we will heare it, and do it. 28 And the Lorde hearde the voyce of your wordes when ye spake vnto me, and the Lorde sayde vnto me, I haue heard the voyce of the wordes of this people which they haue spoken vnto thée: they haue wel said
Iere.14.b.7. all that they haue spoken. 29 Oh that there were such an heart in them, that they would feare me, & kéep all my commaundements alway, that it might go well with them, and with their children for euer. 30 Go and say vnto them, Get

you

you into your tents again: 31 But stand thou here by me, and I will tell thee all the commaundements, ordinances, & lawes which thou shalt teach them, that they may doe them in the lande which I giue them to possesse.

32 Take heede therfore that ye doe in deede as the Lorde your God hath commaunded you, and turne not aside either to the right hande, or to the left: 33 But walke in all the wayes which the Lorde your God hath commaunded you, that ye may liue, & that it may go well with you, and that ye may prolong your dayes in the land which ye shall possesse.

The exposition vpon the .v. Chapter of Deuteronomie.

And Moyses called all Israell, and sayd vnto them, heare O Israell. &c. Verse. 1. 2. 3. 4. 5.

MOyses purposing in this chapter by repetition to call to their remembraunce the lawe and commaundementes that God gaue vnto hys people in Horeb: In these fiue first verses, in way of a preface, exhorteth and admonisheth them diligently to harke to the lawes & ordinances of God, and that in such sort as they may in deede * performe them, and not onely by hearing receyue them. For they conteyne that blessed couenaunt, whereby both God dyd more euidently and notably binde him selfe to be their god, than he did before time to their fathers: and they also with like protestatiō submitted themselues to be his people, so that they coulde not

Act. 10. f. 35. Rom. 2. b. 13.

now without great blame fal frō his obedience.

Ver. 6.7.8.9.10.&c. *I am the Lorde thy God which brought thee out of the lande of Egipt.&c.*

Almightie God, that his law might haue the greater reuerence & maiestie with his people, in the first entrance he * chalengeth to himselfe the authoritie of a Lord & God ouer them, I am sayth he, The Lorde thy God, * thereby giuing them to vnderstande that they ought of righte to submit themselues to his wil and pleasure. Secondly he putteth them in mind of the great benefite of deliuerance, that they had receyued at his hande, * thereby the more to moue & allure them to obedience. By these ten commaundements we may fully & perfectly learne those things whereof by the law of Nature we haue but a single & bare tast onely, that is: Fyrst, that we owe a * perfect loue, reuerence, and feare toward God. Secondly, that he is pleased with godlines & iustice, and displeased * with wickednesse and dishonestie. Thirdlye, by examining our liues according to this rule of his perfecte iustice, that we are of our selues * vnworthy to be esteemed his creatures: seeing that we do not in our obedience fulfill that end * wherunto we were * made by him. And forsomuch as God the law maker is spiritual, in this his lawe he speaketh not onely to our body in requiring eternall iustice, but also to our soule, requiring inwarde and spirituall integritie, and in deed such puritie as the Angels in heauen haue: as it may appeare by Christs owne interpre-

Psa.45.a.10. *Psa.49.b.8.* *Ps.94 a.6.7.* *Ps.85.b.8.9.* *Psal.17.a.1.* *Ps.85 c.11.12* *Deut.6.b.5.* *Mar.12.c.30.* *Luc.10.e.27.* *Psa.5.a.4.6.* *Iob.4.a.8.9.* *Esa.13 b.11.* *Luc.13 f.27.* *Dani.9.b.7.* *Ephe.2 b.10.* *Titus.2.c.12.*

interpretation * Mathew.5. and likewise when he saith * Thou shalte loue God with all thy heart, with all thy mynde, with all thy soule. &c. *Mat.5.g.48.* *Mat.22.d.37*

Moreouer to the right vnderstanding of these commaundementes, we must not onely consider the euils that by them God forbiddeth, but the vertues and good things that are contrarie vnto the euill. For in forbidding the euill, he commaundeth the good. As for example, when he saithe, * Thou shalt not commit adultrie, he dothe not onely prohibite all vncleane actes & thoughtes, but also commaundeth the contrarie, that we should moderate our whole life in all chastitie, puritie, and continencie, yea & to our powers prohibite vncleanesse in other also. *Exo.20.b.14.*

These wordes the Lorde spake vnto all your multitude in the mount. &c. Vers.22 23. 24 25.26.&c

That the wayward people might not discredite the law of God, & make the lesse accompt of it, because he was the minister thereof: Moyses in this place putteth them in mynde, that God himselfe with his owne * voyce gaue these commaundements in the hearing of them all, & that with so great * terrour and maiestie of thunder, lightening, fire, & earthquake, that they themselues confessed they were not hable to abide it, & therefore ernestly desired, that Moyses myght be a mediatour betwene God and them in the deliuerie of his lawes, bynding themselues wyth this * promise, that they would accept and fulfil those lawes, that he, in the name of God, should *Exo.20.a.1. 19.20.* *Heb.12.c.18. 21.* *Iosu.24.f.24.*

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deliuer them, wherefore he willeth them to take hede that they did in dede perfourme those things that God had commaunded, & not to turne aside
De.17.c.10.11. from them, either * on the righte hande or on the
Deu.28.b.14. lefte: that they might enioye the promises that God in like maner had made vnto them.

Vers.29. *Oh that there were such an heart in thē that they would feare mee. &c.*

It is God onely that is hable to mollifie the stonie harts of men, & giue them pliant and obedient willes to fulfill his commaundementes, What may it meane then, that God in this place doth wish to his people suche an heart as would feare him, seing that he only can giue it and they of thēselues not able to haue it? Surely he doth
2.Cor.3.b.5. not signifie hereby, that men of their * owne free
Phil.2.b.13. willes are hable to frame their harts to the per-
Io.15.a.5. petuall loue and feare of God. But he, speaking
Psal.9.b.19. after the maner of men, declareth, that it is a thing rather to be wished, than to be looked for, that the wayward people of the Iewes should for euer be obedient to his lawes and ordinaunces.

God by wishing that his people might, or by commaunding that they shoulde keepe his commaundements, doth not signifie, that they haue of themselues power to doe them, but by the commaundement they maye learne, what they
Psa.142.b.11. should doe, and in finding wante in themselues
Rom.8.a.3. be driuen to seke habilitie * where it is to be had,
Rom.7.d.24. that is, at the mercy and grace of almighty God.

The

at Morning prayer.

Deut. 6.

THese are the commaundementes, ordynaunces, and A
lawes, whiche the Lorde your God commaunded mee
to teache you, that ye mighte doe them in the lande
whither ye go to possesse it.

2 That thou mightest feare the Lorde thy God, and kéepe *Deu.10.c.20.*
all his ordinances and his commaundements which I com-
maunde thee, thou and thy sonne, and thy sonnes sonne all
the dayes of thy life: that thy dayes may be prolonged.

3 Heare therefore O Israell, and take hede that thou doe
it, that it may go well with thée, and that ye may encrease
mightily, as the Lorde God of thy fathers hath promysed
thée, a lande that floweth with milke and hony.

4 Heare O Israel, the Lorde our God is Lorde onely.

5 And thou shalt loue the Lorde thy God with all thyne *Mar.12.c.29.*
heart, and with all thy soule, and with all thy might. *Mat.22.d.37*

6 And these wordes whiche I commaunde thee this day, *Luc.5.c.27.*
shall be in thine heart: 7 And thou shalt shew them vnto *de.11.d.18.19.*
thy children, and shalt talke of them when thou art at home B
in thine house, and as thou walkest by the way, and when
thou liest downe, and when thou risest vp.

8 And thou shalt binde them for a signe vpon thine hand,
and they shall be as frontlets betwéene thine eyes.

9 And thou shalt write them vpō the postes of thy house,
and vpon thy gates. 10 And when the Lorde thy God hath
brought thee into the land which he sware vnto thy fathers,
Abraham, Isahac, and Jacob, and shal giue to thee great and
goodly Cities, which thou buyldedst not.

11 Houses full of all maner of goodes whiche thou filledst
not, and welles digged which thou diggedst not, vineyards
and Oliue trees which thou plantedst not, and when thou
hast eaten and art full.

12 Then beware lest thou forget the Lord which brought thee out of the land of Egipt from the house of bondage.

C 13 Thou shalte feare the Lorde thy God and serue hym,
Exo.10 c.20. and shalt sweare by his name.
Luk.4.b.8. 14 See that ye walke not after straunge Gods, the Gods of the Nations which are about you.

15 (For the Lorde thy God is a ielous God among you) least the cõtenance of the Lord thy God be moued to wrath against thee, and destroy thee from the face of the earth.

Mat.4.b.7. 16 Ye shall not tempt the Lord your God, as ye did in the
Luc.4.b.12. place of temptation. 17 But you shall diligently keepe the
Exod.17.a.7. commaundements of the Lord your God, and his testimonies, and his ordinances which he hath commaunded thee.

18 And thou shalt doe that which is righte and good in the sight of the Lord: that thou mayst prosper, & that thou mayst go in, and possesse that good lande which the Lord sware vnto thy fathers. 19 To cast out all thine enimies before thee, as the Lord hath said. 20 And when thy sonne asketh thee in time to come, saying: What meaneth these testimonies, ordinances, and lawes, which the Lorde our God hath commaunded you? 21 Then thou shalt say vnto thy sonne: We were Pharaos bondmen in Egipt, & the Lord brought vs out of Egipt with a mightie hande.

22 And the Lorde shewed signes, and wonders, great and euill vpon Egipt, vpon Pharao, and vpon all his housholde,
D before our eyes: 23 And brought vs out from thence, to bring vs in, and to giue vs the lande which he sware vnto our fathers. 24 And he hath commaunded vs to doe all these ordinaunces, and to feare the Lorde our God for our wealth al the days of our life, as it is come to passe this day.

25 Moreouer, this shall be our righteousnesse before the Lord our God, if we take hede, and keepe all these commaundements, as he hath commaunded vs.

Theſe are the commaundements, ordinances, and lawes, which. &c. Verſ.1

MOyſes purpoſing to exhorte the Iſraelites, to a diligent and faythfull obſeruation of the law of God, beginneth with the repetition of that whereof he hath before ſundry tymes ſpoken, that is, that the lawes whiche he dothe ſo earneſtly admoniſhe them to keepe, are not his, nor deuiſed of his owne brayne, but ſuche as were deliuered him of the Lord, and of that Lord, which had not only euer ſhewed himſelf their gratious and good God, but alſo *chooſen them to be his peculiar people, and vndertaken to defende them from all their enimies: and therefore, that they could not without moſt iuſt blame refuſe obedience therevnto. *Leu.18.a.4. Leu.20.b.8. de.5.d.32.33. Iosu.24.a.2. 6.7.&c.

And for ſo muche as Sainɛte Paule ſayeth, VVhatſoeuer is vvritten, is vvritten to our inſtruɛtion, I thinke there is no better maner of expoſition, ſeeing the text is playne inough of it ſelfe, than to apply the ſame vnto vs. We haue farre greater cauſe by our obedience to ſet fooryth the glorie of God than they had. *Rom.15.a.4.

Fyrſt then, as Moyſes exhorteth the Iſraelites, wee muſte feare God. For as Salomon ſayth: The feare of God is the beginning of vviſedome. This feare will not onely beate downe *Pro.1.a.7.

our pryde and confidence in our selues: but also, wyll bee as a brydle to staye vs from euyll, and to represse the wicked lustes and affections that rise in vs, contrarie to the lawe of God.

Eccl.1.c.27. *Feare of the Lorde represseth synne, (saythe Ie-
Prou.8.b.13. sus Syrach) Chap.1. And Salomon, Prouerb.8. Feare of the Lorde doth hate euill. Contrarywyse, where feare of God is not, men runne headlong to all wickednesse, yet must not this feare be in the faythfull a bonde and seruile feare, wherein we thinke of God only, as he is a terrible iudge,
Iacob.2.d.19. for so Satan * and the wicked doe feare God: But our feare must bee ioyned with the earnest loue of God. Wee muste not onely feare God for
1.Io.4.d.19. his iustice, but wee muste * loue him also for his mercy and goodnesse towardes vs. And there-
Vers.5. fore Moyses afterwarde addeth, Thou shalte loue the Lorde thy God vvith all thy heart, and vvith all thy soule, and vvith all thy might.

Exod.1.b.14. This Loue of God in the faythfull * doth farre
Sap.6.c.19. more earnestly bridle them from the disobedience
Eccl.21.c.18.19 of Gods holy lawes, than feare can do. For they that by a sure fayth, haue the true sense of Gods infinite mercies towards them, and therby vnfaynedly loue him, are more * readie to please
Phi.3.b.7.8. God, and to shewe themselues thankfull to him,
Rom.8.g.35. than feare of his iustice can make them lothe to
Psa.68.b.10. displease and offende him by sinne and wicked-
Psa.118.137. nesse. The one of these, that is Feare, muste re-
Act.5.g.41. presse and keepe vnder olde Adam, and the carnall man. The other, that is, Loue, doth set for-

warde

warde, and encourage the ſpirituall and newe man, that is begotten in Chriſt Jeſu.

Moreouer, for ſo much as our corruption is ſo great, and our inclination vnto euill ſo ready, that we ſoone forget our duties towarde God: after Moyſes his counſell, we muſte ſeeke by all meanes that we can, *to imprinte his holy wyll in our heartes, to ſette it before oure eyes, and to make it * continually, as it were to ring and ſound in our eares. This will beſte be doone by the diligent reading, hearing, and meditating of the holy Scriptures, by which the will of God is learned. For this cauſe Dauid ſaythe, that Hee is bleſſed vvhiche delighteth in the lavve of the Lorde, and exerciſeth himſelfe therein bothe daye and night. This is it, that Moyſes meaneth, when he biddeth the Iſraelites, that they ſhoulde Talke of the lavves of God in their houſe, By the vvay, Lying dovvne to bedde, Riſing vp in the morning, That they ſhoulde bee as a ſygne in theyr handes, as a Frontlet before theyr eyes, and VVryte them on theyr doore poſtes, That is, by all meanes they can, to make themſelues famyliar with them, that by the fleſche and the worlde they myghte not be drawne to forgetfulneſſe thereof.

Verſ. 7. Eccl. 3. c. 22. Exo. 13 b. 9. Le. 6. b 12. 13. De. 11. 18. 19. Ioſu. 1. b. 8. 1. Timo. 4. d. 15. 16.

Pſal. 1. a. 1.

Verſ. 7. 8. 9.

And when the Lorde thy God hathe brought thee into the lande. &c.

Ver. 10. 11. 12.

This is an other good Inſtruction that Moyſes

Moyses vseth to the Israelites, and behoueth
Psa.32.b.5.6. vs also to follow: that is, that with earnest con-
Act.17.f.28. sideration we call to mynde the * inestimable be-
Act.4.e.17. nefites that God hath doone for vs, whiche are
farre greater and of more worthinesse, than are
these worldly benefites which God heere is re-
ported to haue doone for the Israelites. For he
doth not only continually from tyme to tyme be-
stowe vpon vs the lyke worldly and outwarde
blissings to our no small comforte and quietnesse
Ephe.1.a.3. in this life, but hath also enriched vs with his
Gala.1.a.4. spirituall * treasures and blessings, as the * deli-
Rom.1.b.11. uerance from the tyrannie of Satan, sinne, and
Coloss.1.b.15. Antichrist, * the knowledge of his holy worde, &
Eph.1.c.12.17 * light of his Gospell, wherby we are to be made
1.Pet.2.b.9. the children of God, and * heires, not of the lande
Rom.8.c.17. of Chanaan, and the fruites and pleasures there-
Iacob.2.b.5. of: but of the celestiall Ierusalem, the kingdome
1.Pet 3.d.22. of God, and eternall lyfe with Christe Iesuin
heauen. And if the consideration of worldly be-
nefites might be so good a stay vnto the Israelites,
how much more ought these to be vnto vs, if we
thinke our selues worthy the name of christians.

Vers.2. *See that you walke not after straunge gods, and the gods of all nations. &c.*

As the Iewes, and by them all other are
forbidden to worship straunge gods: so are we
also to worshippe the liuing God with straunge
worship, that is, with any other worship, than
he himselfe in his holye worde hath appoynted.

We

We muſt beware therefore, that wee fall not away from Gods true worſhip * in ſpirit & truth, vnto idolatry, ſuperſtition, and fonde * deuiſes of men, therby thinking to pleaſe God. For as God is a ielous God, and will be worſhipped alone, and not with other falſe Gods, ſo is he a ſeuere God, and delighteth more in ſingle obedience to his worde, than in ſacrifice, ſuperſtition, or any of mans deuiſed holineſſe, though it ſeeme neuer ſo pleaſant in the ſight of the world, or to be done of neuer ſo good an intent. *Io.4.c.23.24.* *4.Re.17.e.29*

* Saule when he ſpared the fat beaſtes of the Amalekites for ſacrifice, might ſeme to haue done it for a good purpoſe. But God dyd ſo muche miſlyke it, that for the ſame he caſt him bothe oute of hys fauoure, and oute of the kingdome of Iſraell. *1.Re.15.e.21.*

And when thy ſonne asketh thee in time to come, ſaying: What meane. &c. Verſe. 20.

It is not ſufficient for vs to knowe the true worſhip of God our ſelues, but we muſt deſire alſo to inſtruct * and teache other, and eſpecially our owne * children, that Gods true Religion may be deliuered from hande to hande, and ſo be enlarged to our poſteritie. How farre from this are a greate number of ſuche as wyll be called Chriſtians, and neither can nor will teache their ſonnes and daughters themſelues, nor yet procure them to bee inſtructed by other, no nor to come *Exo.24.c.12.* *Leui.11.b.11.* *Deu.4.b.9.10* *Eccl.30.a.2.3.* *Eccl.22.a.3.* *Deu.11.c.19.* *Gen.18.c.19.* *1.Pa.28.b.9.* *2.Reg.12.f.25* *Dani.13.a.3.* *Tob.1.b.10.* *Tob.14.c.8.*

come thyther, where, by order they are appoynted to bee taughte the principles of Christian fayth.

Surely it muste needes bee thoughte, they haue small feare of God, lyttle sense of the mysterie of our redemption in Christe, no regarde of the good estate of theyr chyldren, or of the saluation of theyr owne soules. They should teache theyr chyldren in lyke manner as Moyses heere commaundeth the Ievves, and saye:

Ephe.2.a.3. *Sap.12.b.10.* *Iere.13.d.23.* We were of oure selues, and of our *owne natures, as bondeslaues, and subiecte to Sathan, synne, and Hell. And it pleased Almyghtie God of his exceedyng great mercie, wythoute anye regarde of woorthynesse in vs, to sende downe his onely and dearly beloued sonne from heauen to take flesche of the blessed virgin, and heere liued in this woorld in great contempt and reproche, and at the laste was put to moste cruell death, by his passion, paying the ransome for oure synnes, and for vs satisfyed the Justice of God. So that we by *him are nowe reconciled to god, haue remission of oure sinnes, and in his sight are reputed iust, and appoynted heires of eternall lyfe wyth Chryste Jesu. For thys cause doe wee assemble togyther in the house of Prayer, and vse the Sacramentes and mysteries of oure Religion, thereby to call into oure remembraunce this inestimable benefite, and to giue thankes vnto him for the same, and to pray for the assistance of his holy spirite, that in

Rom.5.b.11.

all

all vertuousnesse and holynesse of lyfe, we maye shewe our selues thankefull, and studie to lyue according to this our holye vocation, that the name of God may in vs be prayſed.

This I saye, shoulde they teach their children, to make them to vnderstande whie they be called Christians, and what the substaunce of true religion is.

The fourth Sunday after Easter *at Euening prayer.*

Deuteronomie.7.

WHen the Lorde thy God shall bring thée into the lande whither thou goest to possesse it, and hathe caste oute many nations before thée, the Hethites, the Gergesites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebusites, seuen nations greater and mightier than thou: 2 And when the Lorde thy God hathe sette them before thée, thou shalt smite them, and vtterly destroy them, and make no couenaunt with them, nor haue compassion on them. 3 Thou shalt make no mariages with them: neither giue thy daughter vnto his son, nor take his daughter vnto thy sonne. *Deu.31.c.3.* c *Exo.34.b.13.*

4 For they will deceyue thy sonne, that he should not followe mée, and they shall serue straunge gods: and then will the wrath of the Lorde ware hote againste thée and destroy thée sodainly. But thus ye shall deale with them: ye shall ouerthrowe their aulters, and breake downe their pillers: cut downe their groues, and burne their grauen Images with fire.

6 For

Deu.14.a 2. 6 For thou arte an holy people vnto the Lorde thy God:
Exo.19.a.2.4 the Lord thy God hath chosen thée, to be a special people vnto himselfe aboue all nations that are vpon the earth.

B 7 The Lord did not set his loue vpon you, nor chose you bicause ye were mo in number than any people (for ye were
Gen.22.c.16. the fewest of all people:) 8 But bycause the Lorde loued you, and bicause he would kéep the othe which he had sworn vnto your fathers, therefore hath the Lorde brought you out through a mightie hand, and deliuered you out of the house of bondage, from the hand of Pharao king of Egypt.

9 Understande therefore, that the Lord thy God, he is God, and that a true God, which kéepeth appoyntment and
Exo.20.a.2. mercie vnto them that loue him, and kéepe his commaundements throughout a thousand generations:

10 And rewardeth them that hate him, to their face, so that he bringeth them to naught, and dothe not deferre the time, but rewardeth him, that hateth him, before his face.

11 Kéepe thou therefore the commaundementes and ordinances, and lawes, which I commaunde thée this daye, that thou do them. 12 If ye hearken vnto these lawes, and obserue and do them: the Lorde thy God also shall kéepe vnto thée the couenant and the mercie whiche he sware vnto thy fathers. 13 He will loue thée, and blisse thée, and multiplie thée: he will also blisse the fruite of thy womb, and the fruit of thy lande, thy corne, thy wyne, and thyne oyle, and the increase of thy kine, and thy flocks of shéep in the land which
C he sware vnto thy fathers to giue thée.

14 Thou shalt be blissed aboue all nations: there shal be neither man nor woman vnfruitfull among you, nor any of your cattel shal be barren. 15 Moreouer the Lord wil take
Exo.23.d.26. away from thée all maner infirmities, and will put none of the euill diseases of Egypt (which thou knowest) vpon thée: but will send them vpon all them that hate thée.

Ex.9.a.9.11. 16 Thou shalt consume all the nations which the Lorde thy God shall deliuer thée: thyne eye shal haue no pitie vpon them,

them, neither shalt thou serue their gods, for that shall be thy decay. 17 If thou say in thine heart, These nations are mo than I, howe can I caste them out?

18 Thou shalte not feare them: but remember what the Lord thy God did vnto Pharao, and vnto all Egypt. *Deu.20.a.1. Iosu.8.a.1.*

19 The greate temptations whyche thyne eyes sawe, and the sygnes, and wonders, and the myghtie hande, and stretched out arme, whereby the Lorde thy God brought thee oute: so shall the Lorde thy God doe vnto all Nations of whome thou arte afrayde. *Ex.13.d.28.*

20 Moreouer, the Lorde thy God will sende hornets among them, vntyll they that are lefte and hide themselues from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a mightie God and a terrible.

22 For the Lorde thy God will put out these Nations before thee by a little and a little: thou mayest not consume them at once, least the beastes of the fielde increase vpon thee. 23 But the Lorde thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill he haue brought them to naught. *Ex.23.d.29.*

24 And hee shall deliuer their Kings into thyne hande, and thou shalte destroy their name from vnder heauen: There shall no man bee able to stande before thee, vntill thou haue destroyed them. *Ios.10.b.8.*

25 The grauen Images of their Gods shalt thou burne with fyre, and couet not the gold and siluer that is on them, nor take it vnto thee, least thou be snared therein: for it is an abbomination before the Lorde thy God. *Ios.7.a.1.2 2.Mac.12.f. 40.*

26 Bring not therefore abbomination into thyne house, least thou be a cursed thing as it is: but vtterly defye it and abhorre it, for it is a cursed thing.

Verſe. 1. 2. 3. 4. 5. *When the Lorde thy God ſhall bring thee into the lande. &c.*



Forſomuche as not onely the Iſraelites but all mankinde through naturall corruption are very prone to Idolatrie and ſuperſtition, Moyſes as a good gouernour and Father, dothe *forwarne them of one great daunger, whereby, if they tooke not heede, they might ſoone be caried or ledde away from the true worſhip of God. And that is the league, alliance, and mariadge with Heathens, and ſuch as were of corrupt fayth and religion.

Sap. 18. c. 19.
Mat. 13. c. 23.

For they which willingly ioyne with infidels, doe, as it were, drawe in one yoke with them to their owne deſtruction. Dravve not (ſayth ſainct Paule) in one yoke vvith the vnfaythfull. Wherby ſurely he meaneth ioyning with them in al thoſe wayes, by whiche wee may bee broughte into their familiaritie. They that meane faythfully to ſerue God, muſte alwaye haue *ſeparation betwene them and the wicked. Therfore Gods wyll is, that wee ſhoulde not onely wyth open conſente not ioyne wyth them, but bycauſe of our owne frayltie that wyll bee ſoone myſledde, to beware of all their allurements.

2. *Cor. 6. c. 14.*

Eſa. 52. c. 11.
2. *Theſ. 3. b. 6.*
2. *Ti. 2. c. 19.*
1. *Eſd. 10. b. 11*

But

But bycause, if we will haue no societie with the wicked, we muste * leaue thys lyfe, we muste make some difference betweene such contractes as doe linke vs vnto them, and other whyche leaue vnto vs oure christian faythe and libertie without daunger. So long as we liue among the vnfaythfull, wee can not shunne the societie of those thinges that appertayne vnto common lyfe, as it appeareth in Loth, but if we goe further by leagues of nygh friendshippe, and * ioyning in defense one of the other, or in maryage or suche lyke, surelye wee open a wyde gappe to the Deuill to tempte vs, and to drawe vs by little and little to corruption of Faythe and Religion, or at the leastwyse, to stoppe oure mouthes, and staye oure endeuours from the defense and furtherance of Gods true worshippe againste superstition and idolatrie.

1. Cor. 5. c. 10.

3. Re. 22. a. 4.
Ex. 34. b. 12.
2. Par. 19. a. 2.

When Moyses not onely forbyddeth ioyning in familiaritie with the wicked, but also willeth them to Smite and vtterly destroy them, nor to Haue any compassion on them: it may not seeme cruell or vniuste. They haue for their warraunte the commaundemente of GOD, who beyde that hee is Lorde of the whole worlde, and had promysed the countrey where the Chananites dwelt, vnto his people to inhabite, foure hundred yeares before: for their wickednesse myghte iustly haue destroyed them, as he declareth to Abraham. Gene. 15.

Ge. 15. e 13.

And if then from that tyme to this the space

of foure hundred yeres of his great mercy God gaue them respite to repente, and they contynued still in wickednesse, and encreased theyr synnes to full measure, thys straycht punyshemente, that God heere and in other places commaundeth, can not in any wyse seeme cruelti, and extremitie: but to oure example, a token of his iust iudgement against the obstinate and vnrepentant sinner.

*Psal.*118.75. 156.

*Leu.*18.*d.*25. If God say, Leui. 18. That the earth did spue them out for their sinne, as beeing wearie of the stenche thereof: the people of GOD as his instrumentes myghte iustely destroye them, and pulled daunger vpon themselues, when they did not. For oftentimes God vpbraideth them with charpe reproke, for that they spared those that he would haue punished.

Ver. 6.7.8. *For thou arte an holye people vnto the Lord thy God. &c.*

In this part Moyses putteth them in minde that God hath chosen them among all nations of the earthe to be hys peculiar people, and declareth with what cause he was moued so to doe, and to what ende. The cause of Gods election, he sheweth to be his only loue, mercie, and truth, and not any respecte of worthynesse, honour, or multitude in them. For, they were the waywardest, the basest, and the smallest people of a great multitude.

*Ephe.*1.*a.*5.

Onely

Only of his mercy he called Abraham the father of the faythfull, and set his loue vpon hym, and promised with assuraunce of an othe that hee woulde bee *his God, and the God of his seede, and then he woulde giue the *lande of Chanaan, as an heritage vnto his seede. Therefore to fulfyll thys hys promyse, as a true and faythfull Lord, though they otherwise deserued, he hath remained their good god, and giuen to them his lawe, that they mighte not be ignoraunt of hys holy will. &c. The ende wherevnto God did chose them, was not that they should continue in superstitious idolatrie and wickednesse: but that they should be an *holy people vnto him and studie to obserue his lawes and ordinaunces, and for that purpose hath he from time to time bene so gracious and mercyfull vnto them. The same admonition muste wee also learne to apply vnto our selues, God of his meere mercy, and not of our *worthinesse, hath chosen and called vs to bee his people, and members of his Churche, and partakers of all those promyses, that hee hath made to mankinde in Christ, and that not to this ende to continue in sinne and sensual life, for he hath not called vs to vncleannesse, sayth Sainct Paule, but to *liue before him in holynesse and righteousnesse all the dayes of our life. And *we are his worke buylded on Christ Iesu, to those good workes, whiche he hath prepared for vs to walke in.

Gen.17.a.7.
Gen.12.b.7.
Psa.104.a.11.
Leu.11.g.44.
1. Pet.1.c.15.
Eph.1.a.4.
Ro.9.f 25.26
Osee.2.d.23.
1.Thes.4.b.7
Luke.1.g.75.
Ephe.2.b.10.

55614a

Ver. 9.10.11. 12.13.14.15. *Vnderstande therefore, that the Lorde thy God is God, and that a true. &c.*

The people of Israell are heere aduertised, that God their Lorde is a true and a iust Lorde, & that he sitteth as * iudge of the whole world. And as of his truth he hath and will fulfill * all that he hath promysed them: so woulde he of his iustice * rewarde the good, that obeyed hys lawes and ordinaunces, and would punishe the contrarie. To the fulfillers of his will hee promiseth the blessing of the fruite of their wombe, their lande, corne, wyne, and oyle, the increase of their kyne, sheepe, and other cattell, the taking awaye from them all manner of * sycknesses and infyrmities: and especially suche lothesome and noysome sores and diseases, as they knewe were among the Aegyptians, Fynally, * victorie ouer their enimies, and all felicitie of this life.

Psa.95.b 13. *Rom.4.d.21.* *Iob.33.d.26.* *Psa.61.b.11.* *Psa.102.a.34* *Exo.23.e.25. 26.&c.* *De.20.a.4.* *Nu.10.b.9.*

If wee doe not see the promyse of worldly felicitie, and this generall decree of God alway to take place among the faythfull, but that the better sorte of men are often in more misery, and the * wicked worldlings in more prosperitie, we must consider first, that * no man, no not the best, doth so fulfill the lawe of God, that he can of iustice require to haue the rewarde due therevnto. Secõdly, that either the * deuil of spite worketh trouble in this world to the seruants of God, bicause

Psa.72.a.3.&c *Iob.4.d.18.* *Iob.1.b.9.* *Apo.2.c.10.*

cause he is wel assured he cã not hurt them in the life to come, or else the fatherly prouidence of Almightie God doth thinke it more salfe for his children in this wicked worlde to be vnder the crosse and affliction, that they may the * more often remember him, and not be caried away wyth the fayre allurementes of this lyfe, wherewyth Satan, as by a poysoned bayte, doth drawe his impes vnto him.

* Psa.77.d.38. Psa.119.a.1. Esay.26.c.16. Act.14.d.22.

If thou saye in thyne hearte, these nations are moe than I. &c. Vers.16.17.18.19.20.

Bycause it might seeme a very difficulte and almost vnpossible matter, that the Israelites shuld conquere and driue out of their countrie suche a number of mightie people, as dwelt in the lande of promise, God by the mouthe of his seruaunte preuenteth that cogitation, and assureth them, that he will be their helper and assister, and * will fyght for them against those sinfull people, and that not only by ordinarie meanes of warre, but also that he would bring hornets, and other noysome flyes and vermine to weerie and consume them. And for confirmation of their faith herein, he willeth them to remember the Strange signes and vvonders, and the Mightie hande, and Stretched out arme, that in their knowledge and lyght hee bled agaynste Pharao and the Aegyptians, at the tyme of theyr deliuerance. By this also wee haue to learne, so often as GOD wylleth vs to doe that thing whiche in face of the worlde may

Exo.14.c.14. Deu.1.e.30. Ios.23.a.3.10.

Iud.6 c.14. Ro.4.d.20.21 1.Re.14.a.6. Mat.14.d.29 seeme harde and difficulte and aboue our power to bring to passe, that we * dispaire not, but with strong faith vndertake it, beeing well assured, that the same GOD, that willed vs to doe it, is hable also to bring it to passe by vs.

Vers.25.26. *The grauen Images of their Gods shalt thou burne with fire. &c.*

Before, God forbad them to worship the gods of the Gentiles, nowe, he commaundeth to * destroye and * burne with fyre theyr Images, yea and in token of their vtter detestation of suche idolatrie, not onely to alter their shape and fygure in melting them, but not so muche as turne to theyr owne vse the matter that they were made of, least by hauing the matter in some price, they shoulde be snared, and somewhat the more enclyned to Idolatrie. Although thys were but a politique precept for the time to the Ievves: yet may we gather therby, how lothsome, odious, and detestable Idolatrie is to God.

4.Re.23.a.4. 15.20.&c. Deu.12.a.2.3. Ie.43.d.12.13 Exo.32.e.20. Deu.27.c.15.

The fifthe Sunday after Easter *at Morning prayer.*

Deuteronomie.8.

A ALL the commaundementes whyche I commaunde the this daye, shall ye kæpe for to doe them, that ye maye liue

liue, and multiplye, and goe in, and possesse the lande which the Lord sware vnto our Fathers.

2 And thou shalt remember all the way which the Lorde thy God led thee this fourtie yeares in the wildernesse, for to humble thee, and to proue thee, and to knowe what was in thine heart, whether thou wouldest keepe his commaundementes, or no. 3 He humbled thee, and suffered thee to hunger, and fedde thee with Manna, which neither thou nor thy fathers knewe of: to make thee knowe that a man doth not lyue by bread only, but by euery (worde) that proceedeth out of the mouth of the Lord, doth a man liue. *Deu.29.a 5.* *Exo.16.d.35.* *Num.11.b.7.* *Mat.4.a 4.* *Luc.4.a.4.*

4 Thy rayment waxed not olde vpon thee, neyther dyd thy foote swell these fourtie yeares. *De.29.a.5.*

5 This also shalt thou consider in thyne hearte: that as a man chastizeth his son, so the Lord thy God chastizeth thee.

6 Therfore shalt thou keepe the commaundements of the Lord thy God, that thou walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good lande, B a land in the which are riuers of water, and fountaines, and deapthes that spring out of valleys and hylles.

8 A land wherin is wheate and barlie, vineyardes, figge trees, and pomgranats, a land wherein is oyle oliue & hony.

9 A lande wherein thou shalt eat breade with out scarcenesse, neither shalte thou lacke any thing: a lande whose stones are Iron, and oute of whose hylles thou shalte digge brasse. 10 When thou hast eaten therefore and filled thy selfe, thou shalt blesse the Lorde thy God, for the good lande which he hath giuen thee. 11 Beware that thou forget not the Lord thy God, that thou wouldest not kéep his cõmaundements, his lawes, and his ordinances, which I cõmaunde thee this day 12 Yea, and when thou hast eaten and filled thy seife, and hast buylt goodly houses and dwelt therein: *Nu.15.c.18.* *1.Cor.10.a.7.*

13 And when thy brasses and thy sheepe are waxen manye, and thy siluer and Golde is multiplied, and all that thou hast is encreased: 14 Then beware least thine heart rise, C

and thou forget the Lord thy God which brought thée out of the land of Egipt, and from the house of bondage.

15 And which was thy guide in the great & terrible wilderneſſe (wherein were) fierie ſerpentes, ſcorpions & drouth without any water: But he brought out water for thée out
Exo.16.d.17. of the rocke of flint: 16 He fed thée in the wilderneſſe with
Exo.17 a.2. Manna, which thy fathers knew not, for to humble thée, and to proue thée, and that he might ſo doe thée good at the latter
1.Reg.2.b.9. ende. 17 Leaſt thou ſhouldeſt ſaye in thyne heart, My power and the might of mine owne hand hath prepared mee this aboundaunce: 18 But remember the Lorde thy God, for it is he which giueth thée power to get ſubſtaunce, for to make good the promiſe which he ſware vnto thy fathers, as appeareth this daye. 19 And if thou forget the Lorde thy God, and walke after ſtraunge Gods, and ſerue them, and worſhip them: I teſtifie vnto you this day that ye ſhall ſurely periſhe. 20 As the nations which the Lorde deſtroyed before your face, ſo ye ſhall periſhe, bicauſe ye would not be obedient vnto the voyce of the Lord your God.

The expoſition vpon the. viij. Chapter of Deuteronomie.

Ver.1.2.3.4.5.6. *All the commaundements which I commaunde thee this day. &c.*

FOr ſo muche as the Iſraelites were not nowe far of from the land of Canaan, Moyſes putteth them in mynde therof, and ſignifyeth that the ſame God which did require them to be obedient

obedient vnto hys lawe, was nowe euen at the poynt to fulfyll his promise, and to set them in possession of that countrey, and therefore, that they should be more willing and ready to follow him, and to obserue his ordinances.

He willeth them also to haue in remembrance Howe God led them in the wildernesse for the space of fourtie yeres, by hunger, thirst and some other aduersities * trying them whether they would remayne his faythfull and obedient people or no. For God did not bring them into those distresses, and lacke of foode & other things necessary, bicause he hated them, but as a good father, to proue them and humble their hearts before him, and that they might learne and vnderstande, that man liueth not by bread only, but by euery word that proceedeth out of the mouth of God. For thoughe there were no foode in the world to sustayne mans life, yet is God hable by his diuine prouidence miraculously to preserue vs. As he did feede them in the wildernesse with *Manna from heauen, a foode that neyther they nor their forefathers euer heard of: and caused the stony * rocke to yeelde them water to quench their thirst, yea and moreouer caused their rayment in fourtie yeares space neuer to * weare or consume, nor their feete to swell or be greeued with continuall trauell.

Exo.20.c.20.
Iu.2.d.21.22.
1.Pe.1.b.6.7.
Exo.16.d.15.
Exo.17.b.6.
Deu.29.a.5.

These strange things wrought he, that they might learne to put their truste in hym, and bee well assured, that so great daunger could neuer

come

come vnto them, but that he was able, and readily woulde deliuer them oute of it, if they did faythfully serue him. And therfore Moyses wylleth them to harken vnto this their gracious Lord, to feare him, and to walke in his wayes.

Vers. 7. 8. 9. *For the Lord thy God bringeth thee into a good lande. &c.*

Exo. 3. *a.* 8. *Nu.* 13. *f.* 28. *Deu.* 6. *a.* 3. *Ie.* 11. *a.* 4. 5.

Moyses describeth vnto them the * fertile and plentyfull countrey, that God had prouided for them, flowing with abundance of all fruites, commodities & delectable pleasures: that they might be the more * willing and readie to shew their thankfull obedience towarde him.

If the same land of Canaan be not at this day so fertile, as is here reported, nor answerable to many parts of Moyses his description, but lyeth in a great part wast, as some trauailers declare, we may not thinke it straunge. For beside the mutation that naturally may come to any countrey in the space of. 3000. yeares, it pleased God of his goodnes at this time heere mentioned, to make it ẏ more fruitful bicause of his chosen people, that he promised to place there, which good blessing may well be thought to haue continued so long as his people kept his cõmaundement, and continued in any tollerable obedience of the lawes and ordinances by him appoynted.

But when they bothe fell from the true obseruation of the outwarde lawe, and also reiected

iected the true Meſsias and Sauioure of the worlde, no maruell, if that curſe fell bothe vpon them and their land, which, before, God had oftentimes threatened, whereby great alteration thereof might fall.

When thou haſt eaten therefore and filled thy ſelfe, thou ſhalt bleſſe. &c. Verſ 10

The Iſraelites are here warned in the time of their proſperitie, and the enioying of Gods benefites, that they ſhew themſelues thankfull, & earneſtly to take heede that in time of their wealth they ware not wanton & forget God, by whoſe goodneſſe they are in that felicitie. *Exo 32.b.9. Neb.9.e.25. Eze.16.f.49 3.Reg.14.b.7*

Howe neceſſary this admonition might then be to them and is alſo preſently to all other, the common courſe of mans life righte well declareth. What one among an hundred is there, whiche by wealth & continuall ſucceſſe doth not ware inſolent and forget his dutie toward God? Moyſes in his ſong chap. 32. of this booke, ſaith of the Iſraelites. Thou art vvell fedde, Thou art growne thicke, Thou arte euen laden vvith fatneſſe: and he hath forſaken God his maker, and Regarded not the Lorde of his ſaluation. *Deu.23 c.15.* In which wordes he prophecied before hande, what would come to paſſe among them, and therfore earneſtly he willeth thē here to take hede. VVhen thou haſt eaten and filled thy ſelfe, ſaith he, and builded goodly houſes. &c. Bevvare leaſt thy hearte riſe, and thou forgette the Lorde thy God.

Here

Here he noteth wherby men in such case ar moued to forget God, that is, Rising of their hearte with pride & insolencie of minde. For fewe there are, that in great wealth & prosperitie can holde themselues within the bounds of modestie and humblenesse, but so soone as they perceiue themselues to flourish & be *aloft, their mynde also in such sort swelleth with selfliking, that they doe not onely contemne other, but let slippe also the feare of God himselfe, and by little & litle are caried on, through the allurement of Sathan, that they cleane fal from him. Let Solomon hereof be a notable example: and Christ himselfe said, That it vvas as harde for a riche man to enter into the kingdome of God, as for a Camell to goe through a needels eye. Therefore Moyses calleth the Israelites to remembrance, and willeth them not to forget what they were in Egipt and in the wilderneſſe, and how louingly & mercifully God then dealte for them, & gaue them *all things at their neede, that by that meanes they might the sooner acknowledge him to be the *authour and worker of al their prosperitie, and so continue in his true worship and obedience. Otherwise if they goe from their Lord & God, and giue themselues to the worshipping of strange gods, he protesteth & denounceth to them, that they shall assuredly perishe, and be destroyed, in like manner as they had seene God to worke the confusion of other nations before their faces. For where the mercie of God and his bountifull goodnesse eyther

2.Pa.26.c.16.
Iudi.1.e.7.
Pro.1.d.32.
3.Reg.11.a.14
Mat.19.d.24
Deu.2.b,7.
Psal.22.a.1.

is abused, or will not preuayle, his Iustice and seueritie must needes take place.

The fifth Sunday after Easter at Euening prayer.

Deut. 9.

HEare O Israell, thou passest ouer Iordane this day, to A
goe in and possesse nations greater and mightier than
thy selfe, cities great and walled vp to heauen.

2 A people great and tall, the children of the Anakims Nu. 13. c. 27.
which thou knowest of, and of whome thou hast heard say,
who can stande before the children of Anac?

3 Understand therfore this day, that the Lord thy God is
he which goeth ouer before thée as a consuming fire, he shall
destroy them, and he shal bring them downe before thy face:
So thou shalt cast them out, & bring them to naught quick-
ly, as the Lorde hath sayd vnto thée.

4 Speake not thou in thine heart, after that the Lord thy
God hath cast them out before thée, saying: For my right-
ousnesse the Lorde hath brought me in to possesse this lande:
but for the wickednesse of these natiõs the Lord hath cast thẽ
out before thée. 5 It is not for thy righteousnesse sake, or
for thy right heart that thou goest to possesse their land: But
for the wickednesse of these Nations the Lord thy God doth
cast them out before thée, to performe the worde which the
Lorde thy God sware vnto thy fathers, Abraham, Isahac,
and Iacob.

6 Understande therefore that it is not for thy righteous-
nesse sake that the Lorde thy God dothe giue thée this good
lande to possesse it, seeing thou art a stifnecked people.

7 Remem-

7 Remember, and forget not howe thou prouokedst the
Lord thy God to anger in the wildernesse, since the day that
B thou diddest depart out of the lande of Egypt, vntill ye came
vnto this place, ye haue rebelled agaynst the Lord.
Exo.14.b.10. 8 Also in Horeb ye prouoked the Lorde to anger, so that
Exo.16.a.2. the Lord was wroth with you to haue destroyed you.
Exo.17.a.2. 9 When I was gone vp into the mount, to receyue the
Exo.24.d.18. tables of stone, the tables of the couenaunt which the Lorde
Exo.34.d.28. made with you, and I abode in the mount fourtie dayes and
Exo.31.d.18. fourtie nightes, when I neyther dyd eate bread nor drinke
water. 10 And the Lord deliuered me two tables of stone
written with the finger of God, and in them were conteined
all the words which the Lorde sayd vnto you in the mount
out of the middes of the fire, in the day when ye came togi-
ther. 11 And when the fourtie dayes and fourtie nightes
were ended, the Lorde gaue me the two tables of stone, the
tables of the couenaunt. 12 And the Lord sayd vnto me,
Exo.32.b.7. Arise, and get thée downe quickly from hence, for thy people
which thou hast brought out of Egipt haue marred all: they
are turned at once out of the way whiche I commaunded
them, and haue made them a molten image.

13 Furthermore, the Lorde spake vnto me, saying, I haue
séene this people, and beholde it is a stifnecked people.

14 Let me alone that I may destroy them, and put oute
the name of them from vnder heauen, and I will make of
thée a mightie nation, and greater than they be.

C 15 And I turned me, and came downe from the hill, euen
from the hill that burnt with fire, and the two tables of the
couenaunt were in my hands.

16 And I loked, and beholde ye had sinned agaynst the
Lorde your God, and had made you a molten calfe, and had
turned at once out of the way which the Lord had cõmaun-
Exo.32.c.19. ded you. 17 And I toke the two tables and cast them out
of my two hands, and brake them before your eyes.

18 And I fell downe flat before the Lorde as at the first
time,

time, and fourtie dayes fourtie and nights I did neither eate Exo.34.c.18.
breade nor drynke water, because of all your sinnes whiche
ye sinned in doing wickedly in the sight of the Lorde, in that
ye prouoked him vnto wrath.

19 (For I was afrayd, that for the wrath and fiercenesse
wherwith the Lord was moued against you, he would haue
destroyed you) But the Lorde heard me at that time also.

20 The Lorde was very angrie with Aaron also, to haue
destroyed him: and I made intercession for Aaron also the
same time. 21 And I toke your sinne, the Calfe which ye
had made, and burnt him with fire, and stamped him, and
ground him very small, euen to dust: and I caste the dust D
thereof into the broke that descended out of the mount.

22 Also at the burning place, at the place of tempting, and Exo.17.a.4.
at the Sepulchres of lust, ye prouoked the Lord to anger. Num.11.a.4.

23 Likewise when the Lorde sent you from Cades Bar- &.21.4.
nea, saying, Go vp and possesse the land which I haue giuen
you: you rebelled against the worde of the Lord your God, Act.7.a.39.
and neither beleeued him, nor hearkened vnto his voice.

24 You haue ben rebellious vnto the Lord since the day
that I knew you. 25 And I fell downe flat before the Lord
fourtie days and fourtie nights, and I fell downe before: for
the Lord sayde he would destroy you.

26 I made intercession therefore vnto the Lord, and said, Exo.34.b.9.
O Lord God, destroy not thy people and thine inheritance
which thou haste deliuered through thy great goodnesse, and
which thou haste brought out of Egypt through a mightie
hande 27 Remember thy seruauntes Abraham, Isahac,
and Jacob, and looke not vnto the stubbernesse of this people
nor to their wickednesse and sinne.

28 Least the lande whence thou broughtest them, saye,
The Lorde is not able to bring them into the lande whiche
he promised them, and because he hated them, therfore hath
he caryed them out to slaye them in the wildernesse.

29 Beholde, they are thy people, and thyne inheritaunce which thou broughtest out in thy mightie power, and in thy stretched out arme.

The Exposition vpon the. ix. Chapter of Deuteronomie.

Vers. 1. *Heare O Israell, thou passest ouer Iordane this day, to goe in and possesse. &c.*

THe Israelites were a proude, waywarde and vnthankefull people, soone forgetting Gods benefites done vnto them. Wherefore the purpose of Moyses is in this chapter to * beate into their memorye that they were made the heires of the land of Chanaan, & came to all that felicitie, wherin they either had or should be, onely by the free goodnesse and mercye of God, for his promises & for his couenauntes sake, and not by their owne strength, or for their owne worthinesse. In this, to persuade them, he vseth two reasons especially. The one by comparing them with the people of that cõtrey. The other by the example of their owne wayward and rebellious doings against God.

Deu. 6. d. 23.
Deu. 26. b. 9.
Iosu. 24. d. 17.

As touching the former, he sayth, the people of that countrey were farre greater in number, and mightier in power than they were. For manye of them were of the race of the * Giaunt Anac, strong and mightie persons, as the messengers, that

Nu. 13. d. 34.

that went to viewe the lande, did bring worde: So that they were striken with feare, & * murmured agaynst GOD as hauing brought them to a land vnpossible for them by conquest to get. Wherefore if GOD by his mightye hande dyd worke it for them, they ought to acknowledge they dyd stande and depende onely vpon hym. And as they were not hable to worke thys of their owne strength, so coulde they not iustlye thinke, that GOD did it for them of dutie or for theyr owne worthines, but rather that they had deserued the cleane contrarie at his hande: and that he letteth them vnderstād (as I haue said) by layinge examples of their owne wickednesse and rebellious stomackes agaynst him. The first is their dealing at Horeb Exodus. 32. when Moyses was gone vp into the mountayne and there taryed fourtie dayes to receyue the exquisite instruction of the law of GOD, and to bring with him the two Tables of the tenne commaundementes: They in the meane tyme forced Aaron to make them a Golden Calfe to worship. The seconde is theyr offending at the burning place, Num. 11. where GOD consumed many of them with fyre. The thirde was their murmuring for lacke of water Exodus. 17. at whyche tyme GOD gaue them water out of the rocke.

Nu. 14. a. 2.

Exo. 32. a. 1. &c.

Num. 11. a. 1.

Exo. 17. a. 2.

The fourthe, was at the Sepulchres of luste Num. 11. when they longed for flesche, and GOD gaue them Quayles to eate an whole moneth togither, vntill it came out at their noses agayne.

Nu. 11. d. 20.

Nu.13 &.14 a.4. The laste is at Cades Barne, Num.13. When at the returne of the Messengers they murmured agaynst God and agaynst Moyses, and desired to returne into Egypt. The foure latter examples are onely briefly touched in verse.22.23. The fyrst he stayeth long vpon, from the.8. verse. to the.21. reciting almoste the whole storie out of Exod.32. but altering the order of some particular points, of which before I spake.

I thinke good briefly to note, that, if the children of Israell in no respect of their owne worthines, were made heires of the land of Chanaã, and partakers of his earthly blessings: muche more wee maye not thinke, that the Misterie of our redemption, Reconciliation to God, Remission of sinnes, Iustification before God, and Assignement to euerlasting life, is bestowed vpon vs, as many haue wickedly taught, in regarde of any parte of our owne good workes and well doinges, but through fayth in the free mercie of God for the merite and passion of our Sauiour Christ Iesu.

Ephe.2.b.8. You be saued sayth Sainct Paule Ephesians.2. By grace through fayth, and that not of your selues, for it is the gifte of God, not of your vvorkes, that no man may glory.

The glory then heereof must be giuen to God alone. It is a thing of farre greater worthynesse to attayne Remyssion of Synnes, and The Kingdome of Heauen, than it is to possesse the lande of promise, and felicitie in the worlde. It is a thing muche farther aboue the power

of

of man to conquere Sinne, Sathan, Deathe and Hell, than it was to subdue the childzen of Anac. Therfoze, as I haue saide, if they were forbidden to respecte their owne power or worthynesse in those thinges that were the lesse, and but onely figures of other, muche more are we by Gods worde in like maner charged in those that are the greater things, and the truth of suche as the other did but only signifie.

Also in Horeb you prouoked the Lorde to anger, so that the Lord. &c. Vers. 8. 9. 10. 11. 12. 13. &c.

This is the first example of their transgression at Horeb in making the Golden Calfe. In which it shall be good to consider what their offence was, how much God was displeased therewith, and how Moyses their gouernour behaued himselfe. As touching the first, although *mans corruption, destitute of the grace of God, is very prone euē to the grosest Idolatry, yet it is hardly to be thought, that the Israelites, who, so lately before had seene so many wonderous workes done, as well in Egipte as in the wildernesse, by the mightie hande of the lyuing God: woulde now sodainly be so bewitched as to forsake hym vtterlye, and in steade of him worship a Golden Calfe, and *attribute to it those benefites that they had receyued of God, before the Calfe by themselues was made. It is rather lykely, that bycause they thoughte Moyses was nowe

Gene. 5. a. 5.
Gene. 8. d. 21.
Exo. 32. a. 4.

gone, and therefore the lesse esteemed the forme of Religion by him declared, they woulde haue a worshypping of God of theyr owne deuisyng, and an Image, as they thought, in whiche they myghte honour him. For suche is the grossenes of mans wytte, that he thinketh he hathe not God present with hym, nor dothe not ryghtly worship hym, vnlesse it be in some visible forme of hymselfe deuised. If they did worshippe the Calfe as God, it was in them an exceeding furie and astoniednesse of common reason and sense. If they dyd onely worshippe God in the Calfe, and thought some diuine holynesse therein, as it is moste lykely: yet it was a grieuous offence and directly against the *fyrst commaundement, whiche was giuen them by GOD wyth greate maiestie and terrour but a little time before. For in the fyrste commaundemente God dothe not onely forbydde straunge Goddes, but also straunge worshyppyngs of GOD, deuised by man contrary to his holy worde.

Exo.20.a.3.4
Deu.5.a.7.8.

They brake also the couenant that *before, they had condiscended vnto, to followe the worshippe of GOD appoynted in his lawe, and not to departe from it, wherefore ouer and besyde theyr Idolatrous worshippe, they myght be esteemed false, traiterous, and forsworne persons in the syghte of GOD. Gods displeasure then was iuste agaynste them, for they were, as he sayth, a * stifnecked people that by no meanes woulde be kepte in hys true obedience, and therefore pur-

Exo.19.b.8.
Verſ.13.14.
Exo.32.b.9.
Act.7.f.51.

purposed vtterly to haue destroyed them, and to haue put out the name of them from vnder Heauen. Yea, he was exceeding angrye also wyth Aaron, and woulde haue destroyed him in like manner, bicause he was so timerous and faynt harted, that for any cause he would yeelde to be their instrument or helper to worke Idolatrie. This offence of the Israelites God opened firste vnto Moyses, saying: Thy people, vvhyche thou hafte broughte oute of Egypte haue fore offended, they are turned at once oute of the vvaye that I commaunded them. &c. And wythall declareth his greeuous displeasure towarde them, & that for their detestable wickednesse he minded to take them from the face of the earth. Then Moyses as a good gouernour, carefull for that people which God had committed to him, fell downe before the Lord, making earnest intercession for them & said. O Lord God destroy not thy people and thine inheritance, vvhich thou hafte deliuered through thy great goodnes. &c. By whose example, we also are taughte the forme of true and Godly prayer grounded vpon the promyses of God. For God had sayde that he had chosen the Israelites for his peculiar people, and that he would by mightie hand deliuer them, to the end that he might set foorth the glory of hys name through all the world. He promysed also to the Patriarkes Abraham, Isahac, and Iacob, that he woulde preserue them and their seede, and giue vnto their seede the lande of Chanaan.

Vers. 12. 13.

Ver. 20.

Vers. 26. 27. 28. 29.

Upon these promises doth Moises with a strong
Nu.14.e.7. fayth ground his prayer, and earnestly * presseth
Deu.26.e.15. God with the same, and that he woulde not goe frō these promises, though the stifnecked people had deserued the cōtrary. Adding also the great reproche that might rise to his name among the Heathen from whence they came, that is, the Egiptians, who would say, That their God vvas not hable to bring them into that lande, that he had promised them, but bicause he hated them, caried them foorth into the vvildernesse to slay them.

In which wordes Moyses sheweth himself also to haue a great care of the glory of God, and therfore that he craueth his gracious mercy towarde the Israelites, not only for their sakes, but also that he thought it would make greatly to the aduancement of the glory of God, & staying of the reproche therof among the wicked. Such maner of prayer is also of great force and effect with God, and doth appease his wrath, and stay him from the execution of his purposed plagues agaynst his people offending. And therfore doth
Exo.32.d.14. it follow Exo.32. The Lord refrained himself from the euill, vvhiche he sayde, he vvoulde doe vnto hys people. When Moises had in this maner appeased the wrath of god in the mount, he did not so stay; but, comming downe among the people, and seing their wickednesse, in great zeale and behemencie of spirite he cast the Tables of the lawe out of his hande, so that he brake them. Whiche is not to bee thought furye or rage in Moyses,

but,

but, as I haue saide, an earnest zeale, and a declaration of his great grief of heart, that he conceiued, not for any worldly matter, but to see the *glory of God and hys true worship to be so wickedly distayned and ouerthrown among his owne people. And bicause he was a Magistrate and gouerner, he proceedeth further, both to the destroying and taking away of the Idoll: and also to the sharpe punishment of the chief offenders. In suche matters where Gods glorie is distained, priuate persons in deede haue to deale by prayer only, as not hauing the swoorde of correction put into their hande, but the magistrate ought not only to vse prayer, but his authoritie also giuen him of God to represse the wyckednesse, and to *punishe the offenders, to the example of other. The number of them that Moyses executed for this offence were about three thousande, as it appeareth Exod. 32. And beside this, he tooke the Golden Calfe, and burnt it, & stampt it euen to very duste, and cast it into the brooke, that no memorie of so wicked idolatrie might remayne.

Nu.25.c.13.

Rom.13.b.4.

Exo.32 f.28.

When Moyses sayeth, verse. 18. That he fell dovvne flatte before the Lorde, euen as at the firste tyme, and fasted fortie dayes and fortie nightes. &c. It is not to bee thoughte that this hys fasting was in time before his seconde ascending into the hyll, when he was commaunded to prepare newe Tables, other wyse he should appeare to haue fasted thryse, which was not true, & there-

Vers 18.

foꝛe that which he addeth verſ.25. is but a repetiti̅o of that which he ſpeaketh, verſ.18. & was perfoꝛmed in the Mount, when at the appoyntment of God, he caryed vp other tables to haue the lawe of God newe wꝛitten in them. Foꝛ, bicauſe the couenant by their ſinne and offence was foꝛdone, it coulde not be agayne confirmed, and the tables of the couenãt new wꝛitten, but with the lyke ſolemnitie that was befoꝛe: and therefoꝛe Moyſes taried there foꝛtie dayes and foꝛtie nightes, and neither did eate bꝛead, noꝛ dꝛink water.

The Prayer that is added in the later ende of the Chapter, was not vſed at his ſeconde going vp into the mount, as it may ſeeme by the oꝛder of the telling of it heere, but it was the pꝛayer that he made at the fyꝛſt tyme when God declared his diſpleaſure, & purpoſed to haue deſtroyed the people. Wherefoꝛe it is euident, the ſtoꝛie is heere repeted by Moyſes ſomewhat interruptly, and not in the oꝛder wherein euery thing was done. His purpoſe was to put them in minde of the thing which they well knewe, and therefoꝛe regarded not ſo muche the oꝛder in telling.

The Sunday after the Aſcention *at Morning prayer.*

Deuteronomie.12.

THeſe are the oꝛdinances and lawes which ye ſhall obſerue and doe in the lande which the Loꝛde God of thy fathers giueth thee, to poſſeſſe it as long as ye liue vpon

the

on the earth. 2 Ye shall destroy all places wherin the nations which ye shal possesse serued their gods, vpō hye mountaines, on hilles, and vnder euery grēne trē. Deut.7.a.2.

3 You shall ouerthrow their aulters, and breake their pillers, and burne their groues with fire, and you shall hewe downe the grauen images of the Gods that they haue, and bring the names of them to naught out of that place.

4 Ye shall not do so vnto the Lord your God:

5 But ye shall seke the place which the Lorde your God shall chose out of all your tribes, to put his name there, and there to dwell, and thither thou shalt come: 2.Pa.7.c.16.

6 And thither ye shall bring your whole burnt sacrifices, your offering, your tithes, and heaueofferings of your hand, your vowes, your frēwill offerings, and the first borne of your kine, and of your shēp. 7 And there ye shall eat before the Lorde your God, and ye shall reioyce in all that ye put your hande vnto, both ye and your housholdes, wherein the Lord thy God hath blessed thē. 8 Ye shall not do after all the things that we do here this day, euery mā what semeth him good in his owne eyes. 9 For ye are not yet come to rest, and to the inheritance which the Lord your God giueth you. 10 But when ye go ouer Iordane, and dwel in the land which the Lorde your God hath giuen you to inherite, and when he hath giuen you rest from all your enimies rounde about, and shall dwell in saftie: 11 Then vnto the place whiche the Lorde youre God hathe chosen to put his name there, ye shall bring all that I commaund you: your whole burnt sacrifices, your offerings, your tithes, the heaueoffering of your hande, and all your speciall vowes whiche yē vowe vnto the Lord. 12 And ye shal reioyce before the lord your God, ye & your sons, & your daughters, your seruants, & your maidens, and the Leuite that is within your gates, forasmuche as he hath no part nor inheritance with you. 3.Re.8.c.29.

13 Take hēde that thou offer not thy whole burnt offerings in euery place that thou seest. Deu.10.b.9. & 18.a.1.

14 But

14 But in the place which the Lorde ſhall choſe in one of thy tribes, there thou ſhalt offer thy whole burnt offerings, and there thou ſhalt do all that I commaund thee.

15 Notwithſtanding, thou mayſte kill and eate fleſhe in all thy cities, whatſoeuer thy ſoule luſteth after, according to the bleſſing of the Lorde thy God which he hath giuen thee: both the vncleane and the cleane maye eate thereof, of the Roe bucke, and of the Harte.

16 Only ye ſhall not eate the bloud, but poure it vpon the earth as water. 17 Thou mayſt not eate within thy gates the tythe of thy corne, of thy wyne, and of thy oyle, and the firſte borne of thy kine, and of thy ſheepe, neyther any of thy vowes whiche thou voweſt, nor thy free will offerings, or heaue offering of thine hand:

18 But thou muſt eate them before the Lorde thy God in the place which the Lorde thy God hath choſen, thou and thy ſonne and thy daughter, thy ſeruant and thy mayde, and the Leuite that is within thy gates: and thou ſhalt reioyce before the Lorde thy God in all that thou putteſt thine hand to. 19 Beware that thou forſake not the Leuite, as long as thou lyueſt vpon the earth.

Eccl.7.d.31.

Deu.19.b.8.

20 If, when the Lord thy God ſhall enlarge thy border as he hath promiſed thee, thou ſay, I will eate fleſhe (becauſe thy ſoule longeth to eate fleſhe) thou mayſt eate fleſhe what ſo euer thy ſoule luſteth. 21 If the place which the Lorde thy God hath choſen to put his name there, be too farre from thee, then thou ſhalt kill of thy oxen and of thy ſheepe whiche the Lorde hath giuen thee, as I haue commaunded thee, and thou ſhalt eate in thyne owne citie whatſoeuer thy ſoule luſteth. 22 And as the Roebucke and the Harte is eaten, ſo thou ſhalt eate them: both the cleane and vncleane ſhal eate of them. 23 But take heede that thou eate not the bloud: for the bloude is the life, and thou mayſte not eate the lyfe with the fleſh. 24 Thou ſhalt not eate it, but poure it vpon the earth as water. 25 Thou ſhalt not eate it, that it

De.u15.b.22.

may

maye goe well with thée, and with thy childzen after thée: but thou shalte doe that whiche is righte in the sighte of the Lozde. 26 But thy holy thinges whiche thou baste, and thy vowes, thou shalte take, and come vnto the place which the Lozd hath chosen. 27 And thou shalte offer thy whole burnt offerings bothe flesshe and bloud vpon the aulter of the Lozde thy God: and the bloud of thine offerings shall be poured out vpon the aulter of the Lozde thy God, and thou shalt eate the flesshe. 28 Take hæde, and heare all E
these wozds which I cõmaund thée, that it may go wel with thée, and with thy childzen after thée foz euer, if thou doest that which is good and righte in the sighte of the Lozde thy God. 29 When the Lozde thy God shall destroy the nations befoze thée whither thou goest to possesse them, and thou succedest in their inheritaunce, and dwellest in their lande.

30 Beware that thou be not taken in a snare after them, after that they be destroyed befoze thée, and that thou aske not after their Goddes, saying: As these nations serue their gods, I will do so likewise. 31 Nay, thou shalt not do so vnto the Lozd thy God: foz all abhominations, and that which the Lozd hateth, the same haue they done vnto their goddes. *Deu.1.c.7.12.*

32 Foz they haue burned both their sonnes & their daughters with fire befoze their gods. Therefoze whatsoeuer I commaund you, take hæde ye do it: and put thou naughte thereto, noz take ought therefrom. *Iosu.1.d.13.* *Deut.4.a.4.* *Iosu.23.b.6.*

The exposition vpon the.xij. Chapter of Deuteronomie.

These are the ordinaunces and lawes which ye shall obserue and doe. &c.

As

AS Moyſes before in ſundry places had warned the Iſraelites earneſtly to ſhun Idolatrie and falſe worſhipping of God, ſo heere, that they might haue the leſſe occaſion, to be ſeduced, hee chargeth them, when God hath brought them into the land of Chanaan, & giuen thē the poſſeſſion therof: that they ſhuld * deſtroy all the places, wherin thoſe wicked nations ſerued their gods, yea and to ouerthrow their aulters, breake their pillers, burne their groues, hewe downe their grauen images, and ſo much as they could, bring the names of them out of memorie, that they remayned not among them as ſtumbling ſtockes for them to fall at.

4 *Re.*18.*a.*4.
*Deut.*7.*a.*5.
*Exo.*23*f.*24.
2.*Pa.*14.*a.*3.
2.*Pa.*15.*b.*8.
3.*Re.*18.*f.*40

Wherin we alſo haue to learne, that to the vttermoſt of our power, we ſhould deface the monuments of Idolatry, & yet after the Idolatry & falſe worſhipping of God is by good order and doctrine taken away, as touching the outwarde things that they vſed, ſome more libertie is left to chriſtians, than was to the Iſraelites. For I do not ſee, but that chriſtian men may wel vſe churches, and ſome other things that haue beene before tyme wickedly abuſed, and apply the ſame things now to better vſes. As the precepts for auoyding of Idolatrie were perpetuall, & binde all ages: ſo this commaundement of deſtroying the places. &c. was but temporall, and an ordinance to them only giuen, and therfore doth not binde all other in like maner, as it did bind them.

You

You shall not doe so to the Lord youre God, but ye shall seeke the place. &c. Vers. 4.

In this part of the chapter, Moyses by Gods Authoritie appoynted to the Israelites a certayne order, to be obserued in the externall exercise of Gods true worship, wherby it might differ from all false worshippyngs of Idolatrous Gods, dispersed throughout the world: and that is it, that he woulde haue but one Sanctuarie, and one Aulter, thereby to declare their vnitie and consent in one fayth and religion. Therfore he appointeth but one place where he wil be worshipped, and thither he willeth them all to resort, and to that place to bring their offrings. *Psal.* 121. *a.* 4.

The choyce of this place God reserueth to himselfe, neyther was it appoynted among the people of Israell, vntill the tyme of kyng Dauid, and then chose hee Mounte Syon, and the Citie of Hierusalem; as it is sayde, Psalme. 78. *Psal.* 78. *g.* 73 He refused the tabernacle of Ioseph, hee chose not the trybe of Ephraim, but chose the trybe of Iuda, euen the hyll of Syon vvhyche hee loued. And agayne Psalme. 132. God hathe chosen Syon, and had a desire that it mighte be an habitation for hym. This is, (sayth he) my rest for euer, heere I vvyll dvvell, &c. *Psal.* 132. *d.* 14

In all the meane time vntill Dauids reigne, the Arke of GOD had not any settled place, but yet they dydde woorshippe GOD, and doe Sacrifice where the Arke and the Taber-

nacle

nacle was. So that euery man or euery Tribe did not erect a seuerall aulter where they might sacrifice to their God. The sacrifices and offerings mentioned, vers. 6. are such as by God himselfe were appointed to diuers purposes, as appeareth Leuit. 2. 3. 4. 5. 6. & 7. Num. 15. and in sundry other places. In all those sacrifices the Priestes and Leuites that attended vpon the seruice of God hadde their portions appointed them: the residue they that offred did eate with thankes giuing & reuerence. For by this speech To eate before the Lord, is noted the holy feastes that they solemnised at sacrifices, as a difference from their other meales and eatings. For then were they at the tabernacle where god did principally declare his presence to them, and therfore was sayde To eate before the Lord.

Leui. 2. 3. 4. &c.

Num. 15. &c.

Ver. 15. 16. *Notwithstanding thou mayst kill and eate flesh in all thy cities. &c.*

God permitteth the Israelites to eate flesh, such as they like in any place, so that it were not offered to him in sacrifice, but bled as their common meate. And he putteth for example, the Roe, and the Hare, whiche were neuer offered to God, and therefore might all sortes of men eate of them: yea euen such as by Gods lawe were compted vncleane, and needed purification by the order of the lawe, but of Sacrifices none such might eat before they were purged. But as

God

God permitteth them to eate flesche: so he forbiddeth them to eate the bloud, the whiche hee doth Leuit. 17. farre more earnestly. The lyke *inhibitiō he vsed also to Noah after the deluge, Which God dyd to accustome hys people to a more myldnesse among them selues, that they shoulde not be readie to murder and slaughter. For when by Gods ordinance they had learned to spare the Bloud of beasts, they must needes think it a greater*crueltie to shed mans bloud. Therfore in Genesis God immediatly after the prohibition to eate the bloud of beastes, addeth, VVhosoeuer sheadeth mans bloud, by man shall his bloud be shead.

Leu. 17. b. 10.
Gene. 9. a. 4.
Hest. 4. a. 4.
Dani. 2 c. 15.
Gene. 9. a. 5.

Thou mayste not eate within thy gates the tythe of thy corne. &c. Vers. 17. 18.

As Moyses hadde shewed them, that they might eate flesche, so now he telleth them what they may not eate, that is, their tythe, the fyrst borne of their cattell, their bowes, their freewil offerings. &c. For of all these, so muche as was Gods portion, was allotted to the fynding of his ministers, the Priests, the Leuites, and also the poore people, as maye in parte appeare, Num. 18. And therfore they might not eate them at home, that they might not defraude the ministers of God, of whom they *ought to haue care, and therefore God chargeth them that they doe not forsake the Leuite: but the residue of the same * Sacrifices that was not appoynted to the

Nu. 18. c. 21.
Deu. 19. d. 27.
1. Cor. 9. c. 13.
Eccl. 7. d. 31.
Deu. 18. a. 1.

Prieſts. &c. they are commaunded to eate before the Lorde, that is, at his Tabernacle, where hee chiefly declared his preſence.

Verſ. 20. 21. 22. &c. *When the Lorde thy God ſhall enlarge thy border as he hath promiſed. &c.*

Heere is repeated the ſame thing that was ſpoken Verſe. 15. 16. that they might eate fleſhe according to their habilitie that God had giuen them, and how they might eate it, that is, as a common meate, not as a Sacrifice. There is added alſo a more large and earneſt* prohibition of eating of bloud, becauſe in the bloud is life, or the vitall ſpirites, ſo that it may ſeeme crueltie to eate bloud. To eate bloud of it ſelfe, was not a matter of ſo greate momente, and therefore when God preſſeth ſo earneſtly the prohibition, and with ſo great punichment, it is euident the Lawe tendeth to ſome other ende, that is, that they might eſteeme the Liues of all things, and eſpecially of Man, to be precious. And therefore (ſayth he) The bloud is the life.

Leui. 7 c. 27. Leui. 18 f. 26.

Verſ. 26. 27. *But thy holy things whiche thou haſt, and thy vowes, thou ſhalt take. &c.*

This maketh the former Precept more playn, and ſheweth euidently, that the cauſe whiche God would haue no mo places of worſhip than one, was, that the diuerſitie of places and Aul-

tars

tars might not among that wayward people cause so many Seueral Gods as they had seueral places of worship. Therefore are they willed here to bring al Holy things, that is, such as be dedicated to God, or appoynted for Sacrifice, to that appointed place, where the Lorde would choose to be worshipped.

Take heede and heare all these woordes which I commaund thee. Vers 28. 29. 30. 31. 32.

Forsomuche as the Imitation of that people that dwelled in the land of Chanaan, might bee a greate occasion easily to leade them to Idolatrie and worshipping of straunge gods, Moyses heere straightly forbiddeth them not so muche as to Enquire of the maner of their false gods. For this is lightly the beginning of all Idolatrie, when men, vnderstanding the simplicitie of Gods true worship, curiously Enquire of mens deuises, whether there be any thing in thē worthy obseruation, which they may adde, as they thinke, to beautifie the simplicitie of Gods cōmaundement, and so by little and little fall eyther to flat Idolatrie, or to very Grosse superstition. Wherefore God bridleth here this loosnesse of his people, and saith, They may not do so to their Lorde God, for hee did not onely mislike those false worshippings, but dyd Hate them, Loth them, & accompted them Abhominable, and especially that Horrible vse of Bur-

Sap. 14. b. 12.

ning their ſonnes and daughters vnto Deuils.

Therefore to knit vp thys inſtruction, God commaundeth them that they ſhoulde cleaue faſte vnto his worde, and not in any poynte to alter it, eyther By adding any thing thereto, or by taking any thing therefro. As if hee had ſayde, that all ſtudies and indeuours of men to woorſhip him, not proceeding out of this *roote of hys holy word and law, ſeemed they neuer ſo godly, were ſuperſtitious, wicked, and abhominable in hys ſyght. And therefore they may ſeeme to breake the fyrſte commaundement, and to frame vnto themſelues ſtraunge Gods, which worſhip God in any other manner, than in his worde is appoynted. For this cauſe doth Eſaie Chap. 29. threaten horrible puniſhment to ſuche perſons. Bicauſe (ſayth God) this people hath vvorſhipped mee vvith their mouth, and their heartes farre from mee, and their feare tovvardes mee hath proceeded of the commaundementes of men, I vvill doe maruels among this people. For the vviſedome of their vviſe men ſhall periſhe. &c. Seeing therefore the whole worſhippe of God that theſe many yeares hath bene in the Church of Rome, hathe bene altogyther Mans deuiſe beſyde and contrarye to the worde of God, no maruell if God hath so *blynded and aſtonyed the wiſedome & vnderſtanding of the chiefe doctours and beſt learned of them, that they ſtande in defence of very groſſe errours and ſuperſtitions.

Deu. 4. a. 2.

Eſa. 29. 13.

1. Cor. 1, c. 19.

2. Co. 3. d. 14.

Io. 7. g. 47.

Io. 9. g. 40.

The Sunday after the Aſcention
at Euening prayer.
Deuteronomie.13.

IF there aryſe among you a Prophete, or a dreamer of dreames, and giue thée a ſigne or a wonder.

2 And that ſigne or wonder which he hath ſayde, come to paſſe, and then ſaye: Let vs goe after ſtraunge Gods (which thou haſt not knowne) and let vs ſerue them: A

3 Hearken not thou vnto the wordes of that Prophet or dreamer of dreames: For the Lorde thy God proueth you, to knowe whether ye loue the Lorde your God with all your heart, and with all your ſoule. *Deut.8.a.2.*

4 Ye ſhall walke after the Lorde your God, and feare him, kéepe his commaundements, and hearken vnto his voyce, you ſhall ſerue him, and cleaue vnto him.

5 And that Prophet or dreamer of dreames ſhal dye (becauſe he hath ſpoken to turne you awaye from the Lorde your God whiche brought you out of the Lande of Egypte, and deliuered you out of the houſe of bondage, to thruſt thée out of the waye whiche the Lorde thy God commaunded thée to walke in) and therfore thou ſhalt put the euill away from thée. 6 If thy brother, the ſonne of thy mother, or thyne owne ſonne, or thy daughter, or the wyfe that lyeth in thy boſome, or thy friende which is as thine owne ſoule vnto thée, entice thée ſecretly, ſaying: Let vs goe and ſerue ſtraunge gods (whiche thou haſte not knowne, nor yet thy fathers.) B 7 And they be any of the gods of the people which are rounde about you: whether they be nye vnto thée or farre off from thée, from the one ende of the earth vnto the other: *Deu.17.b.12.* 8 Thou ſhalte not conſent vnto him, nor hearken vnto him, thyne eye ſhall not pitie him, neyther ſhalte thou haue compaſſion on him, nor kéepe him ſecret.

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9 But cauſe him to bée ſlayne: Thyne hande ſhall bée fyrſte vpon him to kyll him, and then the handes of all the people. 10 And thou ſhalt ſtone him with ſtones that he dye: bycauſe he hath gone aboute to thruſte thée awaye from the Lorde thy God whiche broughte thée out of the lande of Egypt, and from the houſe of bondage.

11 And all Iſraell ſhall heare and feare, and ſhall doe no more any ſuche wickedneſſe as this is among you.

12 If thou ſhalt heare ſay in one of thy Cities which the Lorde thy God hath giuen thée to dwell in.

13 That certayne men béeing the children of Belial, are gone out from among you, and haue moued the inhabiters of their Citie, ſaying: Let vs goe and ſerue ſtraunge gods which ye haue not knowne:

14 Then thou muſt ſéeke and make ſearch, and enquire diligently: and beholde, if it be true, and the thing of a ſuretie, that ſuche abhomination is wrought among you:

15 Then thou ſhalt ſmite the dwellers of that Citie with the edge of the ſworde, and deſtroy it vtterly, and all that is therein, and the very cattell thereof, with the edge of the ſworde: 16 And gather all the ſpoyle of it into the middes of the ſtréete thereof, and burne with fyre both the citie and all the ſpoyle thereof euery whitte for the Lorde thy God: and it ſhall be an heape for euer, and ſhal not be built again.

17 And there ſhall cleaue naughte of the damned thing in thine hande, that the Lorde maye turne from the fiercenéſſe of his wrath, and ſhew thée mercy, and haue compaſſion on thée, and multiplie thée, as he hathe ſworne vnto thy fathers.

18 Therefore ſhalte thou hearken vnto the voyce of the Lorde thy God, to kéepe all his commaundements which I commaunde thée this day, that thou doe that which is right in the eyes of the Lorde thy God.

The exposition vpon the. xiij. Chapter of Deuteronomie.

If there arise among you a prophete or a dreamer of dreames. &c.

IN the latter ende of the former chapter, Moyses had willed the people in any wise to beware of the strange worship of heathen Gods: Now he willeth thē to take heed of false teachers rising amōg themselues, & seking to seduce them frō the true worship of God, that in any wise they do not herken or giue credit vnto thē. The Deuil enuying the true honor of God, doth not only seke to blemish & ouerthrow the same by forain enimes, but also euen at *Home in the house of God he rayseth False Doctours and teachers, that vnder faire titles and goodly pretences of holinesse, maye draw the people of God from his known truth. Wherefore Moyses here noteth the coloures wherewith the Deuil by his ministers in this case vseth to deceiue mē. They wil take on them the name of Prophetes, or such as haue reuelation from god by dreames, yea and sometime he will help thē by gods sufferance to *worke some straunge and miraculous thing, that by suche a Sygne or wonder, they maye gather the greater credite in their false doctrine. Wherfore God here forewarneth his faythful people to take heede of suche gaye tales, and to suspecte

Vers. 1.

*Act. 20. f. &c. 1. Io. 2. f. 19.

*Ma. 24. c. 19.

ſuch fayre pretences, and to cleaue onely to hys
Io.10.c.27. worde, and hearken to* his voyce, from whiche,
if their teachers do ſwarue, and will them to do
that is contrary thereto, they muſte not beleeue
them, but accompt them as wicked Seducers
and deceyuers. This leſſon is ſo giuen to the Iſ-
realites, that it maye bee alſo an inſtruction to all
the faythfull in the Church of God at all tymes,
and eſpecially in theſe latter dayes, wherein the
Holy Ghoſte hath giuen warning before hande,
that Antichriſt and his miniſters ſhoulde vſe the
ſame meanes, and that ſo myghtely, that if it
Mat.24.c.4. were poſſible he ſhould Seduce* euen the electe
of God. When Moyſes ſayeth, The Lorde your
God proueth you &c. we muſte vnderſtande that
God doth not tempt or proue, of purpoſe to leade
or induce to that whiche is euill, or to lay ſtum-
bling blockes, at whiche his people may take of-
fence and fall, but only by ſuch means to examine
and try them, and to make that knowen openly to
the Worlde, which he knoweth to be inwardly
in their hearts whether it be good or euill. So
Gen.22.a.2. did God tempt Abraham. Gen. 22 that his fayth
might be knowen to al men. So did Chriſt tempt
Mat.15.c.26. the* woman of Chanaan, when he called hir dog,
and refuſed to heare hir prayer. And for this end
1.Cor.11.d.19 doth S. Paule ſaye, 1. Cor. 11. that There muſt bee
ſectes in the Churche, that they that be proued may
bee knowne. For this cauſe then God ſuffereth
ſuche Seducers to be in his Churche, that by
them the Hypocrytes and diſſimulers may bee

tryed

tryed from the faythfull and electe Children of God. The good man may some tymes, by suche meanes, fall into errour, and be intrapped of the wicked, but it is onely in some parte, and for a time, and after returneth agayne by repentance, which God suffereth in him to punish his Negligence, that dyd not bestowe sufficient diligence in studying and meditating in the word of God, or did not liue seuerely according to his profession and calling. When in the. 5. verse Moyses saith, And the Prophete or dreamer of dreames shall die. &c. He declareth that we must not only* discerne false teachers from other, and beware of them, but that they muste by the Magistrate be seuerely punished to the example of other, leaste the infection of their corrupt doctrine do destroye the soules of many, and disturbe the Churche of God. In that he appoynteth the punyshment of Death, wee haue to note these circumstaunces: That it muste not be executed by euery Pryuate man, but by the Magistrate, who hath* Auctoritie giuen of God to punishe the wicked. That not euery one that hathe dispersed some errour to the offence of the godly, is by and by to be taken and put to Death, but such onely as be principall Ringleaders, and seeke by all meanes they can to drawe the people of God to Apostasie and forsaking of his settled and knowne truthe, and vtterly to subuert the same. Verse. 5. 1. Io. 4. a. 2. Rom. 13. a. 4.

And lastly, that the Crime muste be euidently knowne and tried, and the partie fully conuicted.

It ſeemeth to many that it is Extremitie & crueltie in matter of Religion & conſcience to vſe the punishment of Death, and they ſay that Chriſt was mylde and mercifull, & required his Diſciples to folowe his ſteppes. In ſo much that whē they deſyred fire to come from heauen to puniſhe euill perſons he ſayd, They knew not of what ſpirit they were, But lette thoſe men conſider, that it was the Lord of all mercy, that appointed here this order of punishment, and alſo let them remember what extreme crueltie it is for a Magiſtrate to whoſe charge God hath committed his people, to ſee the ſoules of a numbre of his people by wicked Doctrine or other lyke indeuor to be pulled from God & his true worſhip, and lamentably drawne to Hell & perpetuall Damnation, & yet not to cauſe the Roots & workers therof to be taken awaye, that their poyſon may not ſo largely be ſpred to the great daunger of other and the decay of Gods glorie and truth.

Luke 9. g. 55.

Ver. 6. 7. 8. 9. 10. 11.

If thy brother the ſonne of thy mother, or thine owne ſonne. &c.

The ſame that was before ſpoken of falſe Prophets & teachers only, is here applied euen to euery one of the people, whoſe office although it may ſeme ſomwhat the leſſe, bicauſe of their Ignorannce, & that they haue not the Office of teaching, yet the Forſaking of God & his truthe, and the taking to miſleade other with them, is to God alwayes and in all perſons vntollerable.

But

But this is to be obserued both in this place and before, that such punishment is not to be vsed, but where Gods true Religion is throughly knowne and Settled, as it was at this time among the Ievves. This is to be considered how Earnestly God requireth this punishment to be done. For he willeth vs not to regarde eyther brother or syster, or childe, or wife, or any *persons whatsoeuer, though he bee vnto vs as our owne lyfe. Wherby he declareth how earnest our studie and endeuour should be to maintayn his True worship. All natural affections be they otherwise neuer so cõmendable, yet ought they to *giue place to the zeale of Gods glory & to the affection that wee should haue to the establishing of the same among his people. For in gods cause to be *slack and cold in consideration of these persons, what els is it, than to set our affections against Gods commaundements, and to shewe that wee more esteeme our Naturall friends than we do God and his glory. Wherfore sayth God, Thou shalte not oyey him, thine eye, Which commonly is the instrument of pitie, shall not spare him, nor take mercy vpon him, no, nor thou shalt not hide him or keepe him secret, but cause him to be slayne: and yet to make the charge more vehement he addeth Thyne hande shall bee fyrst vpon hym to kyll him. This he speaketh bicause the maner *was, that in stoning of persons condemned the witnesses should cast the first stones at them, to declare that in their conscience, the witnesse was true.

Deu.29.c.18. 1.Io.3.b.7.

Exo.32 f.27. Luc.14.f.26.

Iere.48.b.10. Apoc.3.c.16.

Io.8.a.5.

The

The cauſe and ende of this ſeueritie added in the.11.verſe, is diligently to be marked, And all Iſraell ſhall heare and feare, and ſhall doe no more any ſuche vvickedneſſe. The good and godly are ſtayed from euill throughe the loue of God and reuerence of his woꝛd: but the other, which are alway the moꝛe parte, wyll not be bꝛideled but with * Seueritie & feare of punichment, wherby we may learne how neceſſary ſharpe coꝛrection and punichment is in Chriſtian cõmon weales. Foꝛ ſuch is the coꝛruption of mans nature, that where they ſee hope of impunitie, they runne on headlong to the greateſt miſchiefes. But by example of punichment and feare of Juſtice they be ſomewhat ſtayed and kept in oꝛder.

Pſa.82.d.15.
Pſa.77.d.38.

Verſ.12.13.14.15. *If thou ſhalt heare ſay in one of thy Cities, which the Lorde. &c.*

If the infection of Apoſtaſie and falling from God, doe growe from the falſe Pꝛophete to the people, and from ſome of the people to a whole Citie, God willeth the whole Citie not to bee ſpared, but to bee put to punichment and vtter deſolation. Foꝛ better it were that a fewe dyd perich * than Gods true woꝛchip ſhould be ouerthꝛowen and his glozy decay. But in this place eſpecially, as in the other alſo, befoꝛe Men pꝛoceede to punichment, God woulde haue them enquire and ſearche out the matter diligently, that they dyd not vpon light repoꝛt rachly condemne

Exo.32.f.27.

demne men. But if it were founde for a ſuretie, then that they ſhould ſmite them with the edge of the ſworde, and to declare Gods iuſte wrathe againſt the Reuolters from his knowne truthe and ryght worſchip, and not to ſpare ſo muche as their Cattell.

And gather all the ſpoile into the middes of the ſtreete thereof. &c. Ver. 16. 17. 18.

God willeth the whole furniture and Implements of the Citie to be gathered into one place, and burned with fire, and* not to turne any therof vnto their owne vſe. It maye be, God ſomewhat heerein reſpected their couetouſneſſe, that they myght not couer a corrupt affection of couetouſneſſe with a pretenſed zeale of Gods iuſtice. But the principall cauſe, that Moyſes heere vttereth, that is, that the people by this might be more accuſtomed to the hating and Deteſtation of that which they ſawe God ſo grieuouſly dyd abhorre. *Ioſu. 6. c. 18. &c.*

Whitſunday at Morning prayer.

Deuteronomie. 16.

OBſerue the moneth of newe corne, that thou mayeſt offer the paſſeouer vnto the Lorde thy God: for in the moneth when corne beginneth to rype, the Lorde thy God brought thee out of Egipt by night. A

2 Thou ſhalt therfore offer the Paſſouer vnto the Lorde thy God (of ſheep and oxen) in the place which the Lord ſhall chooſe

Exo.13.b.7. chooſe to put his name there. 3 Thou ſhalt eate no leauened breade with it: but ſeuen dayes ſhalte thou eate vnleauened breade therewith, euen the breade of tribulation (for thou cameſt out of the lande of Egypte in haſte) that thou mayſt remember the daye when thou camest out of the land of Egypt, all the dayes of thy lyfe.

4 And there ſhall be no leauened breade ſeene in all thy coaſtes ſeuen dayes long, neyther ſhall there remayne any thing of the fleſhe whiche thou offereſt the firſt daye at euen vntyll the morning.

5 Thou mayeſt not offer the Paſſouer within anye of thy gates which the Lorde thy God giueth thee.

6 But in the place which the Lorde thy God ſhall chooſe to ſet his name in, there thou ſhalte offer the Paſſeouer at euen, about the going downe of the Sunne, in the ſeaſon that thou camest out of Egypt.

7 And thou ſhalte roſte and eate it in the place whiche the Lorde thy God hath choſen, and thou ſhalte returne on the morowe, and goe vnto thy tentes.

8 Sixe dayes thou ſhalte eate ſweete breade, and the ſeuenth daye ſhall be a ſolempne aſſemblie before the Lorde thy God, thou ſhalt do no worke therin.

Leui.23.c.16. Actes.2.a.1. 9 Seuen weekes ſhalte thou number vnto thee, and beginne to number the ſeuen weekes when thou beginneſt to put the ſicle to the Corne.

10 And keepe the feaſt of weekes vnto the Lorde thy God, with a free will offering of thyne hande, which thou ſhalte giue vnto the Lorde thy God, according as the Lorde thy God hath bleſſed thee. 11 And thou ſhalt reioyce before the Lorde thy God, thou, and thy ſonne, thy Daughter, thy ſeruaunte and thy mayde, and the Leuite that is within thy gates, and the ſtraunger, the fatherleſſe, and the widowe that are among you, in the place whiche the Lorde thy God hathe choſen to put his name there.

12 And remember that thou waſt a ſeruaunt in Egypte:

and

and thou shalt obserue and doe these ordinances.

13 Thou shalt also obserue the Feast of Tabernacles se- C
uen dayes, after that thou hast gathered in thy corne and thy
wyne. 14 And thou shalt reioyce in thy feast, thou and thy
sonne, thy daughter, thy seruant, and thy maide, the Leuite,
the straunger, and the fatherlesse, and the Widowe that are
within thy gates. 15 Seuen dayes shalte thou kéepe a so- *Exo.23 c.15.*
lemne feast vnto the Lorde thy God in the place which the
Lorde shall chuse: for the Lorde thy God shall blesse thée in
all thy fruites, and in all the workes of thine hands, therfore
shalte thou be glad. 16 Thrée times in a yéere shall all thy
males appeare before the Lorde thy God in the place which *Exo.23.c.14.*
he shall chuse, in the feast of vnleauened bread, in the feast
of wékes, and in the feast of Tabernacles: and they shall
not appeare before the Lorde emptie:

17 Euery man shal giue according to the gift of his hand,
and according to the blessing of the Lorde thy God which he
hath giuen thée. 18 Iudges & officers shalt thou make thée
in al thy cities which the Lord thy God giueth thée through-
out thy tribes, & they shall iudge the people with iust iudge-
ment. 19 Wrest not thou the lawe, nor knowe any per- *Exo.23.a.2.*
son, neyther take any rewarde: for gifts doe blinde the eyes *Eccl.20.d.19.*
of the wise, and peruert the words of the righteous. *Deu.1.c.17.*

20 That whiche is iuste and righte shalte thou followe, *Leui.19.c.15.*
that thou mayest lyue, and enioy the lande which the Lorde *Exo.23.b.8.*
thy God giueth thée.

21 Thou shalte plante no groue of any trées neare vnto
the aulter of the Lord thy God which thou shalt make thée.

22 Thou shalte set thée vp no piller which the Lorde thy
God hateth.

The

Ver.1.2.3.4.5.6.7.8. *Obserue the moneth of newe corne, that thou maiest offer the Passouer. &c.*

THe Israelites in this place are cõmaunded with all diligence to obserue the three principall Feastes, wherein they were appoynted especially to resort to the place, that the Lorde would choose, that is, the Citie of Hierusalem. The first Feast was the Passouer, called heere the Moneth of newe corne, and by vs noted vnder the name of Easter.

The second was Pentecost, called here the Feast of vveekes, and by vs VVhitsontide. The thirde was the Feast of Tabernacles. As touching the Passouer, there is more large declaration of it vpon Exodus.12. redde on Easter day. It was solemnised the first moneth, that is, the moneth of Marche, and heere is called the Moneth of newe corne, bicause fruyte and grayne then began to growe towarde ripening. For in those countreis being many degrees more Southward & narre the sunne, Haruest is much sooner than with vs Northwarde.

Exo.12.4.1. &c.

At this Feast beside other ceremonies they were appoynted to offer vnto God a certayne small portion of their eares of new corne, therby confessing that their towardnesse of Haruest was of Gods onely goodnes, and also praying that he would vouchsafe to prosper to their vse, that

that which was on the grounde, & for this cause especiallye is the tyme of this Feast called the Moneth of newe corne. The principal cause of the Institution * of the Passouer was to put them in continuall remembrance of Gods maruellous benefite in passing away his plague from them, and not strikyng them when hys Angell * killed all the firste borne of Egipte. At this Feast by the space of seuen daies they might eate no leauened bread, whereby they were put in minde of their Hastie dispatch out of Egipte. For albeit Pharao was obstinately set, not to let them goe, yet God by his mighty plagues so Brake his harte, that he did not onely deliuer them, but forced them to depart with such speede, as they could not abide to leuen their dowe, but caried it away on their shoulders, Whiche their hastie departure was some trouble to them, and thereof doth this vnleauened bread put them in remembrance, and for that cause is called here The bread of tribulation. As for all other ceremonies appertainyng to this Feast, they are expounded in the chapiter aboue mentioned.

* Exo. 12. c. 16. Exod. 13. b. 6.

* Exo. 12. c. 29.

Seuen weekes shalt thou number to thee, and beginne to number. &c. Verse. 9.

From the day after that the Measure or Portion of newe corne was offered vnto the Lorde. whiche I thinke was in the ende of the Feast of Passouer reckning seuē full Sabbathes or wekes

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to the nexte daye after the ſeuen weekes ended are iuſte fiftie dayes, & was the time appoynted for the Pentecoſt, called here the Feaſt of vveekes
Exod.23.c.15. and in Exodus.23. The Feaſt of Harueſt, and with vs as I haue ſayd, is named VVhitſontide. The firſte cauſe of the ordynance of thys Feaſt was, that they mighte remember the Libertie that God had giuen them, and ſhewe themſelues thankefull for the ſame. For fiftie dayes after their comming out of Egipte, God gaue them the Lawe in Mount Sinay, and firſt ordayned them a free State and Policie by peculiar Lawes among themſelues, whereas before, they were in bondage and lyued in miſerable oppreſſion vn-
Exo.1.b.10. der the Lawes and *tyrannie of the Egiptians.
An other cauſe of the Inſtitution hereof was, that they myghte offer a newe Oblation vnto God, that is two Loaues of newe Corne baked, as the firſt Fruites, in way of thankeſgeuing to the Lorde: So that they did not offer onely the Meaſure of Newe corne before Harueſt, but Oblation alſo towarde the ende of Harueſte. And thereby are taughte, as We alſo ſhould be, that the Fruites of Harueſte come not eyther of the Fertilitie of the ground, or of their owne Labour and trauayle, but of the ſinguler Fauoure and Bleſſing of God, and therefore that they ſhould vſe the ſame not to Riote and Dronkenneſſe, but
1.Tim.4.c.4. with reuerence and *thankeſgiuyng. The third cauſe of the Inſtitution was, that it might be a figure both of the true Libertie of conſcience, and

of

of the ſpirituall Haruest that was to come, vn-
der the true Moyſes and Deliuerer Chriſte Ieſu.
For euen as fiftie dayes after the deliuerie of
the Chyldren of Iſraell oute of Egypte they had
the Lawe geuen them in Mounte Sinay: So
the fiftieth day after oure deliuerance from the
Tyrannie of Sinne and Sathan by the Death
and Reſurrection of Chriſte, (whiche was the
true * Paſſouer), The holye Ghoſte was ſente *1.Cor.5.c.7.*
downe from Heauen whiche mighte not onely
wryte the eternall lawe of God in oure hearts,
& make vs free Citizens of the heauenly Hieru- *Io.20.e.21.*
ſalem, but alſo by the Apoſtles and other good *Act.10.g.42.*
Miniſters & labourers, might * gather together *Pſa.146.a.2.*
the Spirituall Haruest of God throughoute the *Pſal.49.a.5.*
whole worlde, and that all Faithfull might re- *Mar.13.d.27*
ceyue the firſte Fruites of the benefytes of hys
Deathe and Reſurrection. We do not therefore
Obſerue this day ſuperſticiouſly, bicauſe the like
was ordeyned among the Ievves, But for that it
is an ordinarie time appoynted for the people of
God to aſſemble & heare the declaration of thoſe
maruellous workes of God, whiche as at thys
tyme were done after the Aſcention of Chriſte
into Heauen. For then dyd Chriſte declare and
confirme the Maieſtie and trueth of hys Goſ-
pell wyth wonderfull Miracles, So that it
was cuidente that hee onelye was the trewe
Meſsias and Sauioure that the ſame Holy Ghoſt
had ſpoken of many yeares before vnto the Pa-
triarkes, and Prophetes.

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And bycauſe at the tyme of Pentecoſt when the Holye Ghoſt was giuen, the Goſpell firſte began to be publiſhed, we may not thinke that one or two Feſtiuall dayes is appointed for the performance thereof: but from that firſt Pentecoſt vntill the worldes ende, ſhould be to vs one perpetuall VVhitſonday, in which wee ſhould with thãkesgiuing reioyce for our ſpirituall fredome, and take in the fruites of Chriſts bleſſed Paſſion and Reſurrection.

Verſe. 13. *Thou ſhalte obſerue alſo the feaſt of the Tabernacles ſeuen dayes. &c.*

This Feaſt of the Tabernacles or Tentes was Solemniſed the. 15. of September, when they had not gathered in all their fruites, graine, and wine. All the tyme of this Feaſt for the ſpace of ſeuen dayes they dwelt in Tentes or Bowthes of greene trees, and obſerued ſundry ceremonies and oblations declared Num. 28. 29. Leuit. 23. and other where. The cauſes of the ordinance were partly to put them in mind of their former Condition, Whence they came, and that it was God that firſte made them to dwell in Tentes in the wilderneſſe, when he brought them out of Egipt.

Num. 28. *Num.* 29. *Leuit.* 23.

Secondly, that they mighte remember the wonderfull myracles and benefites that God did in maintayning and preſeruing them vntill they came into the lande of Chanaan, where they found in ſteade of Tentes and Tabernacles,

goodly

goodly stronge Cities, and fayre houses to inhabite: and by this occasion were they willed to compare the Felicitie that they shoulde be in, in the land of Chanaan, with the Necessitie & harde state that they had before, when they were constrayned to inhabite in Bouthes & Tabernacles, and thereby learne not to waxe insolent, but to giue thankes to God the Authour of that greate blessing. None of these Feastes might be Solemnised in any place but where the Lord had chosen to set his name, & would especially be called vpō, & that as I haue said, in the time of Dauid, was Hierusalem, Before that, where the Tabernacle of God was.

Iudges and officers shalt thou make thee in all thy Cities which the Lord. &c. Vers. 18. 19. 20.

Now Moyses addeth certaine politicall orders & instructions for choyse of conuenient Magistrates in their common weale, and for the sincere & vpright dealing therin. For seing the Judgemēt Seate of the Magistrate is, as it were a sāctuary & a place of relefe & succour for the succourlesse, the poore and needy, and other whatsoeuer persons oppressed by iniurie, it might seeme most lamentable, if they comming thither for succour, should light vpō Theues & Robbers, that wil sel right for gayne & money. Therfore Moyses willeth Magistrates & Iudges in any wise to beware of *Partialitie & Briberie, as the thing that shutteth vp the eyes of discretion and wisedome, and *Deu. 1. c. 17.

corrupteth al true Judgement. For saith he, Gifts doe blind the eyes of the wyse, and peruerte the wordes of the righteous.

Verse. 21. 22. *Thou shalte plante no Groues of anye trees neere vnto thee. &c.*

The heathen vsed to plante Groues of wood about the Chappels of their Idols, & sometime made Pillars to set their false Gods on, wherefore bicause God will haue his Religion not to agree with the Idolatours worship of the Gentils, he briefely forbiddeth those two things.

Trinitie Sunday at Morning prayer.

Genesis. 18.

A AND the Lord appeared vnto him in the plaine of Mãre: and he sate in his tent dore in the heate of the day.

Heb. 13. b.

2 And he lift vp his eyes & loked, and lo, three men stode by him: and when he sawe them, he ranne to mete them from the Tent dore, and bowed himselfe towarde the ground: 3 And said, Lord, if I haue now found fauour in thy sight, passe not away I pray thee from thy seruant.

4 Let a litle water I pray you be fet, & washe your fete, and refreshe your selues vnder the tree.

5 And I will fet a morsell of bread to comfort your hartes withall, and then shall you goe your wayes: for therfore are ye come to your seruãt. And they said, Do as thou hast said.

6 And Abraham went apace into the Tent vnto Sara, & said, Make redy at once three measures of fine meale, knead (it) and make cakes vpon the hearth.

7 And

7 And Abraham running vnto his beastes, fet a calfe ten- B
der and good, and gaue it vnto a young man: and he hasted to
make it ready at once. 8 And he toke butter and milke, and
the calfe which he had prepared, and set it before them, and
stode himselfe by them vnder the tree: and they did eate.

9 And they sayd vnto him, Where is Sara thy wife? He
answered, Beholde, in the Tent.

10 And he said, I wil certainly returne vnto thee if I liue: *Gen.17.c.19.*
and so, Sara thy wife shal haue a sonne. That heard Sara *Gen.21.d.1.*
in the Tent dore, which was behinde him.

11 Abraham and Sara were both olde, & well stricken in
age: and it ceassed to be with Sara after the manner as it is
with women. 12 Therfore Sara laughed within hir selfe,
saying, Now I am waxed old, shal I geue my selfe to lust,
and my Lord olde also.

13 And God saide vnto Abraham, Wherefore did Sara
laugh, saying, Shall I of a suertie beare a childe, which e am
olde? 14 Is any thing vnpossible to God? According to the
time appointed will I returne vnto thee if I liue: and Sara
(shall) haue a sonne. 15 Then Sara denyed it, saying, I C
laughed not: for she was afraide. And he saide, It is not so,
but thou didst laugh.

19 And the men rising vp from thence, loked toward So-
dome: and Abraham went with them to bring them on the
way. 17 And the Lord sayde, Shall I hyde from Abra-
ham that thing whiche I doe,

18 Seyng that Abraham shall surely be a greate and a
mightie nation, and al the nations of the earth shalbe blessed *Gen.12.d.3.*
in him? 19 I knowe this also, that he will commaunde his
children and his houshold after him, that they kepe the way
of the Lord, and to do iustice and iudgement, that the Lorde
may bring vpon Abraham that he hath spoken vnto him.

20 And the Lorde sayde, Because the crie of Sodome
and Gomorrhe is great, and because their sinne is exceeding
grieuous.

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21 I wil goe downe now, and see whether they haue done altogether according to that crye which is come vnto me: & if not, I will know. 22 And the men departed thence, and went toward Sodome: but Abraham stode yet before the Lord. 23 And Abraham drew neare, and said, Wilte thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the Citie, wilt thou destroye, and not spare the place for the fiftie righteous that are therin? 25 That be farre from thee that thou shouldest do after this maner, & slay the righteous with the wicked, and that the righteous should be as the wicked, that be farre
D from thee: Shall not the iudge of all the world doe according to right? 26 And the Lord saide, If I finde in Sodome fiftie righteous within the citie, I will spare al the place for their sakes. 27 And Abraham answering, sayd, Behold I haue taken vpon me to speake vnto the Lord, which am but dust and asshes: 28 If there shall lacke fiue of fiftie righteous, wilt thou destroy al the citie for (lacke) of fiue? And he saide, If I finde there fortie and fiue I will not destroy them.

29 And he proceeded to speake vnto him againe, and saide, What if there shalbe fortie founde there? He aunswered, I will not doe it for forties sake.

30 He said vnto him againe, Oh let not my Lord be angry that I speake: What if there shalbe thirtie founde there? And he saide, I will doe nothing if I finde thirtie there.

31 He saide againe, O see I haue taken vpō me to speake now also vnto my Lord: What if there shalbe twētie found there? He answered, I will not destroy (them) for twenties sake. 32 And he sayd, Oh let not my Lord be angry, and I will speake yet but this once: What if ten shalbe founde there? He answered, I will not destroy (thē) for tennes sake.

33 And the Lord went his way assone as he had left communing with Abraham: and Abraham (also) returned vnto his place.

The

And the Lorde appeared vnto him in the plaine of Mamre. &c. Vers. 1.

THis Chapter sheweth how God appeared by his angels vnto his seruant Abraham: Then howe Abraham inuited and entertayned the Angels thinking them at the first to haue ben Men, as they appeared. And lastly, howe the Angels reuealed to him the purpose of God to destroy Sodom, and what talke Abraham had with them. *Luk.15.c.20.*

If we loke to the time of this apearãce, it may bee thought it was shortly after Abraham had circumcised himselfe and all his. And thereby haue we to learne how diligent and * readie the prouidence of God is to Visit, Comfort, & Confirme such as by true fayth and obedience, haue submitted themselues vnto his Religion & holy ordinances. The chiefe cause of the sending of these angels vnto Abraham, was to confirme to him and his wife Sarah, the promise that he had made him of a Chyld by hir, of whom the Blessed seede should descende. By the way also he reueleth to him the destruction of Sodome and Gomorrha. Why it pleased God to sende three Angels, & not two, or one, we must not with vaine curiositie search. It is not wicked to thinke that he respected therin the mysterie of the holy Trinitie, as many of the auncient Fathers haue *Gen.17.c.16.*

wrttē: but whether that agree with the Simplicitie of the hiſtorie, I leaue to the iudgement of the godly.

In Abraham we haue an example of a godly & willing deſire to entertain Strangers, and to relieue them, which is not vnfruitfull for vs to conſider. Firſt therefore Abraham ſate at his Tent dooꝛe in the heate of the day, vndoubtedly not of Idleneſs, but of purpoſe to eſpy if any trauailers paſſed by, that he might entreate them to ſtay and take ſome relieke. And therfoꝛe when he ſaw the Angels, thinking them to haue bene Men, He ran vnto them, He might haue called to them, oꝛ ſent a ſeruant, but in running himſelfe, appeared a moꝛe godly willingneſſe. And when he came vnto them, he bowed himſelfe with all humbleneſſe, though he had neuer ſeene them beforꝛe, and called the one of them by the name of Lord, foꝛ reuerence, thinking him happily a woꝛthier perſon than the two other. It (ſayth he) I haue found fauour in thy ſight, paſſe not avvay. &c. So readie was this godly father to *liberalitie in entertainment, that he ſignifieth, they ſhould rather do him a pleaſure, than receyue any benefite at his hād, and that it were a repꝛoch to him if they did not vouchſafe to tarie with him. The things that he promiſed them were but ſmal, A little vvater to vvaſh their feete, and a morſell of bread to cōfort them. Which he doth to that ende, that their modeſtie and bachfulneſſe might not think that they ſhuld be chargeable and burdenous to him,

*Iob. 31. d. 32.
3 Io. a. 5. 6.

him, & so be the lother to tarie. Yē in those cōtries vsed to trauell commonly bare footed, and therefore was it ease and comfort to wayfaring men to *washe their feete. The place whither he biddeth thē to rest thēselues, was vnder a tree. Such was the simplicitie of ỳ ancient time, they had not yet takē vp the wasting of their substāce in building of gay houses & gorgeous parlers. *1.Ti.5.b.10.

This Reuerende Patriarke and father of the faythful, whom god vsed so familiarly with his angels, dwelt in a Tent or tabernable, & had no house at all, to declare ỳ he was but a *pilgrime in this land, and had no place of long abyding. *1.Pet. 2 b. 11. Heb.13.c.14.

And they sayd, do as thou hast sayd, and Ver.5.6.7.8.

Abraham went apace. &c.

Forsomuch as it was the pleasure of god, that it shoulde not yet be knowne, what the Angels were, as Abraham was readie and willing to offer them such things as were for the releefe of wayfaring men, as he toke them to be: so do they will him to do as he had spoken, concealing as yet, that they were the Angels and messengers of God sent vnto him. And Abraham in making the prouisiō, sheweth the same hūblenes & ready good wil, that he declared in the bidding. He vvent apace to Sarah into the Tent, He ran vnto the beastes, He fet a tender and a good calfe, He prouided all that he had spoken, not onely of the best, but with speede. For as he knew it to be curtesie to entertayne straungers: so hee thought it no

no good manner to cause them to tarie longer, than happily the necessitie of theyr busynesse woulde suffer them. As wel by the place before mentioned, as by the residue of this Entertainment, we may learne, that the worlde was not yet growen to such a necessitie, tēdernesse, & delicacie in feeding, & other furniture, as by Sensualitie men since that, are come vnto, and especially in these latter dayes.

Here some moue question howe the Angels did eate, or whether they did eate or no: Seing that they be celestial Spirites, and haue no Bodies, that neede sustenance and feeding: surely Godly Christians must not in such questions be curious. As Gods pleasure was, that they shuld be taken as men for the time: So of his diuine power, which dayly worketh straunge things, hee had prouided bodies for them to walke in, and with the same bodies did they eat, although their Spiritual substance needed no sustenance. And when their appoynted offices were done, the meate and drinke banished away togyther with the Bodies.

Vers. 9. 10. 11 *And they sayde vnto him, where is Sarah thy wife, he answered. &c.*

In the former Chapiter we reade, that Abraham had receyued a manifest declaration of the promise of a Sonne by Sarah his wife. This promise vndoubtedlye Abraham beleeued, but

Sarah

Sarah did not, as may appere by this place. And therefore the Angell of God asketh for Sarah, thereby to haue an occasion to renewe and confirme that promise, and also to reproue Sarahs incredulitie, who measured the promises of God by the* likelyhoodes of naturall power. When the Angel sayd, that at his returne, Sarah should haue a Chylde, it may be thought, that Sarah listened behinde the Tente dooze, what talke the Strangers had with hir husbande. Wherein she by example declareth, how hard a matter it is, to haue euē the honestest and most chast Matrones to leaue all maner of womanly Curiositie. Although as a modest and sober wyfe shee stayed within the Tente, and came not foorth to shew hir selfe vnto the strangers: yet could shee not ouercome this tentation of curious desire to know what was spoken. When Sarah heard the Angel say she should haue a child, she laughed at it as a vaine and vnlikely thing, and therein vndoubtedly did greatly offēd. For she might well knowe that promise came from God, being so well agreeing with that which was spoken to hir husband not long before. And therefore by vnlikelihode of nature, to deride it as false, was in hir much rashnes. But that which followeth was of womanly Bashfulnesse, when shee beeing charged for hir laughing, beeing somewhat astonied doth denie it. Sarah laughed, not aloude as the maner of dissolute women is, but softly vvithin hirselfe. When it is sayde, It ceased to bee vvith

*Luke. 1. d. 34.

vvith Sarah, after the Maner as it is vvith VVomen: The meaning is, she had not those superfluities that all women naturally haue, so long as they by age may haue children. As hir Chastitie is to be reuerenced, so was it a great blame and fault in hir not only to * Mistrust the promise of God, but also to Laugh it to scorne, beeause it seemed vnlikely to naturall Reason.

Barn. 1. d. 18.

Vers. 16. 71. 18. 19. *And the men rising vp from thence looked toward Sodome. &c.*

Abraham performeth that, whiche is the thirde part of Hospitalitie, that is, Courtesie in dismissing his gests. He taketh not his leaue of them at his Tent, but perceyuing their iourney toward Sodom, went part of the way with the, which his paines God wel requited, opening to him by his Angell the purpose to destroy Sodom for the horrible sinne and wickednesse thereof. Shall I (sayth the Lord) Hide from Abraham that thing vvhiche I doe: seeing that Abraham shall surely be. &c. It may be that one of the Angells to whome Abraham in all this storie had directed his speech, vttered these wordes in the hearing of Abraham. Wherein he noteth two causes why he wold reueale this thing vnto him. The one is the great preheminence of that promise, that he had made to hym before tyme of the Increase and multiplying of his seede. Seing sayth he, that Abraham shall surely be a mightie Nation.

The

The other is, For that he knewe him to bee so godly a man as woulde not onely himselfe liue in Justice and iudgement, but also woulde Instruct his children, and Houcholde To keepe the vvay of the Lorde.

By this, Godlye Parentes maye learne, that it is theyr Office and duetie to see theyr familyes * instructed and taughte, and that in the Way of the Lorde, and to bee Carefull for them, that they may not onely liue vertuouslye and godly while they bee children and seruants vnder them, but after their life too. *Ephe.6.d.4.

But Fathers nowe a dayes are farre from this care. They deuise howe to * leaue theyr children Riche and Wealthie, but of the Instruction and teaching howe to keepe the way of the Lorde, they haue, God knoweth, so small regarde as thoughe it did Nothing appertaine vnto them. *Psal.16.d.16.

And the Lorde sayde, bycause the crie of Sodome and Gomorrha is great. &c. Vers.20.21.

There is a double Crie that soundeth in the eares of the Lorde. The one is. the crie of Wickednesse and Sinne, and that is it the Angell here speaketh of: The wickednesse of Sodome Cryed vnto God, that is, was so great that it required Wrath and vengeance from God.

Sometyme the Bloud of the oppressed and afflicted Sainctes of GOD, dothe in lyke manner Crye vnto hym. For so didde the Bloud

bloud of Abel crie vnto the Lorde.

When the Scripture sayth, that God commeth Down to see or know any thing, we may not thinke that there is either Moving of place, or want of knowledge in God. But then God is sayde to come Downe, when he doth applie himselfe to worke somewhat to our behoofe, And then he is sayd to come to knowe or See, when hee so Worketh, that either Men or his Angels may know. God right well knew that the Sinne of Sodome after his long Pacience & Suffering, was come to full ripenesse: but hee sent downe his Angels, that not onely Abraham and Loth, but the Whole worlde also by theyr punishment, should vnderstande howe greeuous and detestable their synne was in the sighte of God.

Vers. 23 24. 25. &c. *And Abraham drewe neere and sayde, wilt thou also destroy the righteous. &c.*

The Saintes of God are alway Louers of mankinde, and are greeued to vnderstande of the Plague and Punishmente euen of the wicked, whome with all their heartes they would wishe rather to Liue and Repente, than to die in their sinnes. Therefore Abraham here vnderstanding by the Angell, that the Visitation of Sodome, and those other Cities was at hande, sheweth himselfe very carefull for them, and as it were by the remembraunce of those good and iust mē that might be in it, doth moue

God

God to haue pitie on them, and to ſpare theyr plague. Good men doe not quickely diſpayre of any, ſeeme they neuer ſo euill. And therefore Abraham thought, in ſo great a Multitude, that there muſt needes haue ben ſome meane number of good men, for whoſe cauſe God would extend his mercie alſo vpon the other. If there had ben iuſt men in Sodome, they muſt haue ben perſons vncircumciſed, and no partakers of the couenãt of God. And yet this Reuerend Patriarke being himſelfe a iuſt man, circumciſed, of the aſſured couenant with God, and the Father of the Faithfull, did not in reſpect of himſelf contemne ſuche, but made that accompte of them, that, if there had beene ſuche, he woulde haue God to haue ſpared the wicked for their ſakes.

In Abraham talking with God, we ſee a certain ſtrife betweene the Charitie and Loue that was in him toward the Sodomites, and the conſideration of his owne humbleneſſe and vnworthineſſe in the ſight of God. His Charitie moued him to intreate for them. But the conſideration of his owne vnworthineſſe, beeing but duſte and aſhes, did on the other parte abaſhe him, and therefore doth ſo often deſire pardon of his ſpeech.

What if tenne ſhall bee founde there? Verſ. 32.

He anſwered, I will not deſtroy. &c.

Some maye doubt why Abraham deſcended not to a ſmaller number of ſixe or foure, but

stayed at ten. But it may be, that he was stayed with Modestie and bashfulnesse, hauing so often before excused his boldnesse. Or else whē he perceyued the Angell to yelde to tenne, he thought it were vnlikely, that in so Great a companie, there should not be that number of Just men. Or else vnderstanding by the Angell, that there were not tenne, he did not iudge them Worthie to bee preserued by Gods mercie, and therefore so stayed himselfe. But whatsoeuer the cause hereof was, This is of Gods exceeding great Mercies, and a singular comforte of the Just and godly, that the Angell of God, in punishing the wicked, shall not onely Finde them out, and
Gen. 19. c. 16. Preserue them as appeareth by * Loth, but also in respecte of a small number of them, will spare the Sinfull and wicked, that they may haue lō-
Sap. 11. d. 24. ger * time to Repent.

This Horrible wickednesse of the Sodomites, did not at once encrease to so greate an outrage, as it may before be perceyued by the Angell, but first began Riot and Sensualitie, thotough Wealth and plentie of Gods benefites. Then followed Pride, Crueltie, and Unmercifulnesse. And lastly Induration, with Contempt of God, and all goodly Aduertisements, so that
Ephe 4. d. 19. they * gaue themselues ouer to all Filthynesse euen with Delight.

Vers. 33. *And the Lord went his way so soone as he had left communing with. &c.*

The

The other two Angels are mentioned before, Vers. 22. to haue departed toward Sodome, but this thirde, to whom Abraham had directed his talke, taryed with him vntill this time.

So that we haue here a testimonie of Gods great goodnesse, who wold not haue his Angell departe, before that Abraham had finished euen his last demaund. And then Abraham also departed homewarde, beeing vndoubtedly verie pensiue and sorie for the plague that should fall vpon the inhabitantes of Sodome and Gomorrha. But in the meane time, they themselues, whome this thing shoulde haue moste nighely touched, were drowned in deepe Securitie, and delighting in filthie pleasure, to fulfill the same, assaulted the house of iust Loth, to pul foorth the Strãgers that were with him. Thus *sodainly, when the sinfull least thinke of it, doth their Plague fal vpon their heades, by the iust iudgement of God.

Luc.12.c.20.
Psa.72.c.19.
Eccle.5.b.7.
Esay.30.c.13.

Trinitie Sunday at Euening prayer.

The first Chapter of Iosuah.

AFter the death of Moyses the seruaunt of the Lorde, it came to passe, that the Lorde spake vnto Iosuah, the sonne of Nun, Moyses minister, saying:

2 Moyses my seruant is dead: nowe therefore arise, goe ouer this Iordane, thou and all this people, vnto the lande

the which I to them (the children of Israell) do giue.
3 All the places that the soales of your feete shall treade vpon, haue I giuen you, as I sayde vnto Moyses.
4 From the wildernesse and this Libanon, vnto the great
Deu.11.c.24. riuer Euphrates, all the lande of the Hethites, euen to the
Iosua.14.b.9. great sea towarde the going downe of the Sunne, shall be your coast. 5 There shall not a man be able to withstand thée all the dayes of thy life: for as I was with Moyses, so
Iosua.3.b.9. will I be with thee, and will not fayle thée, nor forsake thée.
6 Be strong therefore and bolde: for vnto this people
Gen.4.c.16. shalt thou deuide the lande for inheritance, which I sware
Deu.31.d.23. vnto their fathers to giue them.
7 Onely be thou strong, and of a stoute courage, that thou mayest obserue and doe according to all the lawe whiche
Deu.5.e.32. Moyses my seruaunt commaunded thée: turne from the same neither to the right hande, nor to the lefte, that thou mayst doe wisely in all that thou takest in hande.
8 Let not the booke of this law depart out of thy mouth,
Deu.17.d.19. but occupie thy mind therin day and night, that thou maist
Nu.32.d.20. obserue and doe according to all that is written therein, for then shalt thou make thy way prosperous, and then shalte thou doe wisely. 9 Haue not I commanded thée that thou shouldest be strong and hardie, and not feare, nor be fainte hearted? For I the Lorde thy God am with thée, whether soeuer thou goest. 10 Then Iosuah cõmanded the officers of the people, saying. 11 Go through the middes of the host, & cõmande the people, saying: Prepare you vittailes: for after thrée dayes ye shall passe ouer this Iordane, to go in and enioy the land which the Lord your God giueth you to possesse it. 12 And vnto the Rubenites, Gadites, and halfe the tribe of Manasses spake Iosuah, saying: 13 Remember the worde whiche Moyses the seruante of the Lorde commanded you, saying: The Lord your God hath giuen you rest, and hath giuen you this lande. 14 Your wyues, youre children, and youre cattell shall remaine in the lande

whiche

which Moyſes gaue you on this ſide Iordane: but ye ſhal go
before your brethren armed, all that be men of warre, and
helpe them: 15 Untill the Lorde haue giuen your bre-
thren reſt as he hath you, and vntill they alſo haue obtey-
ned the land whiche the Lorde your God geueth them, and
then ſhall ye retourne vnto the land of your poſſeſſion, and D
enioy it, whiche (land) Moyſes the Lords ſeruant gaue you
on this ſide Iordane toward the ſunne riſing.

16 And they aunſwered Ioſuah, ſaying, All that thou Iere.42.6.5.
haſt commaunded vs we will doe: and whither ſoeuer thou
ſendeſt vs we will go.

17 According as wee obeyed Moyſes in all things, ſo
will wee obey thee: onely the Lorde thy God be with thee,
as he was with Moyſes.

18 And whoſoeuer he be that doth diſobey thy mouth, &
will not hearken vnto thy words in all that thou comman-
deſt him, let him die: only be ſtrong, and of good courage.

The Expoſition vpon the firſte Chapter of Ioſuah.

After the death of Moyſes the ſeruant of the Lorde, it came to paſſe. &c. Verſ.1.2.

THe fyrſte Chapiter of the Booke of Ioſuah conteyneth three parts. Firſt, the Calling & Comforting of Ioſuah: ſecondly, the accepting of the Charge by Ioſuah, and thirdely, the Submiſſion of the people vnto his gouernement.

After what manner God ſpake to Ioſuah

at this tyme, it is not in the Scripture expres-
sed: whether it were by inwarde inspiration,
or by vision, or by the ministerie of an Angell, or
some good man. Only we haue to vnderstand,
that the wordes here vttered to Iosuah, proce-
ded from God, and from hys authoritie, and
teach vs these good lessons.

Firste, that Moyses the good seruant of God
died, and went the common waye of all flesshe,
and therfore that we, that folow, may not looke
Psa.88.g.47. for any * perpetuitie or long continuance in this
Iob.10.d.20. life, but must loke and * long alway for the bles-
Phil.1.d.23. sednesse and Happie estate of the Lyfe to come,
1.Co.15.g.54 where Death shall * ende his kyngdome bothe
of Soule and Bodie. Secondly, wee are in-
structed, what to iudge of Moyses, after his
death, and by him of all other the Saintes of
God, that is, to Judge them the good seruants
of God, and the blessed Ministers of his vnesti-
mable Benefites towarde Mankinde: but yet
not so, that wee make them Gods by worship-
pyng of them, by putting trust and confidence in
them, and by calling on them in the time of our
Esai.42.b.8. distresse. For those pointes of * honor belongeth
to God alone, & can not be giuen to other with-
out manifest perill of Idolatrie. And therefore
it may be thought, that the prouidence of God
Deu.34.b.6. did hide and keepe secrete the bodie of Moyses
from the Ievves, Deut.34. that they myghte not
haue that occasion to abuse it to Idolatrie.

Thirdly, wee haue to obserue by the exam-

ple

ple of Moyſes, that albeit God ſometime doth puniſh good mẽ temporally for offences cõmitted, yet he dothe not perpetually reiect them, but after their death acknowledgeth them for his ſeruants, as he did here cal Moyſes, notwithſtãding that for his miſtruſt at the * Waters of ſtrife, he did cut him off frõ enioying the land of promiſe. Nu.20.d.12. Nu.27.c.14. Deu.1.f.37.

Fourthly, lette vs learne, That when good Princes or Magiſtrates be taken away, that it is in the hand of God to * place others, and that his diuine Prouidence hath ſingular care therof: as we may vnderſtand, as wel by this place as by a number of other examples in the ſcriptures. God puniſhed Nabuchadnezer. Daniel.4. Vntill he vnderſtode that the moſt high ruled in the kingdome of men, and gaue it to vvhom he luſted. Ecclc.10.a.4. Dan.4.g.34.

All the places that the ſoales of your feete ſhall treade vpon. &c. Verſ.3.4.

In this place, the Lord as it were, boundeth out that land & countrey, that by his promiſe he gaue to the ſede and iſſue of Abraham. On the Eaſt part, vnto the greate riuer Euphrates, vnto which the bounds of the dominion of the Ievves were extended vnder Dauid, and Salomon, and not before. On the Weſt, with the greate Sea, that is, the middle Sea, whiche is here called Great, in compariſon of thoſe pooles, whiche in the Hebrue tongue are called Seas, as the Sea of Tyberias. On the Northe, with Mounte Libanus. On the Southe, wyth the Deſertes of

 Arabia,

Arabia, and the Countrie of Aegypte. In these bounds is cõteyned the whole land of Chanaan.

Vers. 5. 6. *There shall not a man be hable to withstand thee all the dayes of thy life. &c.*

Forsomuche as Iosuah might iustely be abashed to take vpon him that Charge, and gouernment, whiche besides the waywardnesse of the people, was ioyned with so greate Difficultie and *danger, it pleaseth God in this place to Comfort and strengthen hym with the assured *promise of his assistance, and good Successe in his doings against all his enimies whatsoeuer they be. Out of which words al good Princes, Magistrates, and Officers, may gather singular instruction of comforte, to Animate them agaynst the difficulties & troublous Stormes of their charge, which are such, as oftentimes hath caused euen Heathen persons rather to desire to liue a Priuate life, than to abide the hazard and daunger thereof. And surely, there is no State of men that needeth so greate comforte of the Prouidence and care of Almightie GOD for them, as Princes and Magistrates do. Their office is not only to *Establish and Spread the true Religion and worshippyng of God, but also to *represse the contrarie. To make and defende good lawes agaynst all kynde of enormities. To iudge iustly, and to defende the cause of the poore and innocente, againste the violence and iniurie of the oppressoure. Yea

Exo. 17. b. 4.

Heb. 13. a. 5.

4. Re. 23. a. 3.

4. re. 22. b. 13.

1. Re. 23. a. 4.

Iere. 22. a. 3.

and

and oftentimes to leuie warre eyther agaynste the *forayne enemies, or to represse wicked and rebellious * subiectes, which things if they doe faythfully and diligentlye, it cannot be but they shal cast themselues into so great perils & daungers, as will greatly abash and trouble them, if by this place and such other they doe not * conceaue an assured trust in the helpe and assistance of God, whose Magistrates and Officers they be. For this cause doth God so oftē repeate here vnto Iosue, that he should be Strong, and Stoute, and Bolde, and of good Courage, for that he vvoulde be vvith him, and not faile him in any distresse. &c.

2.Sa.10.b.12. 2.reg.20.a.6. Psal.118 50. 2.reg.20.a.2.

Only be thou strong, and of a stoute courage, that thou mayest obserue. &c. Vers.7.8.

Aboue all things God will haue a Prince or Magistrate to be constante, earnest, and of stoute courage in the obseruation and maintenance of his holy law, and so to cleaue to his worde, that he depart not from it, either on the right hande, by adding superstitious Holinesse vnto it, Either on the left hande, by Altering or Diminishing any thing therin conteined. For this cause doth he so straitly charge Iosua in this place to occupie his studie especially to his lawe, and to bende his minde therein both daye and night. By which wordes their * wicked errour is reproued, which bothe debarre Princes from the studie of the Scriptures, as a thing not fitte for them, and also

Psa.118.24. 92.104.

also pull from them the charge to see vnto the Maintenance of true Religion and Holinesse, as a matter that litle belongeth to their office. But God here doth not onely require it of Iosue, but also addeth a promyse, that So he shall doe vvisely, in all that he taketh in hande, and make his vvayes and doyngs prosperous.

Ver. 10. 11. *Then Iosuah commaunded the Officers of the people, saying. &c.*

This is the second part of the chapter, wherin Iosuah vndertaketh the office, and sheweth example of his Fayth and Obedience to the calling of almightie God. For albeit there might appeare many things in sight of the worlde to deterre him from it, yet bicause he had the calling of God, and the promise of his assistance, he cleaueth to that, and is not driuen backe with the apparance of any worldlye daunger like to fall vnto him. Upon this Pillar ought all good Princes to stay themselues in their calling, and in doing anie thing that appertayneth to theyr office. Iosuah putteth the people also in mind of their duetie, and appoynteth them in good order and policie what to doe.

Wherin Magistrates also haue to learne, that although their chiefe staye and comforte be in the prouidence & promise of God, whose Ministers they are: yet they may not neglect such lawfull and Politique meanes in doing of things, as by

the

the which God commōly vseth to giue Saluatie, Succesſe, & Victorie to his people. For, to neglecte ordinarie meanes, ſo long as a man may haue them & vſe them, is rather to tempt God, than truly to put confidence and truſt in him.

The Rubenites and Gadites Ioſuah appointeth to goe before their brethren, bycauſe they had their poſſeſſion aſſigned them on that ſide of Iordane, and forſomuch as they had that prehemineńce, firſt to know their portion of the lande of promiſe, it might ſeeme good reaſon, that they did abide the greater burden vntil theyr brethrē alſo were ſettled in their places, that ſhoulde be allotted vnto them. And ſo the Rubenites and Gadites did promiſe to Moyſes. Num. 32. by reading of whiche place, this will be the better vnderſtanded. Nu. 32. f. 31.

And they anſwered Ioſuah, ſaying, All that thou haſt commaunded vs. &c. Verſ. 16. 17. 18.

In this thirde part of the Chapter the people ſhewe their obedience vnto that Prince, and leader that was by God appoynted vnto them: All things, ſay they, That thou haſt commaunded vs, vve vvill doe. Whereby we may learne an example of obedience to Magiſtrates, & not onely of obedience, but alſo of careful loue toward them. For that it was that here moued the people to praye for Ioſuah, ſaying, The Lorde thy God bee vvith thee, as he vvas vvith Moyſes.

Whereby

Whereby we are taught also to pray to God for the good estate of our Princes, that we maye quietly liue vnder them, as S. Paule sayth, in ho-
1.Tim.2.b.2. nestie and godlinesse.

The first Sunday after Trinitie *at Morning prayer.*

Iosue.10.

AND we when Adonizedec king of Hierusalem had heard how Iosuah had taken Ai, & had destroied it: (and how that as he had done to Iericho and hir king, euen so he
Iosua.8.a.3. had done to Ai and hir king) and how the inhabitours of Gi-
Iosua.6. beon had made peace with Israell, and were among them:

2 They feared exceedingly, for Gibeon was a great Citie as any Citie of the kingdome, and was greater than Ai, and all the men thereof were verie mightie.

3 Wherefore Adonizedec king of Hierusalem sent vnto Hoham king of Hebron, and vnto Pira king of Iarmuth, & vnto Japhia king of Lachis, and vnto Dabir king of Eglon, saying. 4 Come vp vnto me, and helpe me, that we maye smite Gibeon: for they haue made peace with Iosuah, and with the children of Israel.

5 Therefore the fiue kings of the Amorites, the king of Hierusalem, the king of Hebron, the king of Iarmuth, the king of Lachis, and the king of Eglon, gathered themselues togither, and went vp, they with all their hoastes, & besieged Gibeon, and made ware agaynst it.

6 And the men of Gibeon sent vnto Iosuah to the hoast in Gilgal, saying, Withdraw not thy hand from thy seruants, come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites which dwell in the mountaynes are gathered togither agaynst vs.

7 And

7 And so Iosuah ascended from Gilgal, he and all the pro- B
ple of warre with him, and all the men of might.

8 And the Lord sayd vnto Iosuah, Feare them not: for I haue deliuered them into thine hande, neyther shall any of them stande against thée, 9 Iosuah therefore came vnto them sodenly, and went vp from Gilgal all night.

10 And the Lorde troubled them before Israell, and slue them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Bethoron, and smote them to Azeka and Makeda. 11 And as they fled frō before Israel, and were in the going downe to Bethoron, the Lorde caste downe great stones from heauen vpon them vntill Azeka, and they died: there were moe dead with hayle stones, than they were whom the children of Israel slue with the sword.

12 Then spake Iosuah to the Lorde in the day when the Lord deliuered the Amorites before the Children of Israel, and he sayd in the sight of Israell, Sunne stande thou still vpon Gibeon, and thou Mone in the valley of Aialon. *Esa.28.f.21.* *Eccl.46.a.4.*

13 And the Sunne abode, and the Mone stode still, vntill the people auenged themselues vpon their enemies. Is not this writtē in the booke of the righteous? So the Sunne abode in the middest of heauen, and hasted not to goe downe by the space of a whole day.

14 And there was no daye like that before it or after it, that the Lord heard the voyce of a man: for the Lord fought for Israell. 15 And Iosuah returned and all Israell with him vnto the campe to Gilgal.

16 But the fiue kings fled, and were hid in a caue at Makeda. 17 And it was tolde Iosuah, saying, The fiue kings are founde hid in a caue which is at Makeda.

18 And Iosuah saide, Roule great stones vpon the mouth of the caue, and set men by it, for to kéepe it.

19 And stande ye not still, but folow after your enimies, and smite all the hindmoste, and suffer them not to enter into their Cities: for the Lorde your God hath deliuered them

them into your hand. 20 And when Iosuah and the Chil-
dren of Israell had made an ende of slaying them with an
exceeding greate slaughter, till they were wasted: the reste
that remayned of them, entred into walled Cities.

21 And all the people returned to the hoast to Iosuah at
Makeda in peace, neither dyd any man moue his tongue a-
gaynst the Children of Israell.

22 Then sayde Iosuah, Open the mouth of the caue, and
bring out those fiue kings vnto me out of the caue.

23 And they dyd so, and brought those fiue kings vnto
him out of the caue, (euen) the king of Hierusalem, the king
of Hebron, the king of Iarmuth, the king of Lachis, and the
king of Eglon. 24 And when they brought oute those fiue
kings vnto Iosuah, Iosuah called for al the men of Israel, &
saide vnto the cheefe of the men of warre which went with
him, Come nere, and put your feete vpon the neckes of
these kings. And they came nere, and put their feete vpon
the neckes of them. 25 And Iosuah saide vnto them: Fee
shall not feare, nor be faint hearted, but be strong, & plucke
vp your heartes: for thus shall the Lord doe to all your ene-
mies agaynst whom ye fight.

26 And then Iosuah smote them, and slue them, and han-
ged them on fiue trees: and they hanged still vpon the trees
vntill the euenyng. 27 And at the goyng downe of the
Deu.21.d.22. Sunne, Iosuah gaue commaundement, and they toke them
Iosua.8.f.29. downe of the trees, and cast them into the caue wherin they
had ben hid: and layde great stones in the caues mouthe,
(which remaine) vntyll this day.

28 And that same day Iosuah toke Makeda, and smote
it with the edge of the sworde, and the kyng thereof also
destroyed he vtterly: with all the soules that were therein,
and let none remaine: and he did to the king of Makeda, as
he did vnto the king of Iericho.

Iosu.6.b.26. 29 Then Iosuah went from Makeda, and al Israel with
him vnto Libna, and fought against Libna.

30 And

30 And the Lord deliuered it and the king thereof in- P
to the hande of Israel: and he smote it with the edge of the
swoorde, and all the soules that were therein, He let none
remaine in it: but did vnto the king thereof as he did vnto
the king of Iericho.

31 And Iosuah departed from Libna, and all Israel with
him vnto Lachis, and besieged it, and assaulted it.

32 And the Lord deliuered Lachis into the hande of Is- *Iosua.6. c.21.*
rael, whiche toke it the second daye, and smote it with the
edge of the swoorde, and all the soules that were therein, do-
yng according to all, as he had done to the citie of Libna.

33 Then Horam king of Geser came vp to helpe Lachis:
and Iosuah smote him and his people, vntil none remained
of him. 34 And from Lachis Iosuah departed vnto Eglon,
and all Israel with him, and they besieged it, and assaulted
it. 35 And toke it the same day, and smote it with the edge
of the swoorde, and all the soules that were therin he vtterly
destroyed the same daye according to all that he had done to
Lachis. 36 And Iosuah departed vp from Eglon, and all
Israel with him, vnto Hebron, and they fought against it.

37 And when they had taken it, they smote it with the
edge of the swoorde, and the kyng thereof, and all the
townes that perteyned to it, and all the soules that were
therein, and he lefte none remaynyng: but dyd accordyng
to all, as he had done to Eglon, and destroyed it vtterly, and
all the soules that were therein.

38 And Iosuah returned, and all Israell with him to G
Dabir, and fought against it.

39 And when he had taken it, and the king therof, and all
the townes that parteyned therto, they smote them with the
edge of the swoorde, and vtterly destroyed all the soules that
were therein, neyther let he any remaine: euen as he did to
Hebron, so he did to Dabir and the king thereof, as he had
done also to Libna and her king.

40 Iosuah

40 Iosuah therefore smote all the hyll countreys, and the South countreys, and the valleys, and the downes, and all
Deu.20.d.16. their kings, & let none remaine of thē, but vtterly destroyed all that breathed, as the Lord God of Israel commaunded.

41 And Iosuah smote them frō Cades Barnea vnto Asah, and all the countrey of Gosen (euen) vnto Gibeon.

42 And all these kings and their lande did Iosuah take at one time: because the Lord God of Israel fought for Israel.

43 And Iosuah and al Israel returned vnto the hoast that was in Gilgal.

The Exposition vpon the .x. Chapter of Iosuah.

Vers.1.2.3.4.5.6. *Nowe when Adonizedec king of Hierusalem had heard how Iosuah. &c.*

IN Adonizedec and the other fiue kings of the Amorites, that are spoken of in this chapiter, is expressed to vs the nature and propertie of wicked and obstinate enemies of God and his people. If maruellous things be wrought agaynst them, they be stricken with
Exo.15.b.16. * feare, and yet will they not submit themselues
2.Pa.20.c.29. to the mightie hande of God, and acknowledge his power: but still encrease in wickednesse and become more obstinate, heapyng to themselues
Iosu.6.c.20. greater confusion. These kings had * hearde and vnderstoode, as well as the Gibeonites, how
Nu.21.d.24. maruellously God had dealte for his people a-
Nu.21.e.34. gainst * Seon king of the Amorites, and * Og king of

Basan, and also against the Cities of Iericho, and of * Aye, whereby they might haue beene taught, howe vaine their cruell and wicked endeuour of resistaunce would be vnto them. But they were so farre from that cogitation, That, because the Gibeonites had * submitted themselues to the Children of Israel, they here Ioyne in Conspiracie to destroye them and their citie. In which pointe the Gibeonites set forth vnto vs the Image of all them, that, forsaking the Errour, Blindnesse, and wicked obstinacie of the world, doe ioyne themselues to God and his people. For by and by their verie Neighbours, Yea the nighest of their kin, seeke to Vexe and Persecute them with all extremitie: and that not because they be Sinfull or euil, or because they are Idolatours, Couetous persons, Adulterers and suche like, (for at those things they can winke well inough) But because They make peace vvith Iosuah, and the children of Israel, that is, * because they Allie themselues to GOD and his people. But in suche cases wee muste learne by earnest Prayer and intercession to flee for succour to our Iosuah, Christ Iesu, who vndoubtedly wil spedely helpe and assiste vs agaynst suche enemies, as Iosuah doth here the Gibeonites.

Iosua 8.1.

Iosua.9.b.8.

Iosua.9.2.35.

And so Fosuah ascended from Gilgal, he and all the people of warre. Verse. 7. 8. 9. 10.

Forsomuch as the Gibeonites were the confederates of Israel, Iosuah doth here the part of a
1.Par.19.b.13 wise, good, and faithfull * Prince, that he is so ready to rescue and helpe them in their daunger. For if hee shoulde haue done otherwyse, beyng nowe become his Subiectes, he shoulde bothe haue omitted his duetie towarde them, and also haue procured to him and his people, a note of Unfaithfulnesse toward suche as had submitted themselues vnto him, and whome he had receyued to his defence & protection. In that he doth it with Spede, and commeth Sodainly on his enemies in the night ere they were ware of him, he played the parte of a Wise and Skilful Captaine, vnderstanding that in warfare, after men be once in good readinesse, nothing more preuayleth than spedie dealing with good watching of opportunitie of place and time.

Exo.4. c.15. This is not to be omitted, that God is * ready
Esa.41.b.10. to comforte his good Princes and Gouernours in their enterprises for the defence of his people. Feare not them, sayth God, I haue deliuered them
Exo.14.d.25 into thy handes: and therefore dyd hee easily ob-
2.Par.32.b.8 tayne Victorie of them, yea God will * fight for
Iudit.5. c.16. them miraculously, altering the course of all naturall effectes, rather than they shoulde miscarie, or want strength and opportunitie to be reuenged on his enemies. As we see in this place by two Notable and straunge Miracles, killing moe of the enemies with Hailestones from heauen than the Israelites did with the sworde.

Then

Then ſayd Joſuah vnto the Lorde. &c. Verſ. 12 13. 14. 15.
and he ſaid in the ſight of Iſrael. &c.

A queſtion maye in this place bee moued, whether Ioſuah did wel in asking ſuch a ſtrange Miracle of God, or whether he mighte ſeeme rather to tempte God in ſo doyng. To whiche it maye be anſwered, that vndoubtedly he dyd it by Inſtinction of the Spirite of GOD in a ſtrong fayth, beyng perſwaded, that it woulde be to the glory of God. For Gods purpoſe was by thys Miracle to confirme the Faithe of his People, and to abaſhe the Chanaanites hys enemies, to declare his power to thoſe Heatheniſhe and Godleſſe People, and by this Miracle to declare vnto them that he was the onelye Authoure and worker of all thoſe Miracles, that they before had heard of in Egypt, and in the wildernesſe.

And yet the praying for ſuche Miracles is not now to be followed of vs. For God, hauing nowe abundantly declared his wyll and pleaſure in his holy Worde lefte vnto vs by our Sauiour Chriſte, and his Apoſtles, will haue hys People to cleaue ſtedfaſtly to that, and * not to looke for Signes and Miracles from Heauen. *Mat. 12. d. 39.*
But this is notable, and to oure great comforte to be obſerued, that Ioſuah by his Prayer might ſeeme to haue the Sunne and Moone and all the Creatures of God at his commaundement.

By lyke force of Prayer Moyses opened a waye
Exo.14.c.15. throughe the redde Sea Exodus.14. and ouer-
Exo.17.b.11. came in Battayle the Amalachites, Exodus.17.
Iosaphat subdued his enemies and caused them
2.Pa.20.d.23 to kil one the other. 2. Chron.20. Ezechias deliue-
red his Citie Hierusalē, & caused also the Sunne
2.Pa.32.c.21. to goe backe certayne degrees. 2. Chroni.32. By
d.24. whiche Examples we also ought to conceiue an
assured hope in the trueth of Gods promises,
when in our great perils and daungers we call
vpon God, and praye to him for his helpe and de-
liuerance.

Vers.16.17. *The fiue Kings fledde and were hidde*
18. *in a Caue at Makeda. &c.*

These fiue kings fledde, and thought they
had escaped the Plague of God, bycause they
were not killed eyther with the swoorde of the
Israelites, or with the Hayle from Heauen. But
God of his Justice reserued them to a greater,
and a more notable Punishmente, bycause they
were the Ringleaders and chiefe stirrers of o-
thers to withstande the People of God.
2.Pa.32.c.21. In like maner Sennacherib. 2. Chroni. 32. escaping
the Daunger of Battayle, was murdered in the
Temple of his Gods that he serued.

Iosuah, when he vnderstode the kings were
hidde in the Caue he prouided them to be kepte
in Salfetie, but he dothe not omitte the oppor-
tunitie

tunitie wyth ſpeede to followe his enemies, and ſo to ſubdue them, that they might not be hable afterward to recouer their power & worke him newe trouble. In this that Ioſuah cauſeth his Captaines to ſet their feete vpon the Neckes of the kings, it may ſeme a barbarous Crueltie, but he knew they were the enemies of God, and vnderſtode alſo, that his people did often Miſtruſt the promiſes, that God had made vnto them, & therefore his meanyng was by this ſigne to aſſure them that as God had donne by theſe enemies, that might ſeeme the moſte mightie: ſo he woulde doe alſo by the reſidue, and therfore willed them not to doubte or to be * fainte hearted, but to be well aſſured of the aſſiſtaunce of theyr Lorde and God, ſo long as they faithfully ſerued him, thoughe theyr enemies did ſeeme neuer ſo mightie. And the ſame, in effect, God did Juſtifie immediatly. For they did not only with good ſucceſſe conquere theſe fiue Kinges, that were conſpired, but alſo a number of other cities and Principalities, that are here reckened vp euen to the ende of this Chapiter, as Makeda, Libna, Lachis, Gazer, Eglon, Hebron, and Debir. If Ioſuah killed in theſe victories Man, Woman, and Child, we may not thinke it crueltie in him, For he had the ſpeciall commaundement of God ſo to doe: Suche were their Sinnes and offences in the ſighte of God. And Saul, and Achab maye be an example to all Princes what daunger it is to ſhewe Mercy to them, whome God,

Deut. 7. c. 18. 1. Par. 22. c. 13.

1. Reg. 15. b. 9. 3. Re. 20. g. 42

for Iustreaules to his secrete wisedome knowen
woulde haue to be punished.

The first Sunday after Trinitie
at Euening prayer.

Iosua. 23.

A AND it came to passe, a long season after that the Lorde had giuen rest vnto Israel frō all their enemies round aboute, that Iosuah waxed olde, and was stryken in age. 2 And Iosuah called for al Israel, and for their elders, their heades, their iudges, and officers, and sayd vnto them, I am olde and stricken in age.

3 And ye haue seene all that the Lorde your God hathe done vnto all these nations before you, how the Lorde your God himselfe hath fought for you.

4 Behold, I haue diuided vnto you by Lot these nations that remayne to be an inheritaunce for youre Tribes, from Iordane, with all the nations that I haue destroyed, euen vnto the great sea Westwarde.

5 And the Lorde your God shall expell them before you, and cast them from out of your sighte, and ye shall conquere their lande, as the Lord your God hath saide vnto you.

6 Be ye therefore of a good courage, that ye kéepe, and doe
Deut.5.b.9. all that is written in the booke of the Lawe of Moyses, that
& 28.b.14. ye bowe not aside therefrom to the righte hande nor to the
B lefte. 7 Neyther company with these nations that is with them that are lefte with you, neyther make mention of the name of theyr Gods, nor cause to sweare by them, neyther serue them, nor bowe your selues vnto them.

8 But sticke faste vnto the Lorde your God, as ye haue donne vnto this day.

9 So shall the Lorde caste out before you greate nations

and

and mightie, as no man hathe bene able to stande before you hitherto.

10 One man of you shall chase a thousand: for the Lorde your God he fighteth for you, as he hath promised you. *Leui.26.b.8. Deut.32.d.30*

11 Take good heede therfore vnto your selues, that ye loue the Lorde your God.

12 Els, if ye goe backe and cleaue vnto the reste of these Nations that remayne with you, and shall make mariages with them, and goe in vnto them, and they to you:

13 Be ye sure that the Lorde your God will no more cast oute all these Nations from before you, but they shalbe snares and trappes vnto you, and scourges in your sides, and thornes in your eyes, vntill ye perishe from this good lande which the Lorde your God hath giuen you. *Nu.33.g.55.*

14 And beholde, this daye doe I enter into the waye of all the worlde, and ye knowe in all your heartes and in all your soules, that nothyng hath fayled of all the good things which the Lord your God promised you, but all are come to passe vnto you, and nothing hath fayled thereof.

15 Therefore, as all good thinges are come vppon you which the Lorde your God promised you: so shall the Lord bryng vppon you all euill, vntill hee haue destroyed you from thys good lande whiche the Lorde youre God hathe giuen you.

16 When ye haue transgressed the Testamente of the Lorde youre God whiche he commaunded you, and haue gone and serued straunge Gods, and bowed your selues to them: then shall the wrathe of the Lorde waxe whote vpon you, and ye shall perish quickly from the good lande whiche he hath giuen you.

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Verſ.1.2. *And it came to paſſe, a long ſeaſon after the Lorde had giuen reſt. &c.*

THe Lande of Chanaan was nowe by the Iſraelites poſſeſſed. The poꝛtions were allotted to eche Tribe, all things appertayning aſwell to the ſtate of the common weale as of Religion, was nowe eſtabliſhed. And Ioſuah their Prince and Captaine waxen olde and farre ſtricken in yeares. Therefoꝛe he, as a good Prince, dꝛawyng now to the ende of his lyfe, he ſheweth himſelfe to haue had a care, not onelye foꝛ the good gouernemente of the people of God in his life time, but alſo that the true * woꝛſhip of God and obedience to Gods holy woꝛde mighte continue among them to Gods glozy after his lyfe time. And therefoꝛe in this place he calleth the People, and vnder Magiſtrates together, & vſeth vnto them a very fatherly exhoꝛtation to continue in the loue, obedience and true woꝛſhip of God: declaring vnto them the greate benefites and bleſſings of God, that ſhall come to them, if they doe ſo, & the aſſured daunger of his wꝛathe and diſpleaſure to be poured vpon them, if they did otherwiſe. As touching that is ſayde in the firſt verſe After the Lord had giuen reſt vnto Iſrael, wee are by it inſtructed to acknowledge God

3.Reg.2.4.3.

onely

only to be the Author & *giuer of Peace, Tran- *Leu.26.a.6.
quillitie, and quietnesse vnto common weales, *Nu.6.d.26.
and the restrayner and brideler of all aduersa- *Iosue.23.a.1.
rie powers, that they worke not so much trou- 4.Re.20.d.19
ble and daunger to the people of God, as other- 2.Pa.14.a.6.
wise they woulde do: And therefore, that both 2.Pa.20.f.30
wee, and all suche whome God blesseth wyth
those giftes, ought to shewe our selues Thank-
full, and to accept the same as his gracious mer-
cie to allure vs to Repentance.

And you haue seene all that your Lorde Verse.3.4.
God hath done vnto all these. &c.

Iosuah putteth them in mynde of the bene-
fites of God shewed vnto them, and dothe as-
sure them, that the same their Lorde and God,
will also performe the residue of his promyse,
and make perfecte the worke that he hath be-
gonne, if they doe continue in his faythfull obe-
dience. By proofe and triall of that is *past, he *Deu.32.a.7.
exhorteth them to the vndoubted expectation
of those things that were to come.

By this that Iosuah foure tymes in thys
place repeateth, The Lorde your God, wee may
not thinke, that he is not the God of other Na-
tions also. For God is the generall Lorde and
gouernour, not only of all Nations, but also of
al particular Persons & creatures of the world,
*and by him do they liue, and haue their being. *Act.17.f.28.
But the Ievves he hadde chosen as his peculiar
People, and deliuered to them his lawe, & made

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to them his promises especially, and therefore is he here called, The Lorde their God. When he sayeth, that God hath fought for them, we are taught that all Victorie and good Successe in warre commeth of God, and * vnlesse he doe fight for vs, all labour and strength of men is in vaine. And the same God doth alway assist his people, and giue Victorie vnto them, vnlesse their vnthankfulnesse in abusing his Benefites doe moue his iustice, by his and their enimies to punishe them.

Psal.126.a.1.

Ver.6. *Goe to therfore, and be of good courage, that you take heed and do all that. &c.*

This is the ende why God eyther blesseth his people with Tranquillitie and quietnesse, or giueth them Victorie ageynste enemyes: that they maye continue in the obedience of his blessed will declared in hys holy woorde, which consisteth not onely in the knowledge of hys Lawe, and in the externall professing of the same in woordes, or outwarde behauiour, but in deede, and in hearte and mynde. And therefore sayth Iosuah, Take heede and doe all that is vvritten in the booke of the Lavve of Moyses, yea, and that in suche sorte, That they goe not aside on the right hande, or on the lefte. For God * loueth obedience more than all the gay deuises of mans Brayne, and therfore will be worshipped accordingto his holy woorde.

1.Reg.15.c.22

Neyther

Neyther companie with these Nations, that is with them, that. &c. Vers. 7.

How daungerous the Fellowship & Companie of the wicked is, we see too too many examples dayly before our faces. And we be lothe to come in that Companie by which we think our bodies shall bee infected with any contagious disease: much more ought we to feare the Infection of our Soules, and to dread least* by societie of persons corrupted, eyther in life or religion, we shoulde be led from the true Seruice of God. No mã* Toucheth pitch but he shalbe defiled with it. No man or woman vseth the companie of them that be euill, but he taketh some hurt by them, either in Life or Credite. In that he sayth, Make no mention of their Gods, he doth not forbidde them, to name Dagon, Astaroth, or Baalim, but that they should make no honorable Mention of them, nor vse their names with reuerence, but with Detestation, But especially they might* not Sweare by them For to ỹ person or thing by which any mã sweareth, he doth attribute diuine Power and Worship: that is, That he seeth the hearts and cogitations of men, That hee knoweth their secrete partes, That hee can and will reward the good and punishe the wicked. Therefore let men consider with what conscience they can sweare by Saints departed, or by any Person or Thing bee it neuer so Holye, other than God alone, whole

Deut. 7. d. 2.
1. Cor. 10. d. 28
Eccle. 13 a. 1.
2. Cor. 6. f. 14.
Deut. 6. f. 13.

whose onely Power and Propertie it is to vnderstande the inwarde Thoughtes of man.

Vers.10.11. *One man of you shall chase a thousande, for the Lorde your God. &c.*

Leui.26.a.3. 7.8. In the Leuit.cap. 26. If you keepe my commandements (sayth the Lord) you shall persecute your enimies, and they shall fall vvith the svvorde before you, and fiue of you shall persecute an hundred, and an hundred of you shall persecute ten thousand.

In this place he sayth, One of you shall persecute a thousande, whereby he giueth to vnderstande, that God will aboundantly fulfill hys promise vnto them. Example wherof, God shewed in sundrie places of the Scriptures, as *Iudi.7.d.21.* Iudic.7. by Gedeon. *1.Sa.14.b.12.* 1. Sam.14. by Ionathas. *2.Pa.20.d.22* 2. Chro.20. by Iosaphat. *2.Pa.32.d.21.* &c.32. by Ezechias.

Vers.12.13. *If you go backe and cleaue vnto the rest of these Nations. &c.*

As before he hath exhorted by consideration of the great benefites, that God had and would do for them, if they continued in his obediēce, so now he moueth them by Laying before thē the threatnings of Gods iust plagues and punishments, if they did otherwise, and reuolted from his true worship, saying, that God woulde not only not destroy those people that were among them, but hee woulde suffer them to bee vnto the Israelites as snares and traps to take and entangle

tangle them in wickednesse, As Scourges in theyr sides to vexe and trouble them, as Thornes in their eyes, to greeue them, and to bleare theyr eyes, that they shoulde not discerne good from euill, falshoode from truth, light from darknesse. &c. And bycause nothing coulde be more dangerous vnto them, or a greater snare to lead them from God, than to ioyne in Societie, League or Mariage, with those wicked people: Therefore he oftē & earnestly willed them to beware of that. Wherby Christiā Princes and people, that professe the truth of Christes Gospell, ought also to learne how perillous it is for them, to *linke in League or Mariage with the enimies or aduersaries of the same, least God make them vnto vs as Snares, as Whips, and as Thornes in our eyes. &c.

Exo 23.g.32. *Deu.*7.a.3. *Exo.*34.b.15

Behold this day do I enter into the way of all the worlde, and ye know. &c. Vers.14.

By this fashion of Speaking, that He entered the way of al the vvorld, he meaneth Death, which *way all liuing Creatures of this worlde must tread. Wise and Learned mē haue deuised remedies for al maner of diseases, but neuer any could Inuent howe to put away Death. That is the assured end wherto in this world we shal come, whether we sleepe or wake, or whatsoeuer we do, we hasten to this end: So *little assurance haue we of this miserable life, wherewith wee are so greatly in loue. In the ende Iosuah putteth

3.Reg 2.a.2.

*Eccle.*8.c.23. *Iob.*7.a.6.

teth them in mynde, that as God of his great mercie, hath and will aſſuredly fulfill hys promyſes, ſo that one worde thereof ſhall not bee fruſtrate or vaine: In like maner he will of his Seueritie & Juſtice, bring vpon them all thoſe euils, that he hath Threatned, if they doe fall from him by diſobedience, to Idolatrie and wickedneſſe. For Heauen and Earth ſhall periſhe (as Chriſt ſayth Mat.24.) but the vvordes of God ſhall not periſh.

Mat.24.c.35.

The ſecond Sunday after Trinitie

at Morning prayer.

Iudicum. Cap.4.

A AND the children of Iſrael began againe to do wickedly in the ſight of the Lord, when Ahud was dead.

2 And the Lorde ſolde them into the hande of Jabin king of Chanaan, that raigned in Hazor, whoſe captaine of warre was called Siſara, whiche dwelt in Haroſeth of the Gentiles. 3 And the Children of Iſraell cried vnto the Lord, for he had nine hundred charets of yron: and twentie yeares he troubled the children of Iſraell verie ſore.

4 And Debora a prophetiſſe the wife of Lapidoth iudged Iſraell the ſame time. 5 And the ſame Debora dwelt vnder a paulme tree, betweene Ramath and Bethel in mount Ephraim: and the children of Iſraell came vp to hir for iudgement. 6 And ſhe ſent and called Barak the ſonne of Abinoam out of Kedes Nephthali, and ſaid vnto him, Hath not the Lord God of Iſraell commaunded, ſaying, Go, and

B draawe towarde mount Thabor, and take with thee tenne thouſande men of the children of Nephthali, and of the children of Zabulon: 7 And I will bring vnto thee to the ry-

ner

ner Kison, Sisara the Capitaine of Jabins armie, with his charettes and his people, and will deliuer him into thine handes. 8 And Barak sayd vnto hir, If thou wilt go with me, I will go: but and if thou wilt not come with me, I will not go. 9 She sayde, I will surely go with thee, but this iourney that thou takest shall not be for thine honour: for the Lorde shall deliuer Sisara into the hande of a woman. And Debora arose, and went with Barak to Kedes.

10 And Barak called Zabulon & Nephthali to Kedes, and ledde after him ten thousand men: and Debora went with him. 11 But Haber the Kenite whiche was of the children of Hobab, the father in law of Moyses, remoued from the Kenites, and pitched his tente vnto the plaine of Zaanaim, which is by Kedes.

12 And they shewed Sisara that Barak the sonne of Abinoam, was gone vp to mount Thabor.

13 And Sisara gathered togither all his charettes, euen nine hundred Charettes of yron, and all the people that were with him from Haroseth of the Gentils vnto the ryuer of Kison. 14 And Debora sayde vnto Barak: Vp, for this is the day in which the lord hath deliuered Sisara into C thine hand, is not the Lord gone out before thee? And so Barak went downe from mount Thabor, and ten thousande men after him. 15 But the Lord destroyed Sisara and all his Charetts, and all his hoast with the edge of the sworde before Barak: so that Sisara lighted downe off his Charet, and fled away on his feete.

16 But Barak followed after the Charets, and after the *Psal. 83 b.* hoast vnto Haroseth of the Gentiles, and all the hoaste of Sisara fell vpon the edge of the sworde, and there was not a man lefte. 17 Howbeit Sisara fledde away on his feete to the tente of Jael, the wife of Haber the Kenite, (for there was peace betwene Jabin the king of Hazor, and the housholde of Haber the Kenite.

18 And Jael went out to meet Sisara, and sayd vnto him:

Turne

Tourne in my lord, tourne into me, feare not. And when he had tourned in vnto hir into hir tent, ſhe couered him with a mantell. 19 And he ſayde vnto hir, Giue me I pray thée a little water to drinke, for I am thirſtie. And ſhe opened a bottell of milke, and gaue him drinke, and couered him.

20 And againe he ſayd vnto hir, Stand in the dore of the tent: and whē any man doth come and enquire of thée, whether there be any man here, thou ſhalt ſay, Nay.

21 Then Iael Habers wife toke a nayle of the tent, and an hammer in hir hande, and went ſoftly vnto him, and ſmote the nayle into the temples of his head, and faſtned it into the ground: (for he ſlumbred ſore, and was wery,) and ſo he dyed. 22 And beholde as Barak folowed after Siſara, Iael came out to mete him, and ſayd vnto him: Come, and I will ſhewe thée the man whome thou ſeekeſt. And when he came into hir tent, beholde Siſara lay deade, and the nayle was in his temples.

23 And ſo God brought Iabin the king of Chanaan into ſubiection that day before the children of Iſraell.

24 And the hand of the children of Iſrael proſpered, and preuayled againſt Iabin the king of Chanaan, vntill they had deſtroyed Iabin king of Chanaan,

The Expoſiton vpon the .iiij. Chapter of the Booke of Iudges.

Verſ. 1. 2.

And the children of Iſrael began again to do wickedly in the ſight of God. &c.

IN this place and in the Chapters before & after, thoſe Promiſes & Threatnings be often fulfilled towardes the Iſraelites, that Moyſes and Ioſuah theyr gouer-

Gouerners before their departures out of this lyfe moued by the Spirit of god declared to the. For here in this boke we read oftētimes of Falling from God to wickednesse & error, and often tymes of Gods * plagues cast vpon them for the same. Also of often Repentance and tourning to God, and Gods often mercifull deliuerance of his people, when they forsooke their wickednesse, and called vpon him for succour. *Iud.2.b.14. Iud.3.b.8. Iudic.6.a.1. Iud.8.c.27*

Whereby wee must learne, that Gods worde is vnfallible true, as well in the promises of his Mercie and goodnesse toward them, that with *contrite hearts come vnto him, as also in the Threatnings of his iustice, to the stubburne and obstinate sinner, that will not Repent. *Esa.66.a.2. Psal.50.c.17 Esay.61.a.1.*

As touching this place, let vs marke, that nothing is more perilous than carnall Securitie, and Abusing the prosperous Benefites of God.

After the Mesapotamians, the Moabites, and Philistines were ouercome, as is before mencioned, it might seeme the Israelites shoulde haue had no Enimie, that would once haue stirred agaynst them. For they inioyed great* tranquilitie and Peace Fourescore yeares togither. *Iud.3.d.30.*

But Wealth and Prosperitie breedeth wantonnesse and forgetfulnesse of God. And therefore sodainly while they thought all was husht & quiet, an other Enimie was raysed vp, whom they little thought of, that is, Iabin king of the Chanaanites, whose predecessour before they had

slayne, and destroyed his royal Citie Hazer, Io-
Iosue.11.b.13. sue .11. But nowe his Nephew or coulen of the same name was growen to so great power that he had subdued the Ievves, and held them in miserable Bondage, which for al his strength, hee had not bene hable to bring to passe, if God for their sinnes Had not solde them into his handes to be punished for their offences. The Tirannie of Iabin was the more cruell agaynst the Israelites, bycause they had before (as I haue sayd) slayne his predecessor, and burnte his royall citie with fire to the ground.

Vers.3. *And the children of Israell cried vnto the Lorde for he had.900.&c.*

Where the Chanaanites had afflicted the people of Israell twenty yeares, we may not thinke that in all that time before, they neuer cried vnto God, but happily their crying and calling vpon God before, was rather in way of murmuring and mutterring against God and the rod of his Chastisement: but nowe when with repentant and sorowfull harts they pray vnto God, and acknowledge their wickednesse and transgression, with redy mercy he heareth and helpeth them.

Vers.4.5. *And Debora a prophetisse the wyfe of Lapidoth iudged Israell.&c.*

That God might make the deliuerãce of his people more glorious vnto him, by the ministe-

rie

rie and *weakneſſe of a woman he worketh it, & therby ſheweth that neither might of Princes, nor policie of Captaines, nor ſtrēgth of armies, nor ſwiftneſſe of chariots, is hable to hold them in miſerie that God will haue deliuered. *1. Cor. 1. 27.

In this that God chooſeth a Woman to be a Prophetiſſe, & thereby the inſtructer & teacher, the guide & gouerner, yea & the Deliuerer of his people, he ſheweth that he doth not alway reiect that Sexe or kind from the miniſterie of his holy will, neyther in matters of Policie, nor of Religion, but that oftentymes he wil *vſe them to his glorie, as the good Nurſes and Patrons of his Churche and people. *Heſt. 15. c. 8. *Iudit. 8. b. 8.

And ſhe ſent and called Barak, the ſon of Abinoam, out of Kedes. &c. Ver. 6. 7.

Some thinke tha Debora had oftentymes before, aduertiſed Barak, that he ſhould attempt the deliuerance of the people, & that he through Timorouſneſſe had ſtayed, and therfore now ſhe opēly before the people declareth the ſame vnto him, & that in the Name & Authoritie of God, after the maner of Prophets, adding the promiſe of God to hys further confirmation. For (ſayeth ſhe) in the perſon of God: I vvill bring or drawe vnto the riuer Kiſon, Siſara the Captayne. &c.

And Barak ſayde vnto hir, If thou wilt goe with mee, I will goe: but and &c. Ver. 8.

Barak in these woordes may seeme to haue somewhat doubted of his calling, and therefore Debora signifyeth, that the Glorie and chiefe Prayse of this Victorie shoulde bee giuen from him to a Woman.

Other thinke, that he spake not this of any mistrust of his Calling, but bicause he would be sure to haue hir with him, as the Prophetisse of God, by whose Wisedome he might be instructed to all opportunities. And therefore S. Augustt. readeth in ỹ text these words, Bycause I knowe not vvhat day the Angell of God shall prosper me.

When Debora willeth Barak to gather tenne thousande men, wee muste consider, that God had bene hable without Mans help to Subdue their enimies, but by this he wold declare, that hee dothe not reproue iust Warre, nor the helpe of mannes strengthe, when it is bled wyth trust and confidence in him.

Whē God saith, that he wil draw Sisara to the Riuer Kyson, we may vnderstād that God Draweth both to good & also to Euil, ỹ is in the way of punishment: but this he doth in a diuers maner. When he Dravveth to Good, he healeth our corrupt mindes, & by his Grace prepareth vs to that, which otherwise we could not doe. When he Dravveth vs to Euill, we neede no Motiō nor helpe therebnto, beeing altogither by our Corruption bent vnto the same, only God directeth oure euill doings to his Glorie and to oure Punishment.

But

But Heber the Kenite, whiche was of the children of Hobab, father. &c. Vers. 11.

This is here added, bycause of Iael, Hebers wyfe, who is after reported to kill Sisara with a Nayle. &c. The cause that moued Heber to liue separatly from his kinsmen is not here expressed. It may be some like cause as moued Abrahã and Loth to dwell asunder, that is, great Plentie of cattell, and Scarsitie of pasture. Gen. 13. b. 9.

And Debora sayd vnto Barac, Up, for this is the day in whiche the Lord. &c. Verse. 14. &c.

Iosephus writeth, that Barac was muche abashed of the power of Sisara, and woulde haue fledde into the Mountaynes, but that hee was stayed by Debora, who signifyed to hym, that this was the tyme in which the Prouidence of God had appoynted to Deliuer Sisarah and his armie into his hands, as the Historie declareth that in deede it did fall out.

Howbeit Sisara fled away on his feete to the tent of Iael wyfe of Heber. &c. Vers. 17.

Sisara was a wicked and Cruell Tiranne, & a Persecuter of the people of God: he trusted in his power and strength of his armie, he had no smal trust in the Alliance and Confederacie of other neere vnto him: and vpon * confidence here- 2. Pa. 32. d. 15. Iudith. 1. c. 7.

ol, was puffed vp wyth Pryde, and wyth extreeme Tirannie soughte to oppresse the Israelites. But when God * visited hys wickednesse, neyther his Policie and experience in warre, neither the power and Multitude of his Souldiours, neither the Strength of his yron Chariottes coulde helpe him, but that hee fledde, and that on foote, from a Small number of aduersaries, and had reprochefull and villanous Death, where he trusted for helpe and comfort. So God vseth to deale with the enimies of his people.

Vers. 18. &c. *And Jael went out to meete Sisara, and saide vnto him: Turne in my Lord. &c.*

It maye here bee Doubted, howe Haber Iaels husbande, beeyng of the people of God, coulde haue League with a Heathen & godlesse Prince.

Surely to haue suche league as tendeth onely to the false Enioying of the Limites & boundes of their Possession, semeth not to be agaynst
Ge. 31. f. 44. the Scriptures. Iacob had league with Laban: And the children of Israel, sauing seuen nations, had truce with other countreys aboute them. But to desire ayde of them, or to ioyne power with them in assistance any way, may appeare vtterly to bee agaynste the worde of God, and alwayes hathe fallen oute euill to them that haue vsed it. As it maye appeare by the exam-

ple

ple of Ioſaphat, goyng with the king of Iſrael, a-
gainſte Ramoth in Gilead. And God by his pro- 2.Pa.19.a.2.
phete reproued him for the ſame. 2. Paral.

But what ſhall wee here ſaye of Iael, who ſeemeth in the killyng of Siſara, bothe to haue done againſt the League and couenant of peace betweene them, and alſo to haue broken the law of Hoſpitalitie, contrary to Nature, and the preſeruation of humane Societie.

Surely, in other caſes to breake League and Hoſpitalitie, and vnder pretence of Friendſhippe, to Murther ſuche as committe themſelues vnto vs, may well ſeeme a foule and horrible acte: But that Iaell here dothe, was a certayne deuiſe and practiſe of Faythe and obedience towarde God.

For as it is lawfull for any, by what meanes he can, to kill ſuche a perſon as the Prince hath proclaymed a Traytour, and put out of his protection: So was it lawfull for Iaell to kyll Siſara, whome ſhee nowe knewe to be the enimie of God and the oppreſſour of his people, and had declaration thereof by the Prophetiſſe Debora, as from the mouthe of God hymſelfe.
The Leuites killed the worſhippers of the golden Calfe, hauing no reſpect of Aliance or Kinred. Exod. 32. and yet are they reported To haue Exo. 32. f. 28.
Conſecrated their handes vnto the Lorde.

That whiche is appoynted by GOD, can not ſeeme to bee agaynſte hys Lawe. Iaell was of the people of God, and therefore might

the well adde her helping hande to their deliuerance, especially agaynste an vnrepentant Tiranne, and seeyng the same to bee appoynted by God.

The. ij. Sunday after Trinitie
at Euening prayer.
Iudges. 5.

A THen Debora and Barak the sonne of Abinoam sang the same day saying. 2 Prayse ye the Lorde for the auenging of Israell, and for the people that became so willing. 3 Heare O ye kings, hearken O ye Princes: I, euen I will sing vnto the Lorde, I will sing prayse to the Lorde God of Israell.

4 Lorde when thou wentest out of Seir, when thou departedst out of the fæld of Edom, the earth trembled, and
Deut. 2. a. 9. the heauens rayned, the cloudes also dropped water.

5 The Mountaines melted before the Lorde, euen as
Psal. 97. a. 5. did Sinai before the Lord God of Israell.

Exo. 19. c. 18. 6 In the dayes of Samgar the Sonne of Anath, in the dayes of Iael the vie wayes were vnoccupied, and the trauaylers walked thorough byways.

7 The inhabitauntes of the townes were gone, they were gone in Israell, vntill I Debora came vp, which came vp a mother in Israell.

8 They chose newe Gods, and then had they the enimie in the gates: was there a shield or speare sæne among forty thousande of Israell?

9 My heart loueth the gouernours of Israell, and them that are willing among the people: O prayse ye the Lorde.

10 Speake

10 Speake ye that ryde on fayre asses, ye that dwell by Midden, and that walke by the wayes.

11 For the noyse of the archers among the drawers of water ceassed, there shall they speake of the righteousnes of the Lord, his righteousnes in his vnsensed townes in Israel: then shall the people of the Lord go downe to the gates.

12 Up Debora vp: get thee vp, and sing a song: arise Barak, and lead the captiuitie captiue thou sonne of Abinoam.

13 Then shall they that remayne haue dominion of the proudest of the people: the Lords hath giuen me dominion ouer the mightie.

14 Out of Ephraim was there a rote of them agaynst Ameleck, and after thée Beniamin among thy people, Out of Machir came rulers, and out of Zabulon they that handle the penne of the writer.

15 And of Issachar there were Princes with Debora, and Issachar, and also Barak he was sent on fot into the valley: for the diuisions of Ruben (were) great thoughts of heart.

16 Why abodest thou among the shéepe foldes, to heare the bleatings of the flockes: for the diuisions of Ruben were great thoughtes of heart.

17 Gilead also abode beyonde Iordan: and why doth Dan remaine in shippes: Aser continued on the sea shore, and tarried in his decayed places.

18 (But) the people of Zabulon haue ieoparded their liues vnto the death, like as did Nephtali in the hie places of the fælde. 19 The kings came and fought, then fought the kings of Chanaan in Thanack, by the waters of Megiddo, and wanne no money.

20 They fought from heauen, euen the starres in their courses fought agaynst Sisara,

21 The riuer of Rison swept them away, that auncient riuer the riuer Rison: O my soule, thou hast marched valiauntly 22 Then were the horse hoofes smitten asunder by the meanes of the praunsings that their mightie men

made. 23 Curse ye the Citie of Meros (sayde the Angell of the Lord) curse the inhabitants thereof: bycause they came not to helpe the Lord, to helpe the Lord against the mighty.

24 Iael the wife of Haber the Kenite shalbe blessed aboue other women, blessed shall she be aboue other women in the tent. 25 He asked water, and she gaue him mylke, shee brought forth butter in a Lordly dishe.

26 She put hir hande to the nayle, and hir right hande to the Smithes hammer: with the hammer smote she Sisara, and smote his heade, wounded him, and pearsed hys temples. 27 He bowed him downe at hir feete, hee fell downe and lay still at hir feete: he bowed himselfe and fell: and when he had sunke downe he lay there destroyed.

28 The mother of Sisara looked out at a wyndowe, and cryed through the latteise, Why is his charet so long a comming? Why tarie the wheeles of his charets?

29 All the wyse Ladyes answered hir, yea and hir owne wordes answered hirselfe.

30 Surely they haue founde, they deuide the spoyles, euerie man hathe a damsell or two: Sisara hath a pray of diuers coloured garmentes, euen a pray of rayment dyed with sundrie colours, and that are made of needle worke: rayment of diuers colours and of needle work on both sides, whiche is meete for him that is chiefe in distributing of the spoyles.

31 So perish all thine enemies, O Lorde: but they that loue him, let them be as the Sunne when he ryseth in hys might. And the lande had rest fortie yeares.

The

Then Debora and Barak, the sonne of Abinoam sang the same day. &c. Vers. 1. 2. 3.

NO kinde of worship is to God more pleasant, nor by the holye Ghost in the Scriptures more earnestly required, than, when God hathe shewed the great benefites of his mercie towarde his people, that they * for the same declare themselues Thankefull, and prayse his holie name therefore. Call vpon mee, sayth God, by his Prophete Dauid, in the day of thy trouble, and I will deliuer thee, and thou shalt glorifie me, not that God needeth our Glorifying or praysing, bryng of himselfe most Glorious and worthy praise: but he * deliteth in Thankfulnes, and also for our causes would haue his enemies by that meanes feared, when they vnderstande him to be declared by his people to be so terrible, and mightie a punisher of his sinfull and wicked aduersaries. And on the other part, that they, which be weake and faint, may haue their faith Strengthened, and more readily commit themselues vnto his mercie, when they perceyue him to be so willing and gracious a God beyonde all Deserte & Expectation of his mere goodnesse to deliuer them.

Rom. 1. a. 8.
2. Cor. 1. b. 11.
Psal. 49. c. 16.
Psa. 68. c. 30.

Therefore Debora doth here the part of a good and

and faithfull Gouernour, that is both hirselfe
Psal.94.a.12. so readie, and also *willeth the residue of hir people, in this pleasant & triumphant Song to the terrour of the enemies, and comfort of the faithfull, to Set forth the Mightie & mercifull goodnesse of God towarde them. The like examples
Exo.15.a.2. we haue in Moyses at the redde Sea: In *Anna
1.Reg.2.a.1. for hir sonne Samuel: In* Iudith for hir victorie
Iudit.16.a.1. ouer Holophernes: &c.

The People that became so vvilling, were the tribes of Zabulon and Nepthalie, who did readily folowe the Appoyntment of God declared by Debora and for the same doth she here and afterwarde Prayse them and Reproue the other.

Verse.4.5. *Lorde when thou wentest out of Seir, when thou departest out of the. &c.*

Debora prayseth God by rehearsing some of his former actes, done for his people in the Wildernesse, and namelye at their departure from Mount Seir in the lande of the Edomites the po-
Deu.2.c.12. steritie of Esau. Deu.2. We reade that the Israelites had coasted about Seir the space of.38.yeres, and were not greatlye terrible to anye of theyr enemies. But when by Gods appointment they departed from thence towarde the land of Chanaan, He being their Guide & Leader in the Pillar of fire and the cloude, he did with such maiestie then deale for them, that the Chananites and other enimies were strickē with Feare, as if the earth

Earth had shaken, or Heauē had poured downe Stormes & Tempestes against them, or as the Mountaines had melted with Fire and Smoke, as Sinay did at the presence of the Lorde when he gaue his law vnto his people.

In the dayes of Samgar the sonne of A- Ver. 6. 7.
nath, in the dayes of Iahel. &c.

Before, Debora had prayed God as the Ancient Patrone of Israel, now she commeth to this noble deliuerāce that it pleased him, to his greater Glory and more Terrour of his enemies, to worke by hir a Simple & Fraile womā. Samgar was a Valiant man and Judged Israel, and slue sixe hundred Philistines with an Oxe goade as it is mencioned in the. 3. Chapter. But he de- *Iudic. 3. c. 31.*
liuered not Israel so. but that they were deteyned in so miserable Oppression of the Chanaanites as they coulde not goe out of their Cities without Spoyling or killing, neither in the high way as trauellers, neither as husbandmē in the fields: So that both Tillage of lād, & traffike of Marchandise was vtterly decayed among them, vntill this Victorie and deliuerance wrought by Debora, who Gouerned & Judged the people of God rather as a carefull Mother, than a sterne Prince. Wherefore in this place by comparison with Samgar, who yet was a good man, She amplifieth this present Mightie worke of God done by hir.

They

Vers.8. *They chose newe Goddes, and then had they the enemie in the gates. &c.*

Iud.3.b.12. So sone as the people*forsoke God, and fell to Idolatrie; he caused their enemies to plague them with Warre, in suche sorte, that of a great number of thousandes of the Israelites, not one durste take speare and shielde against their oppressours.

Vers.9.10.11 *My hart loueth the Gouernours of Israel and them that are willing. &c.*

As if Debora had saide, It is the exceeding mercie of God that he thus diliuered his people by a fewe of the Baselt and Weakest of them, wherfore my harte desireth nothing more, than
Psal.134.c.19 that all you of*Israel shoulde praise the name of the Lorde. And first, I admonishe you, that are
Psal.173.4.5. Princes*and Chiefe men, and ride on faire Asses and sitte to Iudge the people, or dwell in the Citie of Midden, I admonishe you also that be wayfairing men, and trauaile eyther in Marchandice or otherwise. For that Libertie, that you were restrained from before, through op-
Psal.128.a.4. pressions nowe*restored to you. The nose of the Archers that Murdered and Robbed them, which in this drie Countrey droue your cattaile to water, is now ceased, and you are out of feare, and may both kepe your Cattell, and goe safelie to prouide water. Yea, in those places and other

vnfenced

vnfenced townes, where you laye open to the spoile of enemies, you may now boldly set forth the Righteousnes of the Lord, & you may faithfully go downe to the gates and places of Iudgement to haue iustice ministred vnto you.

Vp Debora, vp, get thee vp, and sing a song: Arise Barak. &c. Vers. 12.

The Prophetes and Saintes of God neuer thinke themselues earnest enoughe in giuing Thankes, & Praising of God, and therfore they often vse such stirrings and prouocatiõ of themselues. She willeth Barak also now in triumph to leade them Captiue, which before kepte him and other in moste Miserable Captiuitie. Yea, saieth She, the *poore remnant of Israel that is not worthie to be called an Armie, for that they were of the poorest, and weakest of the people, shall haue Dominiõ ouer those Proude & mightie Chanaanites that did so sternely vse them. *Iudi. 14. b. 12.

Out of Ephraim was there a roote against Amelek, and after thee. &c. Vers. 14. 15. 16.

In these verses Debora reciteth by what Instrumentes it pleased God to giue this victorie, & what Tribes they were that followed Barak, and which they were that did not accompanye him. First, out of Ephraim Hir selfe and other as the Roote and beginning. Nexte, a small number oute of Beniamin, Thirdlie a companie of

Strong

Strong & warlike men out of the Tribe of Manasses, a chiefe Citie whereof was Macher.

And oute of Zabulon and Nephtalie a number more fitte for Learning, & to handle the Penne, than with Sword & shield to deale agaynst the enemie: For that She meaneth by these wordes, To handle the penne of the vvriter. The tribe of Isachar also sente worthie and experte men, and therfore are they here Joyned in prayse and cõmendatiõ with Barak. The Tribes then that gaue ayde to this victorie were Ephraim, Beniamin, Manasses, Isachar, Zabulon, and Nephthalie. Iuda, Simeon, Leuie, and Gad are not spoken of. Ruben, Dan, & Asar are mentioned with reproche. For that it is, that she meaneth by these words: For the diuisions of Ruben vvere great thoughtes of heart. &c. The Rubenites dwelt in the fertile Pastures beyonde Iordane, & semed to be more carefull for their Sheepe and Cattaile, than for the freedome and good state of their Countrey: and therefore throughe Pryde and disdaine woulde not accompanie Debora and Barak.

Gilead & Dan are for like cause reproued, & Asar, that dwelt towarde the Sea coast, and set their minds vpon their shippes and the decayed places of their countrey. But these pretences could
Iere. 48. b. 10 not in the light of God * excuse them, when they by his Prophetesse were called to further the Deliuerance of his people. For it may seme they could haue bene content to liue in thraldome vnder the Heathen and godlesse enemies, So that they

they mighte tollerably enioye their worldly riches. The tribe of Zabulon and Nepthali is praised, bicause although they were not Valiant & warlike men, but of the meanest sort of the people, yet they Hasarded their liues for the Libertie of their countrey.

The kings came and fought, then fought the kings of Chanaan in Thanach. &c. Vers. 19 &c.

Nowe She sheweth how fiercely the Kings, that is, Sisara, & the other Noble captaynes that were in his armie, did assaulte the Israelites, and with how great confidence, and hope of Spoyle they set vpon them, by the Riuers of Thanach & Megiddo, but to their owne Ouerthrow and confusion.

For the Lord *fought for his people from Heauen, and so abashed their enemies, that they scãt durst abide the Sight of thẽ. Iosephus writeth that such a Tempest of winde & stormе of Hayle came in the faces of the Chanaanites that they were not able to stand before the Israelites. Yea, a great nũber of them in fleeing were drowned and as it were Svvept avvay with the Riuer Kison: by whiche the fielde was foughte. Yea and the horse men fled with suche violence, that they rent their horses hookes. *Exo.14.c.14* *1.Pa.14.c.15.*

Curse ye the Cittie of Meros, (sayde the Angell of the Lorde) Curse the. &c. Vers. 23.

Meros was a Citie of the Israelites neere to Thabor, where the victorie was gotten, & therfore vnexcusable, because they came not forth to helpe, and by the Angell of God are here cursed. Whereby all men are taught* not to withdraw their helping hand, when God calleth to the deliuerance of his people from the wicked tirannie of the oppressour. In the residewe, the Prophetisse pleasantly setteth forth the gesture, Policie and stoutenesse of Iael in killyng Sisara, with the greate reproche of that proude and confident tiranne, that so long vnder his Prince had oppressed Gods people. In the ende to the comforte of the faithfull, in waye of conclusion or rather of a triumphant reioysing, She addeth that God in like maner will deale* with all his enemies, and they that loue him and put their trust and confidence in his mercy, shall prosper and florishe as the Sunne risen to his might: that is, when he is come to his midde dayes course.

3.Reg.2.d.7. *Iudic.12.d.2.*

Psa.72.d.27.

The thirde Sunday after Trinitie *at Morning prayer.*

1.Samuel.2.

A AND Hanna prayed, and sayde, Myne heart reioyceth in the Lorde, and mine horne is exalted in the Lorde: my mouthe is wyde open ouer mine enemies, for I reioyce in thy saluation.

2 There is none holy as the Lorde: for without thée is nothing, neyther is there any of strength as is our God.

3 Talke

3 Talke no more proudely, let not arrogancie come out of your mouthes: for the Lorde is a God of knowledge, and his purposes come to passe. *Deut.8. d.18.*

4 The bowe with the mightie men are broken, and they that were weake haue girded themselues with strength.

5 They that were full haue hyred oute themselues for breade, and they that were hungrye ceasse, till the barren haue borne seuen, and she that had many children, is wared feeble. *Deu.32.f.39.* 6 The Lorde killeth and maketh aliue, bringeth downe to the graue and fetcheth vp againe. *Iob.13.a.2.* *Sapi.16.b.13.*

7 The Lorde maketh poore, and maketh riche, bringeth lowe, and heaueth vp on hie.

8 He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill, to set them among princes and to make them inherite the seate of glory: For the pillers of the earth are the Lordes, and he hath set the world vpon them.

9 He will keepe the feete of his Saincts, and the wicked shal keepe silence in darkneſſe, and in his owne might shall no man be strong. 10 The Lordes aduersaries shall be destroyed of him, and oute of heauen shall he thunder vpon them: the Lorde shall iudge the endes of the world, and shall giue mighte vnto his kyng, and exalte the horne of his annointed. 11 And Elkana went to Ramath to his house, and the lad did Minister vnto the Lord before Eli the Priest.

12 But the sonnes of Eli were Children of Belial, and knew not the Lord: 13 And the priests custome toward the people was, that whensoeuer any man offered any offering, the priests lad came whyle the flesh was a sothing, and a flesh hooke with three teeth in his hand.

14 And thrust it into the panne, kettle, caldron, or pot: and all that the flesh hooke brought vp, that the Priest toke for himselfe: And so they dyd vnto all the Israelites that came thither to Silo.

15 Yea, and thereto before they burnt the fat, the priests lad came, and sayde to the man that offered, Geue flesh that

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I maye rosse it for the Priest: for he will not haue sodden flesshe of thee, but rawe.

16 And if any man said vnto him, Let them burne the fat according to the custome, and then take as muche as thyne heart desireth: Then he would answere him, Yea thou shalt giue it me now, and if thou wilt not, I wil take it with violence. 17 And the sinne of the young men was very great before the Lord: for men abhorred the offering of the Lord.

18 But the childe Samuel Ministred before the Lorde girded with a linnen Ephod.

19 Moreouer, his mother made him a little coate, and brought it to him from yere to yere whē she came vp with her husband to offer the yerely sacrifice.

20 And Eli blessed Elkana and his wife, and sayde, The Lord giue thee sede of this woman, for the petition that she asked of the Lorde. And they went vnto their owne home.

21 And the Lord visited Hanna, so that she conceyued, and bare three sonnes, and two daughters: and the childe Samuel grewe before the Lorde.

22 Eli was very old, and heard al that his sonnes did vnto all Israel, and howe they lay with the women that wayted at the dore of the tabernacle of the congregation.

23 And he saide vnto them, why doe ye suche things? for of all these people I heare euill reportes of you.

24 Oh, nay my sonnes: for it is no good reporte that I heare, how that ye make the Lordes people to trespasse.

25 If one man sinne against another, the iudge shall iudge it: but if a man sinne against the Lorde, who will be his dayseman? Notwithstanding they hearkened not vnto the voyce of their father, because the Lord would slay them.

26 The childe Samuel profited and grew, (and was in fauour both with the Lorde and with men.)

27 And there came a man of God vnto Eli and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy father, when they were in Egypte in Pha-

raos

raos house? 28 And I chose him out of all the tribes of Israel to be my priest, for to offer vpō mine aulter, & to burne incense, and to weare an Ephod before me: and I gaue vnto the house of the father all the offerings made by fyre of the Children of Israel. F

29 Wherfore treade ye downe my sacrifice and mine offering whiche I commaunded in the Tabernacle, and honourest thy children above me, to make your selues fat of the first fruites of all the offerings of Israel my people?

30 Wherfore the Lord God of Israel saith, I sayde that thy house and the house of thy father shuld walke before me for euer: but now the Lord sayth, That be farre from mée, for them that worship me I will worshippe, and they that despise me, shall come to shame.

31 Behold, the dayes come that I will cut of thine arme, and the arme of thy fathers house, that there shall not be an old man in thine house. 32 And thou shalt see thine enemie in the habitatiō (of the Lord) & in al the wealth which (God) shall giue Israel: and there shal not be an old man in thine house for euer. 33 Neuertheless, I will not destroy euery G one that come of thee from mine aulter, to make thine eyes to faile, and to make thine heart sorowfull: and all they that be multiplied in thine house, shall die (when they be) men.

34 And this shalbe a signe vnto thee that shal come vpon thy two sonnes Hophni and Phinehes: in one day they shal dye both. 35 And I will stirre vp a faithful priest, that shal doe according to my heart and minde, and I wil builde him a sure house, and he shall walke before mine annoynted for euer. 36 And al that are left in thine house, shall come, and crouche to him for a peece of siluer and a morsell of breade, and shall say, Put me (I pray thee) in one office or other among the priestes, that I may eate a morsell of bread.

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Verſ. 1. *And Hanna prayed, and ſayd, My hart reioyceth in the Lord. &c.*

THis Hanna the wife of Helcana, as is mentioned in the 1. Chapiter of this booke, hauing bene long Baraine, & without childe, to hir great reproche & griefe of minde: at the laſt through earneſt praier, obtained of god hir ſonne Samuel, and by hir vow dedicated him to the Seruice of God. Wherefore in this chapiter ſtirred by the motion of Gods holie Spirite, ſhe yeldeth moſte hartie thanks and prayſes to God for the ſame.

And albeit this be the chiefe purpoſe of Hir ſpeache, yet in the behemencie of her ſpirite ſhee breaketh out to greater matter, and exceedingly extolleth the mightye Power of God in other things alſo. My hearte, ſayeth ſhe, reioyſeth, whiche before was wrung with ſorowe: my Horne, that is, my ſtrength and glory is now extolled, which before was ouerthrowen in ſhame and reproche: my Mouth is now free, which erſt was ſtopped with heauineſſe, and I reioyce not in mine owne ſtrength or doyng, but in the ſal-
Verſe. 2. uation of the Lorde. The Lord our God is only Holie and of almightie Power, and my glad-
Verſe. 3. neſſe in him is not vaine. Therfore you wicked ones ceaſe to Breath out the pride and arrogancie of your heartes, his knowledge is infinite,

his

his power is exceedyng great, & is hable to bring to passe whatsoeuer he will haue done. He ouerthroweth the mightie, and breaketh their strength and power: he setteth vp the afflicted and troubled persons, & compasseth them with his strength and assistance. The riche that did feede at full he bringeth to pouertie and neede: Suche as were oppressed with hunger he bringeth to greate plentie. The barraine he maketh mother of many children: and such as had plentie of children he maketh barraine. Yea, the Lord killeth and bringeth euen from Deathes doore to Life agayne. The riche he pulleth downe out of his Glory, and lifteth vp the poore from lowe estate euen to the dignitie of Princes. The Stedinesse of the earth is in his handes, and he caused it, and hath placed all the other elements about it, as it were their foundation whereon they rested. The feete of his Saintes, that is, all their Workes, Studies, Indeuours, and Counsailes he prospereth: but the wicked he causeth to perishe in the darke cloudes of affliction.

Psal. 113. a. 3. Verse. 4. Verse. 5. Luc. 1. 52. Verse. 6. 7. Psa. 112. a. 8. Verse. 9.

All the enemies of God that set themselues agaynst him and his truth, with his mightie power he will from Heauen ouerthrowe, and especially when he hath giuen his kingdome to his anoynted Messias & Sauiour that is to come.

Verse. 10.

But the sonnes of Helie were Children of Belial and knew not the Lord. &c.

Verse. 12. &c.

Children of Beliall are dissolute & loose young

men giuen ouer to wickednesse, and not stayed or bridled with the feare of God: & such the sonnes of Helie are here described to be, Contemners of God, and of his holie ordinances, Couetous, Cruell, Proude, Glutteuous. They were not
Exo.29.e.26. Contented with those portions that the Lorde
Num 18.c.21. had assigned them, Exodus.29. Num.18. Leuit.7.
Leui.7.d.34. But by violence and extortion tooke from men what they lusted. Whiche dealing, caused the people to lothe the Sacrifices of God.

So great a mischiefe is it, if the Ministers of Gods Religion do wickedly abuse to their gaine the Sacramentes of God, or not deale in them with comely Reuerence, for the reproche of the Sacraments tende to the dishonour of God.

How grieuous this offence of the Sonnes of Helie was in the sight of God, it doth afterward appeare. There might seme to be great blame in the Magistrates, that seyng this outrageous contempt of God and his Lawes, would not seeke to Redresse the same.

Vers.18. *But the Childe Samuel Ministred before the Lorde girded with. &c.*

To Minister before the Lorde, is to Minister in the seruice of God. Ephod was a little linnen garment from the shoulders downe toward the middle, which the Leuites also vsed in the seruice of the Temple. But the Ephod which the Priest wore was of another sorte: and was made of Golde, blewe Silke, Purple, Scarlet, & White

twined

twined silke with brodered worke. Exod. 28. Exo. 28. a. 6.

Elie was verie olde, and hearde all that his sonnes did vnto Israel, and. &c. Vers. 22.

Helie for age was not hable to execute the office of the Priest himselfe, and therefore committed it vnto his sonnes, who fouly abused it to Gods dishonor, and great offence of his people. The women that are mentioned to haue wayted at the doore of the Tabernacle, either came thither to be purifyed, or to helpe forward the holy ministerie, and by these wicked Priests were eyther by corruption allured to adulterie, or by violente rauished.

And he saide vnto them, Why do ye such things? for of all these people. &c. Vers. 23. 24.

He shoulde sharply haue rebuked them, yea and with further punishement haue put them from the holy Ministerie, as such persons that dishonoured the seruice of God: but as a negligent man in Gods cause, and a cockering father toward his children, he reproueth them Coldly, & sayde onely that he Heard euill report of them, and therfore they being now accustomed to their wicked doings, were nothing amended thereby.

When one hurteth an other man, he offendeth God, but, by Mediation: but when he trespasseth in matter of Religion and holinesse, he offendeth God Immediatly. Vers. 25.

As touching these woordes that bee added,

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They hearkened not to their father, Bicause the Lord vvould slay them: It may seeme repugnant
Eze.18.e.23. to that God speaketh by Ezec. cap.18. As sure as I liue, I vvill not the death of a sinner. &c. And in E-
Esay.28.e.21. say cap.28. God mynding to punishe the people sayth, that he wil do A strange work, a strange act: that is, suche an one as vsually doth not belong vnto him. Howe then doth he say here that Hee vvill slay them? For answere herevnto, wee must knowe, that God is not the directe Authoure of Death eyther of the soule or of the bodie: For
Rom.5.b.12. Death came in by sinne, Rom. 5. and Sinne was wrought by Satan, father both of sinne & Death, and therefore is hee iustly called of Saint Iohn
Io.8.14. A manqueller. Therefore, when God punisheth or killeth, he may well be sayde to doe A strange vvork, and such a thing, as in his simple & reuealed will, he doth not delite in. S. Augustine noteth two kindes of VVill in God, ỹ one Simplex, that is, his single & Directe Will, the other Retribuens, that is, his Requiting Will, wherby he killeth and punisheth. For as in his single and direct vvill he woulde not haue sinne, so woulde he not haue the punishment of sinne, but is Dryuen vnto it by the impenitent sinners, that, of his iustice he must needes giue them the reward of that wickednesse, which he would not haue: And therfore in his Simple and Reuealed will for the loue he beareth to mankinde, he is grieued to see man cast himselfe into the daunger therof. When God in Ezechiel saith, I vvil not the

death

death of a sinner: We must further vnderstād, that there are two sortes of sinners, The penitente, and the Impenitent sinner: God of his mercie *will not the death of the Penitente sinner, although he haue iustly deserued it. This Will is so Firme, Sure, & resolute, that he bindeth it with an oth, saying, As sure as I liue, The Impenitent sinner, of his iustice he must & will punish by death both of bodie and soule: And such were the sonnes of Helie, of whome here it is spoken. *1.Io.1.d.9. Eze.33.c.12.

There came a man vnto Helie and sayd vnto him, thus sayth the Lord. &c. Vers.27.

Now God sendeth his messenger to Helie to declare vnto him, as well the grieuousnesse of his sonnes offentes cōtinued by his slacknes, as also the Great punishment that should come vnto him for the same. The Men of God are all they which being lightned with the Spirite of God, declare his will vnto his people: Some of which be ordinarie Ministers in the Church of God, and so doth Paule call Timothie, The man of God: some are extraordinarie, for some peculiar purposes of great importance, as this messenger in this place was, but who it was by name the Scripture expresseth not. And here wee may learne, that when the ordinarie ministerie is corrupted, and regardeth not the woorde of God: The Holie Ghost rayseth vp other extraordinaries to remoue them. 1.Ti 6.c.11.

Exam-

Examples hereof we haue in the Prophetes, and in Christ and his Apostles. The Prophets and messengers of God alway vse this preface, Thus sayth the Lorde, whereby as Ambassadors from God they declare their Commission, and that they mind to vtter nothing but that, whereof they haue warrant from God himselfe. Ambassadors may not goe beyonde their Commission, nor the Messengers of God beyonde his reuealed will.

1 In this Message the Prophete first putteth Helie in mynde of the singular benefit that God gaue to his ancesters, appointing the priesthood to remaine to that familie, thereby the more to
2 amplifie his vnthankfull negligence. Then hee layeth before him his offence and trespasse done against God, that for to benefite and preferre his lewde children, hee suffered the Sacrifice and true worship of God not onely to be abused or dishonoured, but to be brought to vtter Contempt, and as it were troden vnder foot, and the
3 hartes of the people alienated from it. Lastly, he declareth his punishment, that God repenteth him of that priuiledge that he had giuen to his familie, and would take the same from him: that there should neuer be olde man in his house, but should die as soone as they came to mans state, because he so negligently abused the reuerende
Vers. 32. authoritie of his age. That he should see, that is, That his posteritie should see, his enimie and one that he did enuie, in the house of the Lorde,

and

and that in the time of Salomon when the people of God had greatest prosperitie. That they of his stocke shoulde come to extreeme pouertie and neede. And in assuraunce, that all these things in their due time shoulde come to passe, he giueth him this vnpleasant token, that hys two sonnes should Die both in one day. This may bee a terrible example to all Parentes, Princes, and Magistrates, that by theyr slacknesse and remisse gouernment suffer corruption of Gods true worship, and wickednesse of life to encrease in their children or subiects, for lacke of Seueritie and iust Punishment. This punishment of taking awaye the Priesthoode from the house of Helie God doth not presently execute, but deferreth it vntill the raigne of Salomon when Sadoc was placed in Abiathars roome. 3. Reg. 2. In the meane time God of his mercie gaue time to his posteritie to repent. 3. Reg. 2. e. 27.

The. xiiij. Sunday after Trinitie

at Morning prayer.

Ieremie. Cap. 5.

LOoke through Hierusalem, beholde and see, seeke thorough hir stretes also within, if ye can finde one man that doth equall and right, or seeketh for the truth, and I shall spare that Citie sayth the Lorde, A

2 For though they can say, The Lorde liueth: yet they sweare to deceyue. 3 Wheras thou (O Lord) lookest only vpon

vpon fayth and truth: Thou hast scourged them, but they toke no repentance, thou hast corrected them for amendement, but they refused thy correction, they made theyr faces harder than a stone, and would not amende.

4 Therefore I thought in my selfe, Peraduenture they are so simple and foolish that they vnderstand nothing of the Lordes way, and iudgements of their God.

5 Therefore will I go vnto their heades and rulers, and talke with them, if they knowe the way of the Lorde, and iudgementes of their God: But these in lyke manner haue broken the yoke, and burst the bondes in sunder.

Deu.32.d.20. 6 Wherefore a Lion out of the wood hath hurte them, and a woolfe in the euening shal destroy them, the Leopard doth lye lurking by their Cities, to teare in peeces all them that come thereout: for their offences are multiplied, & their departing away is encreased.

B 7 Shoulde I then for all this haue mercie vpon thée? *Sophon.1.a.* Thy children haue forsaken me, and sworne by them that are no Gods: and albeit that I fedde them to the full, yet they fall to adulterie, and haunt harlots houses.

Eze.22.b.11. 8 In the desire of vncleanely lust they are become lyke the stoned horse, euerie man neighed at his neighbours wife. *Iere.9.b.9.* 9 Should I not correct this, sayth the Lorde? should I not be auenged of euerie people that is like vnto this?

10 Climbe vp vpon their walles, beate them downe, and destroy them not vtterly: take away their battlements, because they are not the Lords. 11 For vnfaithfully hath the house of Israell and Juda forsaken me, sayth the Lord.

2.Pet.2.a.1. 12 They haue denied the Lorde and sayde, It is not he *Iere.14.b.13.* that looketh vpon vs, tushe, there shall no misfortune come vpon vs, we shall see neither sworde nor hunger.

13 As for the warning of the prophets, it is but wynd, yea there is not the word of God in them: such things shall happen vnto themselues. 14 Wherefore thus sayth the Lorde God of hostes: bicause ye speak such words, behold ỹ words

that

that are in thy mouth will I turne to fire, & make the people to be wood, that the fire may consume them. 15 Lo I wil C
bring a people vpon you frō far, O house of Israel, saith the *Deut.28.c.4.*
Lord, a mightie people, an old people, a people whose speech *Baru.4.c.9.*
thou knowest not, neither vnderstandest what they say.

16 Their arrowes are sodain death, yea they themselues be very Giants. 17 This people shall eate vp thy fruit and thy meat, yea they shal deuour thy sonnes & thy daughters, thy shéepe & they bullocks, thy shal eat vp thy grapes & figs: As for thy strong & wel defensed cities wherin thou diddest trust, they shal bring to pouertie, & that through the swoorde.

18 Neuertheless, I wil not then haue done with you, saith the Lord. 19 But if they say: Wherfore doth the Lord our *Iere.16.b.10.*
God al this vnto vs? Thou answer them, Bicause ỹ like as ye haue forsaken me, & serued strāge gods in our land, euen so shall ye serue strāgers out of your land. 20 Preach this vnto the house of Iacob, & crie it out in Iuda, and say thus:

21 Heare this thou foolish & vndiscrete people: Ye haue eies D
but ye sée not, eares haue ye but ye heare not. 22 Feare ye *Esay.6.b.8.*
not me, saith the lord? will ye not tremble at my presence? *Iohn.9.d.39.*
which bynd the sea with the sand by a cōtinual decrée, so ỹ it *Iob.26.d.10.*
cannot passe his bounds: for though it rage, yet can it do nothing, & though ỹ waues therof do swel, yet may they not go ouer. 23 But this people hath a false & obstinate heart, they are departed & gone away frō me. 24 They thinke not in their hearts, O let vs feare the lord our god, who giueth vs rain early & late when need is, which kéepeth euer stil ỹ haruest for vs yearly. 25 Neuertheles your misdéeds haue turned these frō you, & your sinnes haue robbed you of good things. 26 For amōg my people are found wicked persons, ỹ priuily lay snares & wait for mē, to take thē & destroy them.

27 And like as a net is full of birdes, so are their houses full of that whiche they haue gotten with falshode and deceipt. Hereof commeth their great substance and riches.

28 Hereof are they fatte and wealthie, and are more E
mis-

mischieuous than any other: they minister not the lawe, they make no ende of the fatherlesse cause, yea and they prosper: yet they iudge not the poore according to equitie.

29 Shoulde I not punish these things sayth the Lorde? should not I be auenged of all such people as these be.

30 Horrible and grieuous things are done in the lande.

31 The Prophetes teach falsely, and the Preachers receyue gifts, and my people hath pleasure therein: what will come thereof at the last?

The Expositon vpon the .v. Chapter of Hieremie.

Vers. 1. *Looke through Hierusalem, behold and see, seeke through hir streetes also. &c.*

THe Prophete Hieremie in the former Chapiter had notably described the comming of Nabuchodonosors armie into Ievvrie, and the great waste and spoyle that he should make of that countrey, euen to the verie walles of the Citie Hierusalem, which therefore shoulde be in great feare, euen as a woman in trauaile with childe.

Therefore in this place, before hee noteth the destruction of that Citie, he maketh proofe and declaration of the Justice of God in doing of it. For we see commonly, when God punisheth the wicked for their offences, that they are so obstinate and stiffenecked, and so farre from anie sense

ſenſe of true repentaunce and turning to God, that they murmure againſt God, and accuſe him for dealing ouer Rigorouſly and Cruelly with them, and that he puniſheth them more ſharply and grieuouſly than their offences Deſerue. Wherefore God by his Prophet ſheweth, that they are ſo farre ouerwhelmed with their wickedneſſe, as there is not left one Juſt mã among thẽ, in conſideration of whom, he might Spare them, & therefore, that of his Juſtice he muſte of neceſſitie puniſh them. Looke (ſayth he) through Hieruſalem, beholde and ſee, ſeeke thoroughe her ſtreates. &c. In which words God willeth euen the whole World to looke diligently into the ſtate of that Citie, that was called by the name of The holie Citie, & to ſee whether there were any thing or Perſon in it, in reſpect whereof, he ſhould ſhewe Mercie toward it.

For though they can ſaye, The Lord liueth: yet they ſweare to deceyue. &c. Verſ. 2. 3.

Here the Prophete detecteth their Hipocriſie, and ſignifieth, that albeit they pretend to be the People of God, and to haue a reuerence to the name of God, and therefore will call him to witneſſe in their affayres, and Sweare by his name, as by that which they accompt very Holie: yet it is but wicked Hipocriſie in them, and in deede the Prophanation of the name of God. For they ſweare falſely and vntruly to * deceyue their neyghbour, and to worke their vniuſte de- Pſ. 14. 2. 3. 4. Pſal. 23. 2 4.

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uises, & so by Periurie make the Name of God a Cloake and meane to further their owne Wickednesse: Wheras God Looketh only vpon fayth
Ps.77. d.40. and truth, and regardeth not the faire * Pretence of his Name, when the true Reuerence thereof is not in their hearts.

This place ought to teach vs, that the Name
Iere.7.a.4. of the * Churche or People of God, the Title of Christians, the Externall Sacraments of christian Religion, are not sufficient to moue the Fauour of God towarde vs, nor to make vs his people, vnlesse the feare of God and true Holynesse be in our heartes.

In the beginnyng of the thirde Verse, whiche in deede shoulde be a parte of this second, the Prophet altereth the Person, and turneth the speach vnto God himselfe.

Vers.3. *Thou hast scourged them, but they toke no repentance, thou hast corrected. &c.*

This was of exceeding great Stubbornesse in the Iewes, and of Indurated heartes, that they coulde not bee moued to Repentance, no not with the heauie Plagues and punishments that God did bryng vpon them to that ende: yea they rather hardened their faces, as it were, againste God, and became shamelesse in theyr wickednesse, casting of al consideration of Godlynesse and Honestie.

Ther-

Therfore I thought in my selfe, peradventure they are so simple and &c. Vers. 4.

Forsomuch as it might be thought the Simple and Foolishe people did amisse by Ignorance and errour only, and that the wiser & better sort had more Care of the Feare and seruice of God: hee turneth nowe to the Princes, Priests, Magistrates, and Rulers, and sheweth that they also, whiche of duetie should haue bene not only Instructers, Leaders & Guyders to other, but also correcters & Punishers of their Leudnesse, were become more stubborne and dissolute than they, & had cleane cast from them the bonde and Yoke of Obedience to the Holie Will & Lawe of God. So that there myght seeme no Hope, eyther in Prince or People, in Riche or poore, in Learned or Ignorant, but that they All were giuen ouer to their owne Lustes and Sensuall appetites.

Wherfore a Lyon out of the wood hath hurte them, and a Wolfe in the. &c.

By the Lion, the VVolfe, and the Leopard, the Prophet meaneth the Assyrians, the Aegyptians, and sundrye other Enimies, that shoulde come vpon them, and so straightly Beseige them in their Cities, that not one should be hable to goe out, but should be Taken and Slayne.

When the prophete sayeth, The Lion out of

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the wood, and a Wolfe in the euening, hee noteth the Crueltie and fiercenesse of the enimies. For the Lion when he commeth out of the wood for his pray is very hungrie, and the Wolfe that hath missed his feeding al the day long, is in the euenyng more greedy and fierce. And such he signifieth that these Enimies shuld be. The Lion Hath hurt them, saith Ieremie, that is, Shall hurte them. For the manner of the Prophets is oftentimes, by ỳ time Past to note the time to Come, as well in the threatnings of punishmentes, as in the Promises of Gods good blessings. And thereby do they signifie that ths truth of eyther of them is so assured, as if they were Alredy performed. The cause of all the Afflictions and troubles that God casteth vpon his people, is noted to be the encrease of their Wickednes and Contempt of God and his worde.

Vers.7.8.9. *Shoulde I then for all this, haue mercie vpon thee? Thy children haue. &c.*

God here sheweth that of necessitie his very Justice forceth him Sharply to punish them, As if he had sayd, Seeing I am the * Judge of the worlde, how should I let them escape vnpunished, whiche so obstinately of purpose prouoke my wrath agaynst them? Shoulde I not then make my glory and maiestie contemptible in the world? Shuld I not make the wicked to thinke I were no god? yea, that there were no god at al

Gen.18.c.25.

that

that woulde punishe their naughtie and sinfull lyfe: Wherfore as of my Mercie I am most redie to pardon the Repentante sinner that leaueth his wickednesse, and turneth to mee: So muste I of my Justice sharply plague the obstinate and stiffenecked offender that runneth on headlong in his owne naughtie wayes.

God, turning his speeche to the Citie Hierusalem, sayth, Hir children, that is, her inhabitantes hath vnthankfully also abused his benefites whiche he bestowed vpon them, and when he fed them with Plentie and Abundance of all things, they turned it to the Pāpernig of their bodyes, and to the mayntenance of theyr wanton lustes, in suche sorte that they became as Stalions or stone horses euery one neighing at his neighbours wife. By whiche comparison he maruelously setteth foorthe theyr outragious Incontinencie and Dissolute life, and giueth vs also to vnderstand how easily Wealth and *plētie doth breed Looseneſſe and wantonnesse, if we learne not to vse with reuerence and feare the good blessings that GOD poureth vpon vs, and that God also will bee auenged of vs for the same. For the Justice of God must needes punishe the same in vs, as well as hee dyd in the Iewes, & so he heere earnestly affirmeth, when he saith, Should I not be auenged on euery people that is like vnto this? &c.

Ez.16.f.49.
Iere.22.c.27.

Vers.10. *Climbe vp vpon their walles, beate them down, and destroy them not vtterly. &c.*

This is spoken by God to the enimies of the Iewes, as it were, to hasten and encourage thē, to Plague that naughty people. By whiche maner of speking, God giueth his people to vnderstād both that the Inuasiō of their enimies, that shoulde come vpon them, was onely at the appoyntment and callyng of God, and that they were therin the Ministers and * executioners of his iustice: and also that they should be hable by no meanes to Escape the danger thereof, eyther by their Strong & fensed Cities, or otherwise.

Iere.25.b.9.

In these wordes, And destroy them not vtterly, God limitteth the power of the enimies, & leaueth hope of Pardon to his people, if they will in any time Repent and turne vnto him.

The goodnesse of God vseth all meanes that may be, to prouoke them to leaue their wickednesse, before he bring vpon them extreme Desolation and confusion.

In the.11.12.13.verses God agayne alledgeth the iuste cāuses of their Plague, that is, that they had vnfaythefully by Apostasie, forsaken hym, Denied hys Prouidence, contemned the Thretnings of his Prophets, as * false, Vain, and foolishe, and sayde, that the Punishments of Warre, Famin, and Hunger, should not light vpon them, but on the Prophetes themselues, that spake so muche of them.

Iere.43.a.2.

Suche

Suche is the obstinacie of the wicked against all godly Aduertisemēts, that they wil not only not acknowledge them to be Good and true, but impute the cause of Gods wrath and displeasure to those Messengers that he sendeth to cal them to Repentance.

Wherefore thus sayth the Lorde of hoastes: Bicause ye speake such words. &c. Vers. 14. 15. 16. 17.

God sheweth howe grieuous and intollerable the Contempt of his worde and ministers is in his sight, & how Seuerely he will punish the same. Bicause (saithe he) you haue thus Contemptuously thought and spoken of my worde, vttred by my prophet, as though it were * vain, *Psa. 118. 159.* false, and of no credite: beholde sayth God (turning his speache to Hieremie) That woorde of which they make so small accompt, and whiche they esteeme of so little Force, I will make as Fire in thy mouth, and that leude People shall be as vvood or stubble. And euē as certenly as Fire consumeth wood that is cast into it, so assuredly shal the Might & Truth of that my Word vttered by thee, bring vpon them the Plague and Desolation that it hath threatned vnto them.

In the. 3. nexte Uerses, he describeth the Might and cruell Barbaritie of those enimies that he woulde bryng vpon them. They shall be (sayeth hee) A myghtie people, whose power they shall not be hable to resiste. An olde people, that by long continuance in Empire and Dominion Vers. 15. 16. 17.

minion is waxen Proude and sterne, and therby will vse the lesse mercie: A people vvhose speache they knevv not, and thereby could not deale with them by entreatie to obtayne fauoure. They are so mighty men and so ready Archers, that none escapeth that they shoote at, and therefore their Arrovves may well be saide to bee Sodaine death: So barbarous and fierce they shall bee, as they will not spare eyther Sonnes or Daughters amõg you, they will Cõsume your meats, your frutes, your Grapes, your Figges, they wyll Destroy your sheepe, your Oxen, your bullockes, and all your Cattell, neither shall you haue any Defẽce, healpe, or succoure, against them. For the fensed Cities, wherein you trust, shall in that day nothing healpe you, but that by the force of the sword they shall bring you to great distresse and
Vers.18.19. pouertie. And although that this threatning be very terrible, yet he saith further, that He will not so haue done with them, but will adde greater Plagues and punishments. And therefore, bycause God sawe their wayward obstinacie, that they woulde not onely not acknowledge their fault and repent, but also would murmure againste hym, as dealing cruelly and vniustly with them, and punishing them without good cause, Hee willeth the Prophete to answere this their blasphemous murmuring, and tell them plainely, That forsomuch as they had forsaken the true worship of the liuing God, & did Sacrifice to strange Goddes at home in their owne

owne Lande, whiche God had gyuen them, He woulde nowe for punishment thereof, cause them to be led Captiue into Babilon, & to serue straunge Lordes and Maisters in a Countrey that was not theirs.

Preache this vnto the house of Iacob, and crie it out in Iuda. &c. Vers. 20. 21.

God leaueth nothing vndone, whereby this Stubburne people may declare themselues vnexcusable, if they do not repent and forsake their wickednesse, and therefore chargeth the Prophete, that they lacke not Teaching and Preaching, and the euident declaration of Gods Iustice to come vpon them, and that in such maner, as they maye not thinke it to be Wordes onely and bare Threatninges to feare them, but that they may bee well assured that they shall be as truely performed in dede, as they were vttered in wordes.

And then, if they did not obey, they shoulde shewe themselues to be not onely a Blockishe & foolishe people, but in dede as indurate Stocks and Stones, and altogither like those Idolles that they worshipped which had eyes, and yet sawe not, and eares, and yet hearde not. &c. but did suffer the worde of God to passe as if it had beene spoken to Vnsensible creatures. *Psal. 113. b. 6.*

To the further amplification, and condemnation of their Obstinacie, in reiecting al obedience Verse. 22.

and feare of God, he compareth them to the Sea. The Sea, sayeth he, than whiche there is nothing more forcible and violente, yet at my De-
Psa.103 b.10. cree and appointment doth it * tarie within his boundes, and in his greatest rage and swelling of Waues doth not breake oute beyonde the bankes of light Sande and Graueil.

Hereby this People might bee taught howe great my Power is, & to learne to Feare me, as their God, and to Obey me as their Lorde that made them and all the worlde beside: but they
Esay.1.a.3. are more dull of vnderstanding than the * Vnsensible creatures, and further from obedience than the furious and raging Surges of the Sea.

Verse.24. Although the exceeding might and power of God in bounding the Sea within certaine Limites did not moue them to feare his Maiestie: yet considering that of his fatherly Prouidence he sent them Raine in due tymes, & all maner of Seasonable weathering, to temper the ground, that it might bring foorth Fruites to their vse and commoditie, it shoulde haue somewhat enclined their heartes to Loue his Fatherly goodnesse, and Reuerently to haue serued him. But they were as vnthankefull towarde the Goodnesse and mercie of God, as they were obstinate agaynst his Power and Maiestie.

Vers.25.&c. *Neuertheless youre misdeedes haue turned these from you. &c.*

Hereby

Hereby we are taught that when God taketh from vs the Fruites of the Earth, and his other good blessinges, the cause thereof is our owne Sinfulnesse and forsaking of God and his true Seruice.

In the .26. and .27. verses, the Prophete reckeneth vp some of theyr offences, and especially e their Falsheade, Deceipte, and Crafte in trapping and snaring the simple, and by vniust and subtill meanes, drawing them into daunger, so that it maye appeare there remayned among them no Fayth, nor Trueth, nor Integritie and vpright dealing, but altogether couetous craftinesse, iniurie and oppression.

And as the People were giuen to extortion and oppression: so were the Magistrates negligent in ministring Justice, in defending the innocent, and punishing the violence of the oppressour and wrongfull doer. Yea and the * verye Prophetes also, Preachers, and Priests, which should haue instructed and taught both People and Magistrate: were themselues giuen ouer to Couetousnes and Briberie, and by false prophecying & teaching noseled the people in their wickednesse, and in the contempt of God and of his true Prophetes. And therfore God denounceth that he must needes of his Justice punishe both them and all suche other wicked People as they are.

Vers. 28.

Iere. 2. b. 8.
Iere. 8. d. 10.
Iere. 6. d. 13.

The

The.xiiij.Sunday after Trinitie
at Euening prayer.
Hieremie. Cap. 22.

A THus sayth the Lorde, Go downe into the house of the king of Juda, and speake there these wordes.

2 And say, Heare the worde of the Lorde, thou king of Juda that sittest in the kingly seat of Dauid, thou and thy seruants, and thy people that goeth in & out at these gates.

Esay. 1. d. 16. Iere. 21. c. 12. Zach. 7. c. 9. 3 Thus the Lorde commaundeth, Kéepe equitie and righteousnesse, deliuer the oppressed from the power of the violent, doe not grieue nor oppresse the straunger, the fatherlesse, nor the widowe, and shed no innocent bloud in this place. 4 And if ye kéepe these things faithfully, then shal there come in at the dore of this house, kings to sitte vpon Dauids seate, they shall be caryed in Charets, and ryde vpon Horses, both they and their seruantes, and their people. *Esay. 1. e. 20.* 5 But if ye will not be obedient vnto these commaundementes, I sweare by mine owne selfe, sayeth the Lorde, this house shall be waste.

6 For thus hath the Lorde spoken vpon the kinges of Juda, Thou Gilead arte vnto me the heade of Libanus: shall I not make thée so waste as the Cities that no man dwell in? 7 I will prepare a destroyer with his weapons for thée, to hewe downe thy especiall Cedar trées, and to cast them in the fire.

B 8 And all the people that goe by this Citie, shall speake one to another, Wherefore hath the Lorde done thus vnto this noble Citie?

9 Then shall it be answered, Because they haue broken the couenant of the Lorde their God, and haue worshipped and serued straunge Gods.

10 Mourne not ouer the dead, and be not woe for them: but be sorie for him that departeth awaye, for he commeth

not

not againe, and séeth his natiue countrey no more. 2.Chr.3.c.

11 For thus sayeth the Lorde as touching Sellum the sonne of Iosias king of Iuda, which raigned after his father, When he is caried out of this place, he shall neuer come hither againe.

12 For he shall die in the place whereunto he is led captiue, and shall see this lande no more. Esay.5.c. Agge.1.a.

13 Woe worthe him that buyldeth his house with vnrighteousnesse, and his parlours with the good that he hath gotten by violence, which neuer recompenceth his neighbours labour, nor payeth him his hyre. C

14 Who thinketh in himselfe, I will builde me a wide house and gorgeous parlours, who causeth windowes to be hewen therein, and the sélings and ioystes maketh he of Cedar, and painteth them with Sinoper.

15 Thinkest thou to raigne nowe that thou hast inclosed thy selfe with Cedar? Did not thy father eate and drinke and prosper well, as long as he dealt with equitie and righteousnesse? 16 Yea when he helped the oppressed and poore to their right, then prospered he well: from whence came this, but onely bicause he knewe me, sayth the Lorde?

17 Neuerthelesse as for thine eyes and thine heart, they loke vpon couetousnesse, to shedde innocent bloude, to doe wrong and violence.

18 And therefore thus sayth the Lorde against Iehoakim the sonne of Iosias king of Iuda, They shall not mourne for him (as they vse to do) Alas brother, alas sister: neither shall they say vnto him, Alas for that noble Prince. 4.Re.24.a. 2.&c. Iere.36.e.30.

19 But as an Asse shall he be buried, corrupte, and bée cast without the gates of Hierusalem.

20 Climbe vp the hill of Libanus (O thou daughter Sion) D lift vp thy voyce vpon Basan, crie from all partes: for all thy louers are destroyed.

21 I gaue thée warning whyle thou wast yet in prosperitie: but thou saydest, I will not heare: And this maner hast

haste thou vsed from thy youth, that thou wouldest neuer heare my voyce.

22 All thy heardmen shal be driuen with the winde, and thy darlings shall be caried away into captiuitie: then shalt thou be brought to shame and confusion, because of all thy wickednesse. 23 Thou that dwellest vpon Libanus, and makest thy nest in the Ceder trees, O how little shalt thou be regarded when thy sorow and pangues come vpon thee, as vpon a woman trauailing with childe?

Esay 13.*d*.
Es.y.21.*a*.
Iere.12.*b*.
Iere. 21 *a*.
2.*Reg*.24.*b*.

24 As truely as I liue saith the Lorde, though Conanias the sonne of Iehoakim king of Iuda were the signet of my E right hande, yet will I plucke him off.

25 And I will giue thee into the hande of them that seeke thy life, and into the power of them that thou feareste, euen into the power of Nabuchodonezor the king of Babilon, and into the power of the Chaldees.

26 Moreouer I will sende thee and thy mother that bare thee into a straunge Lande where ye were not borne, and there shall ye die.

27 But as for the Land that ye will desire to returne vnto, ye shall neuer come at it againe.

28 This man Conanias shall be like an Image robbed and torne in peeces, and like a vessell wherein there is no pleasure: Wherefore both he and his seede shall be sent away, and cast into a lande that they know not.

29 O thou earth, earth, earth, heare the worde of the Lorde. 30 Thus sayth the Lorde, Write this man destitute of Children: for no prosperitie shall this man haue all his dayes, neyther shall any of his seede be so happie as to sitte vpon the seate of Dauid, and to beare rule any more in Iuda.

The

Thus sayeth the Lorde, go downe into the house of the King of Juda. &c. Vers. 1.

THat this admonition might be of the greater force with the people, the Prophete is here willed by God to goe to the Prince & Counsailers themselues, and to declare the Message to them. For the inferiours and subiects might well thinke it was no Idle or trifling admonishment that was denounced to the chiefe and principall rulers, but that in dede it shoulde be fulfilled. The Kings of Iuda and posteritie of Dauid had a singular preheminence in the Couenant of God, & a peculiar Promise, that that line and succession should continue for euer. This promise which should haue put them in minde of their duetie, they turned to the maintenance of their obstinacie and stubbornesse: thinking, bicause of this Promise, that all the Threatnings of punishment and destructiō declared by the Prophete, were but Vaine, and not agreeing with the former Couenant. *Psa. 88. d. 28.*

Therefore God here willeth his Prophete plainely to signifie to the King himselfe, and to all his Princes, that as the promise was conditionall, and required as well their Obedience on the one parte, as his Trueth on the other: so if they fulfilled not the Condition, they neyther might nor should be Partakers of the Benefite *2. Sam. 7. b. 13*

of

of the couenant. The place was holy wherein the kings of Iuda did sit, and they were Figures of the kingdome of Christ, therefore the Iustice of God might the lesse beare with their wickednesse. By this we may learne, that no Title of Dignitie, Preheminence, or holinesse, cã saue vs from the iust plague of God, if we depart from the Truth of his holy will and couenant. Keepe equitie and righteousnesse, sayeth the Prophete, Deliuer the oppressed from the povver of the violent, Doe not greeue nor oppresse the stranger, the fatherlesse, or the vvydovve, Shedde no innocent bloude. Execute Iudgement faythfully and truly in all things, and towarde All persons, and then shall ye prosper and flourishe, and ye shall enioye the Promises made to Dauid and to his Posteritie:

Iere.21.d.12. But if ye will not so do, but continue in* Iniury, Oppressiõ and Violence, as before time ye haue done, I sweare vnto ye by mine Owne selfe, and by my truth, that the holy Citie of Dauids throne and kingdome shal not help you, but that I will make this Houle to be Waste, and giue it as a Pray vnto the enemies.

Vers.6. For although Hierusalem, which is The head of Libanus, be the place which I haue chosen for the peculiar Seat of my worshipp: yet seing it is fallen from me to wickednesse and Idolatrie, I esteeme it now no otherwise, than I doe Gilead, and the kingdome of the tenne Tribes wherein it standeth. And as I haue dealte by that kingdome, and for the Disobedience thereof made it

waste

waste and desolate, euen so will I doe by Hierusalem, and the kingdome of Iudah, and wil bring the enimie to destroy that also seing they will by no meanes be reclaymed. The kingdome wherin Mount Giliad standeth, is farre larger and of greater worthinesse in it self thã Libanus, and the kingdome of Iuda, wherof Hierusalem is the chiefe Citie. Therefore if I spared not that, they may not thinke that I will spare Hierusalem and Iuda.

I will prepare a destroier with his weapons for thee, to hewe downe. &c. Vers. 7.

Bicause he had sayde, that Hierusalem should be destroyed, he now sheweth the Meanes and the maner howe it should be donne. This Destroier is the armie of the Chaldees and Babilonians, which was brought by God vpon his people. They came out of their owne motion, but were led thereto of God, as his Scougre to the Punishment of the wicked, & therefore he sayth, I vvill prepare a destroyer. By whiche wordes bothe the Ievves, and by them, All other haue to learne, that it is * God that bringeth affliction & trouble vpon sinners, and therfore should they also consider, that they haue not onely to deale with the outward enimie that persecuteth thẽ, but with God himselfe, whose Will no power or indeuour can Resist. And therefore that the best way is, when in such case we feele the Heauie hande of God layde vpon vs, by earnest Re-

Iere. 9. d. 11.

pentance humblie to submitte oure selues vnto him, & craue his Mercie. To hevve dovvne their especiall Cedar trees, may either be taken literallie that they should make Spoyle of that goodlie Woode of Libanus, & of the notable Timber thereof, wherein the Ievves greatly gloried, or els it maie be vnderstanded figuratiuely of the beames of the Temple, which at the destruction thereof should be cut oute to the fire, or thirdlie of their Noble men and all the glorie of their Citie and kingdome, the chiefe whereof should be brought to confusion.

Vers. 8. 9. *And all the people that go by this Citie, shall speake one to another. &c.*

Before time God had beautified the Citie of Hierusalem with his maruellous benefites, so that it was spoken of as a wonder or Miracle among straunge Nations howe mightilie God did maintaine and defende them: In so muche that verie straungers and Heathen persons did vnderstand, that it was not their owne strength or Policie that did preserue them so, but the mightie and maruellous Power of their Lorde and God. Therefore, when they shoulde nowe see the same Citie, that was so Famous and had in so greate price, to be vtterlie destroyed, in their Common Talking of the same, the one should answere the other, that the cause of this

desola-

desolation was, For that they had broken the Co-uenant of their Lord. In whiche poynte the ob-stinate Dulnesse of the Ievves is verie muche noted, seeyng that forraine Nations, Heathen, and Strangers from God, should so easily con-ceiue the cause of their Destruction, when as they themselues which had beene so accustomed to the workes of God, woulde not vnderstande it, no not at the telling and declaration of the Prophetes.

Mourne not ouer the dead, and be not woe for them, but be sorie. &c. Vers. 10. &c.

When People doe flee from their enemies into any place bicause they are not hable to Re-siste them, they commonly doe hope for a Bet-ter day, & for a time of Returne into their coun-trey, and an End of the miserie, & therefore doe they abhorre Deathe more than banishment or any other trouble. But the Prophete in this place signifyeth, that the Miserie of the bani-shed Persons ledde away Captiue should be so greate, and so without hope to see their Coun-trey agayne, that any Deathe might Justly seeme more tollerable: and therefore sayth hee, Mourne not ouer the dead, bicause they seeme to be in better case than such as be aliue. And this doth hee confirme by the example of the Kings themselues. Ioakim called also Eliakim King of Iuda, was taken Prisoner by the Babilonians, Ezc. 24. d. 17

and Dying by the way, with great Contempt, was left without Buriall, as afterwarde is declared more largely: and yet might be seme to be in good case in comparison of Ioakim, named also Iechonias, and here called Sellum, Who was led Captiue & dyed in banishment, and neuer returned into his Countrey. Some doe interprete this place, and this grieuous Threatning, of Sedechias, to whome it may verie well in some respect agree. When the texte sayth, that Sellum was The sonne of Iosias, it is not straunge in the Hebrewe tongue, by the Sonne to vnderstande the Nephewe or other Successour of the same line. So Christ is called The sonne of Dauid, as lineally descending from Dauid.

Mar. 12. *d.* 35.
Math 1. *a.* 1.

Ver. 14. *Woe worth him, that buildeth his house with vnrighteousnesse. &c.*

From this place vnto the. 20. verse the Prophete enueigheth bitterly agaynst King Ioakim, called also Eliakim, who may seeme to haue bene a Glorious, Proude and Pompous Prince, not contented to dwell in such houses and Palaices as his predecessors had vsed, but Enlarged the same, and buylded them farre more Gorgeously with all maner of painting and gay furniture: and that with the grieuous Iniurie & Oppression of his Subiectes, pilling them of their Wages and iust rewarde of their Labour, whiche thing here God by his Prophete sharpelye reproueth. To dwell in faire houses is not, of it selfe

selfe, euill, but bicause the building of Sumptu- *Abac.2 c.12.*
ous places cõmonly is ioyned with* Pride and *Gen. 11.a.4.*
Vaineglorie, and with the Oppression of the
poore: Therfore God declareth himselfe in this
place and sundrie other, so muche to mislike it,
and especially when Princes or other Rich per- *Abdi.1.a.4.*
sons doe it with such Delight, as though they
esteemed their greatest Felicitie to be therein.
Which may seeme to be noted in these wordes,
Thinkest thou to raigne nowe that thou hast enclo- Vers.15.
sed thy selfe in Cedar. &c. As if he had said, Now
that thou haste buylded to thy selfe goodly and
sumptuous houses with Cedar trees, thou think-
est thy selfe a Notable and worthie Prince, and
that thy gay Buyldings and pompous doings
shall be thy chiefe Glorie, and thy Stay in thy
kingdom: but they shall be no help vnto thee at
all, but rather the hastning of thy ouerthrowe,
bicause the Crie & Lamentation of those Poore *Haba.2.c.11.*
mẽ that thou hast oppressed Iniuriously to that
ende, doth ring in myne eares, and calleth con-
tinually for punishment. The meanes to pros- Vers.1.7.
per in thy kingdome, is not by setting vp of
Sumptuous buyldings, but in the Feare of my
Name to deale with Equitie & Righteousnesse,
and to helpe the Poore oppressed, as thy* father *2.Pa.35.d.25.*
Iosias did before thee, who was a Good and a *4.Re.23.c.25*
godly Prince. But thou cleane contrary wyse,
art giuen ouer to Couetousnesse, Oppressiõ, cru-
eltie, and shedding of Innocent bloude. There-
for thy Captiuitie by the King of Babylon, and

thy miserable Ende muste of Necessitie come vpon thee.

Vers.18. *And therefore thus sayth the Lorde agaynst Ioakim the sonne of Josias. &c.*

The Prophete signifieth by the Word of the Lorde, and from his owne mouth, that Ioakim, who in his Life time prouided so Sumptuous Palaces to dwell in, in reward of his Oppression & Crueltie, at his death should not only want that Solemnitie of Buriall and mourning, which cõmonly Princes and Great personages
Ver.19. haue, but also shuld be cast out like an Asse, or other Contemptible beast without Buriall at all, & lie Rotting vpon the face of the Earth, to bee Meate for the Birdes of the Ayre.

A notable example may this be to All them, which with Cõtempt of Gods word & the Iniurie of their Subiects & Tenãts set their chief delite in gorgeous buildings & põpous worke.

Vers.20. *Climbe vp the hill of Libanus, O thou daughter of Sion, lift vp thy voyce. &c.*

Hieremie perceyuing the Ievves to be settled in desperate Obstinacie, in this verse doth scornfully deride ỹ vayn Trust, which in time of their Distresse they had in their forain Frẽds, to whõ they were allyed, that is, the Aegyptians, and other Borderers. And to let them Understand, that all that Hope was to no Purpose, in way of Derision, as I haue sayde, he willeth them vnder

vnder the name of Sion, to climbe vp to Mount Libanus, on the one syde, and to the hill of Basan, on the other, and to cry out with Loude voyce for Succour, that they might be heard the further. For all theyr Louers and Frendes should Forsake them, and be destroyed themselues before they could come to Helpe them. The Aegyptians as Iosephus writeth, comming to Rayse the siege of the Babylonians, at Hierusalem were Discomfited and ouerthrowne, that they coulde not helpe them, and therefore the Armie of the Babylonians returning to Hierusalem, tooke and spoyled the Citie, and Led away the King and all the residue Captiue. *Li. Ant. 10. cap. 10.*

I haue declared this vnto you (sayth Hieremie to ỹ Ievves, vnder the Name of ỹ Daughter of Sion) when ye were in Prosperitie, but your perpetuall maner hath ben, neuer to hearken to the Voyce of the Lord, but waywardly to Contemne it. Therefore your Princes and peeres, that be as your Guydes and Leaders, and your Capitaynes and iollie men that you Delighte and put your Truste in, shall bee Lightly, as it were a with Whirle winde Driuen awaye in Captiuitie, and your selues brought to shame and Confusion, bycause of youre Obstinate wickednesse. You thinke your selfe in greate Honour and felicitie, and Glory much in that ye dwell in houses gorgyously Seeled wyth Ceders of Libanus, but all that your Gaynesse shall be lytle regarded in the tyme of your Sorow, when Vers. 21. Vers. 22. Ver. 23.

when the violence of the enimie shall sodainly come vpon you at the time ye least thinke of it, euen as the throwes of a Woman labouring with childe.

Vers.24.25.26.27. *As truly as I liue, saith the Lord, though Iechonias the sonne of Joakim. &c.*

The maner of the Prophetes is almost continually to vtter theyr sayings in the Person of God, and oftentimes to * repeate that it is the vvorde of the Lorde, and that the Mouthe of the Lorde hath spoken it, to the intent that the people might be wel Assured, that it was no vaine speache that they vttered, but the certaine Will and determinate Purpose of God. And therfore if they woulde shunne the danger thereof, that they ought to giue credite to it, and Beleeue it.

Esay.1.e.10. *Esay.24.d.3.* *Esay.1.e.20.* *Esay.58.d.14*

Of all other, Princes doe most hardely Beleue the declaration of Aduersitie to come vnto them, bicause they haue commonly the greatest worldly Helpes to deliuer them.

Wherefore that Iechonias, otherwyse called Ioakim the sonne of Ioakim, might not doubt of that he here speaketh, he vttereth it in the Person of God, and confirmeth it with an othe. That although he sit vpon the holy Throne of Dauid, yet he shoulde bee a miserable Captiue, yea, God sheweth himselfe so to detest that king for the Contempt of his Worde, that though he were as straightly ioyned to him as a Signet on his right hande, yet he would plucke him of,

and

and cast him into the hãds of his Enimies, that seeke his lyfe. And that both he & his Mother that bare hym, and his Seruãts with al other that wer Chief about him, shuld be led Captiue into a Strãge lãd, & there Die in great miserie.

O thou Earth, earthe, earthe, heare the woorde of the Lorde. &c. Vers. 29. 30.

Forsomuch as the Iewes had so great confidẽce in the Promise that was made to Dauid, for the continuance of his posteritie in his seate, So long as the Sunne and Moone endured, as neyther Prince nor People coulde in anye case bee brought to Beleue the Threatnings of God to the contrary: therefore the Prophet here in earnest maner, bycause the People were so Obstinate, turneth his Speache to the Earth, and openly denounceth, that he was Willed by God himselfe to set vp this Prophecie in writing vpon the doores of the Temple, to the knowledge of all men, that Iechonias shuld not Prosper in his Issue, nor haue any child That should be so happie to sit on the seat of Dauid, and beare rule after him. *Psal. 89. f. 36.*

And yet maye not this seeme repugnante to the prophecie of Iacob, That the scepter should not be taken from Iuda, and a Lavvgiuer from betvveene his feete vntill Silo came. &c. For although the Ievves after this Iechonias, had no kyng in Succession, eyther vnto the time of the Captiuitie or after, whiche reigned among them with suche Libertie and Maiestie, as the kyngs of Iuda before *Ge. 49. b. 10.*

before had done: yet had they a Gouernme nt, by whiche they Ruled both theyr Common weale, and the Externall forme of Religion, according to the Lawe of Moyses, vntill the verie comming of our Sauiour Christ, vnder the Romaines, by whō euen that mean Libertie which they had to that Time, was taken away, and the Prophecie of Iacob fulfilled, as well in the Losse of their gouernment, as in the comming of Messias, that should be the Expectation of the Gentiles.

The. xv. Sunday after Trinitie.

at Morning prayer.

Hieremie.35.

A THe wordes which the Lorde spake vnto Hieremie in the raigne of Iehoakim the sonne of Iosias king of Iuda are these: 2 Go vnto the house of the Rechabites, 2.*Reg*.10.e.23 and call them out, and bring them to the house of the Lord, into some commodious place, and giue them wine to drink.

3 Then toke I Iazaniah the sonne of Hieremie, the sonne of Habaziniah, and his brethren, and all his sonnes, and the whole householde of the Rechabites.

4 And brought them into the house of the Lorde, into the closet of the children of Hanan the sonne of Igedaliah, the man of God, which was by the closet of the Princes, that is aboue the closet of Maasiah the sonne of Sellum, which is the treasurer. 5 And before the sonnes of the kindred of the Rechabites, I set pottes full of wine, and cups, and sayd vnto them, Drinke wine: 6 But they sayde, We will drinke no wine: for Ionadab the sonne of Rechab our father

ther commaunded vs, saying: Ye and your sonnes shall neuer drinke wine, buylde houses, sowe no sæde, plante no vines. 7 Yea, ye shall haue no vineyards: but for all your time ye shall dwell in tents, that ye maye liue long in the lande wherein ye be straungers. 8 Thus haue we obeyed the commaundemente of Jonadab, the sonne of Rechab our father, in all that he hath charged vs, and so wée drinke no wine all our lyfe long, wœ nor our wyues, our sonnes, and our daughters. 9 Neither buyld we any house to dwel therein: we haue also among vs neyther Vineyardes, nor corne lande to sowe: 10 But we dwell in tentes, we obey and do according vnto al that Jonadab our father commanded vs. 11 But nowe that Nabuchodonozor the King of Babylon came vp into the lande, we sayd: Come, let vs go to Hierusalem, that we may escape the hoast of the Chaldeis and the Assyrians: and so we dwell nowe at Hierusalem. 12 Then came the worde of the Lord vnto Hieremie, saying: 13 Thus sayeth the Lorde of hoastes, the God of Israel, Go and tell the men of Juda, and the inhabiters of Hierusalem, Will ye not be reformed to obey my wordes, sayeth the Lorde? 14 The wordes which Jonadab the sonne of Rechab commaunded his sonnes, that they should drinke no wine, are fast surely kept, for vnto this day they drinke no wine, but obey their fathers commandement: but as for me, I haue stande vp early, I haue spoken vnto you, and giuen you earnest warning, and yet haue ye not ben obedient vnto mée. 15 Yea I haue sent my seruauntes all the Prophets vnto you, I rose vp early and sent you word, saying: O turne you nowe euery man from his wicked way, amende your lyues, and go not after straunge Gods to worshippe them, that yée maye continue in the lande whiche I haue giuen vnto you and your fathers: but ye would neyther heare me, nor follow me.

Iere.29.a.5. B

Iere,18.b.11. *Iere.25.a.5.*

16 The children of Jonadab Rechabs sonne, haue stedfastly kept their fathers cõmandement that he gaue them: but

but this people is not obedient vnto me.

D 17 And therfore thus sayth the Lorde of hoastes the God of Israel, Behold, I will bring vpon Iuda, & vpon euery one that dwelleth in Hierusalem, all the trouble that I haue deuised against them: For I haue spoken vnto them, but they woulde not folowe, I haue called vnto them, neuertheles they would giue me no answere.

Pro.1.c.28.
Esay.45.b.
Iere.7.b.13.

18 Ieremie also spake vnto the housholde of the Rechabites, Thus saith the lord of hoastes the God of Israel: Forasmuche as ye haue obeyed the commaundement of Ionadab your father, and kept all his preceptes, and done according to all that he hath bidden:

19 Therfore thus sayth the Lorde of hoastes, the God of Israel, Ionadab the sonne of Rechab shal not faile, but haue one out of his stocke to stande alway before mee.

Iere.33.c.17.

The Exposition vpon the.xxxv. Chapter of Hieremie.

Vers.1.2.&c. *The wordes which the Lord spake vnto Hieremie, in the raigne of.&c.*

GOD willing to confounde the obstinate Disobedience of his people vnto his Law, and to declare how vnexcusable they were, In this Chapiter willeth the Prophete, to their reproch & shame, to lay before them the exãple of the Rechabites Constantly Obeying the cõmaundement & order of their Ancesters, though they were but Mortal men, without breache, for the space of. 300. yeres. The Rechabites are thought to haue bene the Posteritie eyther of Iethro, or of

en of * Hobab, who * followed Moyses & the Israe- *Iudi.4.b.11.*
lites, through the Wildernesse into the Land of *Exo.18.b.9.*
Chanaan, and were promised to haue had an he-
ritage with the Children of Israel in that lande;
but it appeareth they had not. For they were
dispersed in sundry Tribes, and some of them
dwelled euen among the Heathen, and yet were
they cõmonly diligent Obseruers of the Lawe,
and men that Feared God.

Of this stocke came Ionadab the sonne of Re-
chab, who liued in the time of Iehu & may seeme
to haue bene of greate credite and authoritie.
For it was he that Iehu tooke by the * hand into *4.re.10.d.15.*
his Chariot when he was goyng in great zeale
to destroye Achab his house, for the Wicked-
nesse that he wrought agaynst the Lorde.
This Ionadab for certaine considerations, which
after shalbe noted, gaue in charge to his chil-
dren, that they and their Posteritie for euer should for-
beare the Drinking of Wine, the Tilling of the
Earth, the keeping of Vines, & dwelling in any
Builded houses, but only to vse for their abiding
Tentes and Bouthes. This order and com-
maundement, as I haue saide, the Posteritie of
the Rechabites kept very diligently from the time
of Ionadab their father or Auncestour, vnto this
time of Hieremie, which was .300. yeares.

The occasiõ that God toke at this time, was,
that these Rechabites, whiche hitherto had not
dwelt in any Townes & Cities, but in Tentes
and Bouthes in the fieldes, through the greate

Spoile

Spoile and waste that Nabuchodonosor and the Chaldees did make in all the Countrey of Iurie, were forced, for their saftie, to come and dwell in Hierusalem in suche places, as they might get. And yet did they obserue all the other partes of Ionadabs commaundement, although by meere necessitie they were driuen, at this season to dwell in houses.

Wherfore, Ieremie, by the commandement of God, in such sort, as is declared in this chapiter,
Verse. 4.5. calleth the Rechabites together, beyng many in number, vnto a place by the Temple whiche was notorious, and where things done coulde not be kept close, but muste needes be spredde by fame both through the whole Citie and Countrey. For it is not to be thoughte that Hieremie did it secretely or in close maner. For such a multitude coulde not be called to such a place without admiration and greate expectation of some notable thing to followe. Hieremie therefore in the place here discribed, in solemne manner setteth pottes of Wine before them, and willeth
Vers. 6.7. them to drinke. But they refuse so to doe, alleadging for their excuse their Obedience to the order and commaundemente of their Auncestor and forefather Ionadab, who had giuen them charge to obserue those things, whiche are euident in the Texte.

Here may seeme to be some doubtes Iustlie moued. First, whether the Rechabites dyd offend or no in refusing to drinke Wine, at the bid-

ding

ding of the Prophete of God. Therein they mighte seeme to set more by a tradition of theyr fathers, than by the appoynt ment of God vttered by the Prophete. But wee reade not, that the Prophete Hieremie did say vnto them, that it was Gods will and commaundemente, that they should Drinke Wine: but it seemed to them a bidding of the Prophete simply, and vttered to them without the Authoritie of Gods name. And yet in theyr refusing thereof, they vndoubtedly did excuse themselues with greate modestie: so that if the Prophete had pressed Gods commaundement vpon them, it may be thought they woulde haue yeelded, as they did to dwell in houses in Hierusalem, when they coulde not safely haue place abroade to vse their Tentes.

Secondly it maye be doubted whether Ionadab did well in bidding them to forbeare Wine, or not to vse Tillage, not to plante Vines, or to dwell in houses. For therein seemeth to be some great Superstition to forbid the people of God to vse his Creatures, and those trades of Life that haue theyr Iuste cõmendation in the Scriptures, and were vsed by good and Godly men. And therfore this place is alleadged of some for the maintenance of Monastical vowes and such lyke Obseruations of mennes Traditions euen with burden of Conscience and restraynte of Christian Libertie.

Surely, it is not to be thought, that Ionadab did meane

meane to Institute any new worship of God, or to laye any burden of Holinesse or Religion vpon their Consciences in the forbiddyng of these thyngs, but only the obseruation of a Politique meanes, whereby they mighte be traded to a more Moderate lyfe, & easier Contempte of the world. For it is not to be thought but that Ionadab (who ioyned himself to Iehu in the punishmēt of the wicked house of Achab) had great feare of God, and a desire to haue his Law & true Worshippe restored and maintayned. And bycause he sawe that Sensualitie, Loosnesse of life, & glory of the world, were the chiefest Cawses, that did carie the Israelites from the Obedience of God, fearing some greate Plague and punishment to followe for the same, according to the * Threatnings of the lawe: so muche as mighte be, to preuent the same Inconuenience, in his flocke or kindred, He enioyned them to forbeare Wine, whereof ryseth Drunkennesse aun Wanton lust, and not to vse any other trade of life, thā Pasturing or keping of Cattayle, wherein they were alwayes brought vp, from their firste fathers. Ionadab thought that kind of life to be best, wherunto himselfe had beene accustomed. He sawe what Inconueniēces Immoderate vse of Wine did bring, all whiche they shun that Forbeare it. And they haue their mindes freer that are not Tied to Tillage & husbanding of Vineyardes.

Deu.S.d.20.
Deu.11.d.28.
Iere.42.d.22.

And if God did bring any Plague vpon their Countrey for the Sinnes of the People, their

losse

losse shoulde be the lesse, and they mighte moze easily shift foz themselues. But howsoeuer it was in Ionadab, wee reade not here, that God doth yzaise that ozdinãce, but only semeth to like the Obedience of the Rechabites, and taketh the same foz an Example to repzoue the Ievves foz their Disobedience and contempt of his holie Lawes and ozdinances: being not their Earthly father, but the euerliuing Lozde and God.

Then came the worde of the Lorde to Hieremie saying, &c. Vers. 12. &c.

In these verses foloweth the applying of this example and comparison of the Rechabites. In which application, these things are to be noted, First the comparison betwene a moztal man and God. If the Authozitie of Ionadab, a moztall and fraile Creature pzeuailed so much with his posteritie, whom he did neuer greatly benefit: how much moze Justly shoulde the Maiestie and Eternall Power of God in giuing of his Lawe, haue bene esteemed among his owne people, vpon whom he had bestowed so many and so great blessings? Secondly, Ionadab gaue his Commaundement but Once, and neuer called vpon it afterwarde, and yet was it obserued very curiously foz the space of. 300. yeares: But Gods Law, as it was once giuen with greate Maiestie & terrour, so was it Continually called vpon by his Pzophetes and teachers, euen by the

diligent and carefull sendyng of God himselfe. And that in so earnest maner as possibly could be deuised, and yet woulde they neuer eyther continue in his obedience, or easily returne vnto his true worshipp, when they were once fallen from it. Thirdly, those things which God required of the Ievves, were not of like Seueritie and rigour, as the commaundementes of Ionadab to his posteritie. For he lefte vnto them the vse of Tillage, Inhabitinge of houses, Drinkyng of Wine, Planting of vines, and al such other like things that mighte be to their comforte in the worlde, and onely required that they would not run after the worshipping of other Gods. And yet would they not therein obey him, nor yet reclayme themselues, when they were reproued, wheras the Rechabites did not onely kepe themselues in more Obedience of the Lawe of God, than they did, but also tied themselues to the streicte and rigorous obseruation of the orders before mentioned, onely in reuerence of Ionadab their Ancester and Forefather, by whome they were giuen.

Vers.17. *And therefore thus saith the Lorde of hostes, the God of Israel, beholde. &c.*

Nowe that God by the example of the Rechabites had confounded the disobedience of his People, and shewed, that they haue nothing to lay for their excuse, he addeth what punishment

ment shall come vpon them for it.

Forsomuch, saith he, as I haue often sente my Prophets vnto you to cal you to repentance, and to bring you home againe into the right way, & yet you will not in any wise heare them: I will speake no more vnto you in way of exhortation, but I will pronounce terrible Sentence against you, and most earnestly assure you, that those punishmentes, that I haue deuised, without fayle shall come vpon you.

Here is to be noted, that whē men Obstinately refuse the comfortable worde of God sent vnto them in the way of instruction and teaching, they shall after heare and Feele his Dreadfull worde of Threatning iuste punishment to come vpon them for their Disobedience and cōtempt.

Hieremie also spake vnto the housholde of the Rechabites, thus saith. &c. Vers. 18. 19.

After that he hath pronouneed punishment agaynst the Ievves, for their Contempt of Gods holy will: hee declareth also, that God of his goodnesse accordyng to his Promise anexed to the fifte commaundemence, woulde reward the obedience and Reuerence that the Rechabites did shew towarde their Father Ionadab, and that he would so prosper their stocke, as They should neuer fayle of one to stande before him, that is, whiche shoulde be acceptable vnto him. For it cannot be interpreted that they shoulde stand

before God in the Ministration of the Temple, for that was appointed to the Priestes and Leuites onely. As touching that the Patrons of superstition alleadge this place for the Maintenance of obedience to mens traditions in the Churche, it is verie vnfit. For the Rechabites, as is sayd before, were not tied to this obseruatiō, with opinion of Holinesse, or as a worshipping of God, as men were with the traditions of the Church of Rome: but obserued those things as Politique orders of life, with Reuerence of their Ancestors, by whom they were enioyned.

The.xv.Sunday after Trinitie
at Euening prayer.
Ieremie. Cap.36.

A IN the fourth yere of Joakim the sonne of Josias the king of Juda, came the word of the Lord vnto Jeremie, saying.

2 Take a booke, and write therin all the wordes that I
Iere.30.d 2. haue spokē to thee against Israel, against Juda, and against al the people, from the time that I began to speake vnto thee in the raigne of Josias, vnto this day.

3 That when the house of Juda heareth of ỹ plague which I haue deuised for them, they may peraduenture turne euery man from his wicked way, that I may forgiue their offences and sinnes.

4 Then did Jeremie call Baruch the sonne of Neriah,
Iere.45.1.1. and Baruch wrote in the booke at the mouth of Jeremie all the wordes of the Lord which he had spoken vnto him.

5 And Jeremie commaunded Baruch, saying, I am in prison, so that I may not come into the house of the Lorde.

6 Therfore

6 Therefore goe thou thither, and reade the Booke that B
thou haste written at my mouth, (namely) the wordes of the
Lorde, and reade them in the Lordes house, vpon the fa-
sting daye, that the people, whole Iuda, and all they that
come out of the cities may heare.

7 Peraduenture they will pray mekely before the face
of the Lorde, and turne euery one from his wicked waye:
for greate is the wrath and displeasure that the Lorde hath
taken agaynst this people.

8 So Baruch the sonne of Neriah did according to al that
Hieremie the Prophet commaunded him, reading the word-
des of the Lorde out of the booke in the Lordes house.

9 And this was done in the fifth yeare of Iehoakim the
sonne of Iosias king of Iuda, in the nynth moneth, when it *Iere.26.a.2.*
was commaunded that all the people of Hierusalem should
fast before the Lord, and they also that were come from the
cities of Iuda vnto Hierusalem.

10 Then redde Baruch the words of Hieremie out of the
booke within the house of the Lorde, out of the treasurie of
Gamariah the sonne of Saphan the scribe, whiche is beside
the higher loft of the newe dore of the Lordes house, that al
the people might heare. 11 Now when Michcas the sonne
of Gamariah the sonne of Saphan, hard al the words of the
Lord out of the booke. 12 He went downe to the kings pa-
lace into the scribes chamber, for there al the Princes were
set, Elisama the scribe, Dalaiah the sonne of Semei, El-
nathan the sonne of Achbor, Gamariah the sonne of Sa-
phan, Zedekias the sonne of Hananias, with all the prin-
ces. 13 And Micheas tolde them all the wordes that hee
hearde Baruch reade out of the booke before the people.

14 Then all the princes sent Iehudi the sonne of Natha- C
niah, the sonne of Selemiah, the sonne of Chusi, vnto Ba-
ruch, saying: Take in thine hande the booke whereout thou
hast readde before all the people, and come. So Baruch the
sonne of Neriah toke the booke in his hād, & came vnto thē.

15 And they sayd vnto him Sit downe & reade the booke, that we may heare also. So Baruch redde, that they myght heare. 16 Nowe when they had heard all the wordes, they were abashed one vpon an other, and sayde vnto Baruch: Wée will certifye the king of all these wordes.

17 And they examined Baruch, saying: Tel vs, how diddest thou write all these wordes out of his mouth?

18 Then Baruch answered them: He spake al these wordes vnto mée with his mouth, & I wrote them in the boke.

19 Then sayd the princes vnto Baruch, Goe thy waye, hide thée with Hieremie, so that no mã know where ye be.

20 And they went in to the king to the Courte, but they kept the boke in the chamber of Elizama the scribe, & tolde
D the king all the words that he might heare. 21 So the king sent Jehudi to fet him the boke: which he brought out of Elizama the scribes chamber, and Jehudi redde in it, that the king & all the princes which were about him might heare.

22 Nowe the king sate in the winter house (for it was in the ninth moneth) and there was a fyre before him.

23 And when Jehudi had red thrée or foure leaues therof, he cut the book in péeces with a penknife, and cast it into the
1. Mach. 3. fire vpon the harth, vntil the boke was all brent in the fire vpon the harth. 24 Yet no man was abashed thereof, nor rent his clothes, nor the king himselfe, nor his seruants, though they heard all these wordes. 25 Neuertheless Elnathan, Dalaiah, and Gamariah besought the king that he would not burne the boke: notwithstanding the king wold not heare them. 26 But commaunded Jerahmel the sonne of Amelech, Saraiah the sonne of Ezriel, & Selemiah the sonne of Abdeel, to lay handes vpon Baruch the scribe, and vpon Jeremie the Prophet: but the Lord kept them out of sight. 27 Now after that the king had brent the Boke, and the sermõs which Baruch wrote at the mouth of Hieremie, the word of the Lord came vnto Hieremie, saying:

E 28 Take an other boke, & write in it all the forsayd Sermons

mons that were written in the first booke which Iehoakim the king of Iuda hath brent. 29 And tell Iehoakim ý king of Iuda, thus sayth the Lord: Thou hast brent the Booke, and thoughtest within thy selfe: Why hast thou written therein, that the king of Babylon shall come and make this land wast, so that he shall make both people and cattel to be out of it? 30 Therfore thus the Lord sayth of Iehoakim the king of Iuda: There shall none of his generation sitte vpon the throne of Dauid, his dead coarse shall be cast out, that the heat of the day, and the frost of the night may come vpon him. 31 And I will visite the wickednesse of him, of his seede, and of his seruants: Moreouer all the euill that I haue promised them, thoughe they hearde me not, will I bring vpon them, vpon the inhabiters of Hierusalem, and vpon all Iuda. 32 Then toke Hieremie an other booke and gaue it Baruch the scribe of the sonne of Neriah, which wrote therin out of the mouth of Hieremie, all the sermons that were in the first booke, which Iehoakim the king of Iuda did burne: and there were added vnto them many moe sermons, lyke vnto the former. 2.Reg.24.b. Iere.22.a.

The Exposition vpon the.xxxvj. Chapter of Hieremie.

In the fourthe yeare of Iehoakim, the sonne of Iosias the king of Iuda. &c. Vers.1.2.3.

IN this chapter is described a notable historie, & very profitable to be considered, how God apointed Hieremie to put in Writing al the Sermons & Prophecies that frō the beginning he had vttred by his mouth against Israell and Iuda, & how Hieremie

perfoꝛmed the ſame by his miniſter oꝛ Secretarie Baruch, whom he cauſed alſo to Reade the ſame openly in the Temple, and what therof followed, befoꝛe the king himſelfe and all the Nobles and Counſellours.

The Jewes oftentimes had heard the woꝛde of God at the mouthe of Hieremie, and yet notwithſtanding, did obſtinately Contemne and reiect the ſame. Wherfoꝛe God now willeth him to put the ſumme of all in Wꝛiting, that eyther they might be therwith ſomewhat moꝛe moued to embꝛace the ſame, and to Turne to the true woꝛſhippyng of God: oꝛ elſe that his woꝛdes
Io.12.f.48. might remain in Wꝛiting, as * witneſſes againſt their obſtinate and Indurate heartes, whiche by no callyng oꝛ teaching coulde be bꝛoughte to Relent. By this example wee may learne the greate Benefite & commoditie of Wꝛiting, and that the People of God may be well taught, not only by a mans own Speache, but alſo by Reading of the Good & godly Exhoꝛtations of other vnto them. Thoſe things that are vttered by mouth onely, may ſoone ſlip out of memoꝛie, & be foꝛgotten, oꝛ not be wel vnderſtãded at the firſt, But when they remain in Wꝛiting, they may be redde again, & better weighed & cõſidered at leiſure, & ſo will bothe ſticke moꝛe Surely in remẽbꝛance, and be the moꝛe eaſily vnderſtanded.

Seing therfoꝛe the Pꝛophete by ſpeaking, had laboured in vayne, with that wayward Peo-
Iere.25.a.3. ple the ſpace of. 23. yeares, as appeareth cap. 25.

of

of the Prophet, God now willeth him to Write the Prophecies whiche he had Uttered, to the ende they might haue no Excuse, nor want anye externall meanes, whereby they might come to the vnderstanding of his will, and thereby turne vnto him, that hee might take mercie of them: or else that that their obstinate Disobedience both of the King, the Counsellers, & the whole People might be made thereby more notorious and open to the worlde.

Then did Hieremie call Baruch, the sonne of Neriah, and Baruch. &c. Vers. 4. 5. &c.

The readie Willingnesse of Baruch is here to be obserued, who was not onely contented to Write the thing at the mouth of Hieremie, but also at his Appoyntment openly to Reade it in the face of all the People, whereof in all likelyhoode of Reason, it must needes haue bene, that great Displeasure and danger should haue come vnto him. But to further the will of God, hee did not sticke to hazard himselfe to all Perils of the worlde. Neither may we thinke, that Hieremie Cunningly shifted the danger hereof from himselfe to Baruch. For hee coulde not procure greater Willyking by this publishing of things in Writing, than he had done by Speaking of the same to their faces. It may bee, that for some causes and respectes hee was letted and stayed by the Spirit of God, that he might not doe it himselfe, for so I iudge this place to be vn-

derstanded. How Hieremie should be Letted by Impzisonment, I doe not well conceiue, seeing verse.19. of this same chap. Baruch is willed by the Pzinces, That he and Hieremie shoulde hide themselues, and not be knovvne vvhere they vvere. And also in the. 26. verse, the king willeth certain to lay hande on Baruch & Hieremie, but that The Lorde kept them out of sight. Which cõmandement & maner of Speaking, should not haue bene vsed, if Hieremie had bene in pzison before. And therfoze that which soune Translaters interpzete Clausus sum, that is, I am in prison, or shut vp, other doe expounde, Detentus oz impeditus sum, that is, I am stayed or letted, meaning, by the Spirite of God: as we read that Paule was Letted and stayed from going to Bithinia.

Act.16.a.7.

In the seuenth Uerse Hieremie noteth the cause why he willed Baruch to Reade his Sermõs vnto the people, that is, if it were possible, that they might be moued to Turne from their Wicked wayes, & humble thẽselues in Pzayer before the face of the Lozd, therby to turn away his heauie Wzath and displeasure from them.

True Pzayer is alway ioyned with Faith & humblenes. Faith doth lift vp our minds to heauen, and maketh our Pzayer to ascend vnto the lozd, feare & reuerẽce which is ioined with faith, bicause of ẏ sense of our vnwozthines, doth moue vs to Humble & debase our selues in the sight of God, & to flee only to his Mercy, and especially, whẽ he declareth Signes of his terrible Wzath

towarde

towarde vs, as he did at this time by the Prophete to his People. If God did but Lightly threaten vs, we should not Contemne it, but be Greatly moued therwith: and much more whē he sheweth his Displeasure so grieuous, as we may Justly looke for Utter confusion.

So Baruch the sonne of Neriah did according to all that Hieremie. &c. Vers. 8. 9. 10.

He describeth nowe the readie Obedience of Baruch, & the maner of his doing, noting the circumstances, at what Time, in what Place, and before Whom it was done. It was done the fift yeare and ninth moneth of Ioakims Reigne: at that tyme that the king according to the customable maner of the Jewes in tyme of danger, had commaunded a solemne and Publike fast, and Prayer to be made vnto the Lorde, to turne away the Daunger that they were in by Nabuchodonosor and the Chaldees at their first Inuasion that was made in his Reigne, and is mentioned. 4. Reg. 24. This maner is verie good, in time of Danger to proclaim publique Prayer & Fasting withall, that we may by that Testimonie declare the true Sorow of our heartes, conceyued bicause of the displeasure of God toward vs. But we are taught by this place, that Externall Prayer and fasting done for a forme only, and not with earnest Repentance and true Faith to God, doth not at all moue Gods mercy toward vs, but rather incenseth his displeasure, 4. Reg. 24. 1. 2

and

and hasteneth his heauie iudgement, because of our Hipocrisie and dissimulation. How vnpleasant such Fasting is to God, ye may reade Esaie 58. & what the true Fast is, ye may learne there also, and Ioell.2. Suche a tyme Hieremie had chosen very fit for the publishing of the Threatnings of God agaynst them, that they might be Moued not onely to pray, but also, as he sayeth, To pray meekely before the face of the Lorde.

Esai.55.b.5.
Ioel.2.c.13.

Baruch did reade these Prophecies of Hieremie in a notable place of the Temple here described, verse.10. where the Greatest assemblie of the People was, and where he mought be best hearde. His Audience were not one or two, but the whole number of the People, as well of the Citie, as also of the Countrey, gathered together at that tyme: whereby his doing was the more Notable, and further knowne and Published.

Vers.11.&c. *Nowe when Micheas the sonne of Gamariah had heard all. &c.*

It is not here expressed of what mynde or Purpose this Micheas did make so great speede to declare the doing of Baruch vnto the Nobles and Counsellers. If he did it as being stricken with Admiration and Terrour of those things that he did heare, as it may be thought hee did, (bycause hee was the sonne of Gamariah, who shewed himselfe to haue the Feare of God, in perswading the King not to Burne the Booke) then

then his doyng was woꝛthie great commendation. But if he did it to purchase blame vnto the Pꝛophete, oꝛ to get Fauour of the Counsailers, it was that, which alway doth follow the Pꝛophetes and Pꝛeachers of almightie God in doing of his message: that * All do not heare them fruitfully and to good purpose, but Some are readie to depꝛaue their doings and sayings, and by malitious Accusations to woꝛke them trouble and daunger. But howsoeuer it was with Micheas, it was not done withoute the assured pꝛouidence of God, that the Pꝛince and Nobles might knowe of it, and not pꝛetende ignoꝛance. Where by ẏ way this also is to be Noted, that while the multitude and people were at the common appointed Pꝛayer in the house of God, the Nobles, verie vnseasonably, were in the Counsail house consulting by like what might be best to do. The care of Pꝛaying to God should haue touched them aswell as the people, and afterwarde taken opoꝛtunitie to haue mette in counsaile.

Esay.53.a.1. *Rom.10.c.16* *Io.12.f.38.* *Io.7.b.12.*

Then all the Princes sent Iehudi the sonne of Nathaniah. &c. Vers.14.15.

It may appeare that the Pꝛinces did not neglect the repoꝛte of this matter, as being stricken with feare of Danger hanging ouer them, and therefoꝛe with speede they sent a Messenger, as may appeare of some Name and credit, to bꝛing Baruch vnto them: who althoughe hee mighte looke

looke for nothing but Imprisonment & Danger of life, yet was he willing and ready to goe Before them, and there in their hearing, Redde the same things that he had openlye declared vnto the People.

Vers.16.&c. *Nowe when they had hearde all the wordes, they were abashed.&c.*

The Maiestie of Gods wordes and Threatnings in the Prophecies of Hieremie, strake a Feare and terrour into the hearts of the Princes, so that as men astonied, they loked one vpon the other. But yet there appeared great wante of True repētance and right feare of Gods wrath. For if that had bene in them, surely they would haue done as Iosias did at the reading of the
4.Re.22.b.11. Booke of the lawe of God. 2. Reg. 22. But the affection of these Noble men seemed, in comparison therof to be Faint and cold. They questioned with Baruch, howe he was hable to write those things, and he answered simply, that Hieremie spake them and he wrate them at his mouthe. Wherby they might vnderstand that it was not done by the curious Deuise & Industrie of man, nor laid vp together in writing as matters Curiously penned: but by the strength of ỹ Spirite of God, which brought those things fresh in remembrance to Hieremie, that he in speache had vttered long before, with whiche consideration, & the weighte of those things that were redde, they, being Somwhat moued, sayd they would

Enfourme

Enfourme ỹ king of all that was done, & knowe his pleasure. But bicause they suspected his Furie & crueltie, they willed Baruch & Hieremie to Hide themselues out of the way, that no man might know where they were.

And they wente in to the King to the Court, but they kept the booke. &c. Vers. 20. &c.

The Princes might seme to be touched with some Feare of God, but yet not so greatlye, but that they feared the Prince more, and especially the multitude of them. And therefore did they put the matter so vnto him, that they would not doe otherwise than stoode with his Pleasure. Some of them did more Freelye deale with the king, as Elnathan, Dalaiah, and Gamariah, and in his most vehement rage with some Danger of their own state & liues perswaded and intreated him not to Burne the booke. But nothing could stay his Furie, but that before he had hearde it redde through, euen in contempt of God & of his worde and Threatnings, he cut it in peeces and cast it in the fyre. When God in the wordes of his Prophet, did so terribly Thunder in ỹ eares of the king, he should haue bene Greatly moued therwith, and haue *Rent & tore his garments, in token of the inward feare and Sorow of his hearte, knowing most assured Daunger to hang ouer both him and his kingdome. But after the maner of Indurate hearts, as a furious beast he Rageth eue against God himself, & thinketh by 3. Re. 21 g. 27. 2. Pa. 34. d. 19

Fire,

fire, as it were, to Consume his Threatnings. If he thought it to be the doing of poore Hieremie onely why did he make so great accompt of the matter, and shewe himselfe so much grieued therwith, seeing he knewe, that so contemptible a person as he iudged him to bee, coulde not of himselfe worke hurt to him, or to his Realme? If his conscience, trembling at the matter, did tel him, that the Authoritie of God was in those wordes, why did he so furiously storme at the thing, as though he had beene able by his rage to haue Discountenanced the wrath of God toward him and his people? But cruel Hipocrites haue euer some *pretenses of reason to bolster vp their obstinacie against God and his Prophets, and therefore caused he Hieremie and Baruch to be sent for, if God had not hid them, and by his prouidence kepte them from his furie and wicked purpose. For God vseth to preserue hys Messengers from danger and perill, euen mauger the heades of all his Enemyes vntill their full and appointed time to come, that his Name maye bee glorifyed, and his truth enlarged by their Death.

Iere. 38. *a.* 4.
1. *Re.* 22. *c.* 13.
Luk. 13. *c.* 14.
3. *Reg.* 22 *b.* 8.

Vers. 27. &c. *Nowe after the King had burnte the booke, and the sermons which. &c.*

The wicked persecuters thinke by cruelty and violence to Suppresse and Extinguishe the worde of God and his trueth, but by his prouidence it ryseth more Strongly agaynst them to their

their greater confusion. Ioakim thoughte by casting the Booke of Hieremies Prophecies into the fire, he had, as it were, cutte off the hande of God, and deliuered himselfe and his kingdome from those plagues, that were denounced by those* Seditious and Factious men, as he toke them, Hieremie and Baruch. But beholde, that he and all his, mighte vnderstand that he struggled in vayne, and stroue againste the streame; the prouidence of God publisheth another booke contayning not onely the same matter, but also an euidente declaration of Gods iuste Judgement and sharpe punishment to come vpon that wicked King and his stocke, that is, that his owne deade Corpse shoulde be caste forthe contemptuouslie without Buriall, as is sayde in the former Chapiter, and that none of his issue and generation in righte descente shoulde sit any time in the throne of Dauid after him. For Iechonias his Sonne raygned onely three monethes, and was ledde away Captiue, so that he mighte scantly seme to haue raigned: and Sedechias was his Uncle and was set vp in despite of him and his Sonne Iechonias or Ioakim, after whō they had no King of that directe line but Zorobabel, vntill the comming of the Messias Christe Iesu, who was The yong branche that sprang a freshe out of the olde vvorne stocke of Iessie as oute of a roote that had not flourished in manye yeares before. Yea, and he assureth both the King and al his people, though they did neuer so contemp-

3. *Reg.* 18. *c.* 17

Iere. 22. *c.* 19.

Esai. 11. *d.* 1.

Act. 13. *d.* 23.

tuously refuse to hearken to his worde, that hee woulde visite their wickednesse, and bring vpon them all those euils that he hath promised. In like maner God in al ages dealeth with the persecuters of his word and holy Scriptures, and neuer more than in these latter dayes. The enemies of the Gospell haue thoughte to suppresse Gods trueth by burning the godly writings of learned men: and by destroying the Preachers and professours of the same with fire, and with the sworde, shedding their bloude moste cruelly. But the prouidence of God raiseth other euen of the ashes of them, that doe as constantly teache and defende his truth euen to the faces of them, and maugre their heartes publishe the Gospell in writing more largely thã euer it was before. And so wil it be, vntill God bring their iuste deserued plagues vpon their heades, though they in the meane time to the heaping of his greater wrath vpon them, in furious rage kill and slea some of his Saintes whiche he hath appointed that way to glorifie his name.

The.xvj.Sunday after Trinitie
at Morning prayer.

Ezechiel. Cap. 2.

A AND then said he vnto me, Stande vp vpon thy feete (O thou sonne of man) and I will talke with thee.

2 And the spirite entred into me when he had spoken vnto

vnto mée, and set me vpon my féete, so that I heard him that spake vnto me. 3 And he said vnto me, Thou sonne of mã, I sende thée to the Children of Israel, to a rebellious people which haue rebelled against me, both they and their forefathers haue wickedly behaued themselues against me, euen vnto this very day. 4 For they are children of a harde face and stiffe heart, I doe sende thée vnto them, & thou shalt say vnto them, Thus saith the Lorde God.

5 And whether they wil heare or refuse (for they are a rebellious house) yet they may knowe that there hath bene a Prophet among them. 6 And thou sonne of man feare thẽ not, neyther be afraide of their wordes, for briers & thornes are with thée, and thou doest dwell among scorpions: feare not their wordes, nor be abashed at their lookes, for they are a rebellious house. 7 And thou shalt speake my words vnto them, whether they will heare or refuse, for they are rebellious. 8 Therefore thou sonne of man, obey thou all things that I say vnto thée, & be not thou rebellious like the rebellious house: open thy mouth, and eate that I giue thée. B

9 And I loked, and behold a hand was sent vnto me, and loe, in it was a roule of a booke. 10 And he opened it before me, and it was written within and without, and there was written therin lamentations, and mourning, and woe.

The Exposition vpon the. ij. Chapter of Ezechiel.

And then saide he vnto me, stand vp vpon thy feete (O thou sonne of man). &c. Vers. 1. a.

IN the firste Chapiter of this Prophete in a vision was declared what He was, & of how greate authoritie that called Ezechiel, that is, the Omnipotente and

euerliuing God, and the Lorde of Hoastes: vnto whose dominion all Creatures are subiecte, and by him are gouerned and maintayned.

Nowe the Prophete in this place hathe, as it were, his Commission deliuered vnto him, and is sente as Gods Messenger, vnto the Israelites liuing in banishmente, and is instructed what maner of people they are, howe they will receiue him, and howe he shall behaue himselfe toward them. In the ende of the former Chapiter, it is mentioned that Ezechiell seyng in a vision an Image of the glorie of God, not beyng hable to abyde the Maiestie thereof, fell downe vpon his face, in like manner as we reade that Daniell did

Dan.10.b.8. when he sawe a terrible vision. And there vvas no strength, saith he, remaining in me.&c. and yet I hearde the voyce of his vvordes, and fell astonied vpon my face. Such is the frailtie of man, as he is not hable to abide but a meane shadowe of the glorious Maiestie of God.

But the same God, suffereth not these good men that hee hath ouerthrowne with terrour of his glorie to remaine long prostrate and cast downe, but he comfortablie erecteth them with his spirite, as we see in this place in Ezechiel, whom hee not onely commaundeth to stande vp vppon his feete that he may speake vnto him, but also endueth him with his spirit that he may be hable so to do. For such is our weakne, that when we be once ouerthrowne, we cannot rise of oure

selues

selues, but onely by the mighte of Gods Holie grace and Spirite. Wherefore sayth S Paule, VVe are not able of our selues to doe any thing, but al our sufficiencie is of God: And again, Not of my selfe, but of the grace of God in me. 2.Cor.3.b.5. 1.Co.15.b.10.

Ezechiel therefore standeth not here vpon his feete of himselfe, but by the Spirite of God entring into him. Neyther was the outwarde Worde of God sufficient for this purpose. For the Strength and might of the worde of God, is by the Grace of his Spirite goeyng alway with it. The externall VVorde, as his blessed Instrument, soundeth in the eare, and moueth the sense, but the Spirite of God worketh in the heart.

And he said vnto me, thou sonne of man Vers.3.4.
I sende thee to the children of. &c.

Hovv shall they heare saith Paule vvithout preaching, and hovve shall they preache, onlesse they be sent? God therefore commonly vseth in notable maner, to call his Prophetes, and they alwaye lightly declare their owne calling and sending, as here Ezechiell dothe, that they maye not bee thought to haue Come of themselues, * as they commonly do that are Seducers and deceiuers of the People, but to be Sente and appoynted by God. Ro.10.c.14. Ier.23.c.21.

Here is also declared to Whom, and to what maner of persons the Prophet is sente, that is, to the children of Israell liuing nowe in Capti-

uitie, and wyth greate Impacience, murmurynge agaynſte GOD and hys Juſtice. So that neyther by Teachyng they coulde bee perſuaded, neyther by the Scourge and punſchemente of God anye thing amended. Therefore are they deſcribed to bee a Rebellious people, euer Stryuing and ſettyng themſelues agaynſte GOD, as their * Fathers had done before them, A people of an Harde and impudente face, whoume Nothyng coulde make aſchamed, but rather wyth Stoute countenaunce, will Defende their Wickednelſe, and Glorie in it, and therefore by Hieremie alſo are they ſayde, To haue an Harlottes forheade. They are noted alſo to bee a People of a Stiffe hearte, that is, of an Obſtinate and headie mynde, whoume neyther Godly perſuaſion nor grieuous puniſchmente coulde moue to retourne to God, and acknowledge their fault.

*Pſal.77.f.63.

*Iere.3.a.3.

When GOD obiecteth to his People, the Imitation of their Forefathers, wee alſo are Taughte to beware, howe wee Stubburnely Staye our ſelues agaynſte the Callyng of God and his holie woorde and Goſpell, by the Imitation of our Forefathers.

And yet wee ſee, that menne in theſe dayes ſhewe no greater grounde of their Conſciences, than to ſaye, They will Beleeue and doe as their Forefathers haue doone. If that Reaſon bee ſounde, (as by this place and many other wee are Taughte it is not) Surely the

the Jewes might well seeme excusable, and not somuche to be blamed for reiecting the doctrine of the Prophetes, and of Christe and his Apostles: For vpon that reason they chiefly grounded them selues. Therefore wee oughte diligently to Learne by the vnfallible rule of Gods woorde Wherein oure Fathers dyd well, and therein to followe them, and contrarywyse, gladly to Shunne and forsake those thinges that they doe otherwise.

When God commaundeth Ezechiel to goe to the Childzen of Israell, and saye vnto them, Thus sayth the Lorde, bothe Preachers haue to learne, that they remembze whose Messengers they are, and that they Teache not the people of God their owne Phantasies and deuises, but that onely, as Paule sayeth, vvhyche they haue receyued of GOD, that they maye boldely say, with Exechiell, Thus sayth the Lorde. And on the other parte, the hearers and people are by the same woorde instructed, when they heare the Preachers, not to make accompte of them as simple men onely, nor to accepte their woordes as the woordes of men, but as the Doctrine of God, whose ambassadours they are, sent by him to enfourme them of his holy will and pleasure, and to leade them into his wayes. The Preachers of God must not looke to haue their Doctrine by and by to be thankfully & frutefully receiued, or that their labours & trauayles shall

1.Cor.11.e.23.

1.Cor.15.a.3.

haue fauourable and good Succeſſe.

The Prince of this Worlde is enimie to God and to his cauſe, and therfore will not eaſily ſuffer them that forſake God, and fighte vnder his Banner, to yelde to the obedience of God, and to be reformed at his callyng.

Therefore ſayth God to Ezechiell, VVhether they vyill heare or refuſe, giue not ouer thy function and office of teaching, but let them knovve, to their further Condemnation, and to the takyng away of all Pretences of ignorance, That there hath bene a Prophete of God among them, to gyue them warning, and to call them from their wickedneſſe. I know, and I tell thee before hand, that they are a Rebellious and obſtinate People, and vvyll not hearken vnto thy Preaching, nor accepte thy Doctrine, but thou haſte my Commaundement, and my Commiſſion to con-
1.Cor.3.b.6. firme thee, therefore performe that, * Plant and water that ſtony and harde Grounde, and leaue the Increaſe and ſucceſſe to me. If they repent thou mayſte haue Comforte of thy trauayle, if they continue Stubburne, they muſte haue Juſtice for their Diſobedience.

Verſ.6.7. *And thou ſonne of man feare them not, neither be afrayd of their wordes. &c.*

Suche is the Frayltie and timorouſneſſe of Man, that hee cannot chooſe but bee Moued with the Clamour and obloquie of many againſt

agaynſte hym. Therefore God dothe heere ſtrengthen, and as it were Arme Ezechiel hys Prophete agaynſte the waywardneſſe of that People, and willeth him to take pacientely whatſoeuer they ſhall doe or ſay.

Hypocrites riſe agaynſte Gods truth, and in woordes pretende Gaye and holye Titles and Names for the colour and maintenaunce of their Doings, and deale Fiercely in woordes and countenaunce with them that Teache the contrarie, as the Papiſtes and other Aduerſaries doe at thys daye agaynſt the true Miniſters of God. But they muſt Comfort them ſelues, and (as hee willeth his Prophete Ezechiel in this place) not bee afrayde nor abaſhed thereof. It is the ordinarie meanes of them that bee Enimies to GOD and to his Truth. If in the heate of their Spirite, they call vs Schiſmatikes, Heretikes, vnlearned, vile, contemptible, yea dogges and dunghilles of the Earth: yet muſt wee not bee ſo ouerthrowne therewith, as for it to leaue our office and duetie of Teaching vndone, but rather with great Conſtancie, ſet our ſelues agaynſt their waywarde Wickednеſſe, and By the Povver of God and armour of Righteouſneſſe, paſſe throughe honour and diſhonour, good reporte and euill, and neuer yelde or giue place to the Stubburne Enimies. Though they bee as Thornes vnto vs, and euery way Moleſte and greeue vs, though they bee as Scorpions, and with the venime of 2. Cor. 6. b. 7.

their ſlaunderous tongues poyſonouſly ſting vs, yea oftentimes vnto verie death: yet muſte wee remember that in this place God ſpeaketh to Ezechiel, Feare not their vvordes, but ſpeake my truth vnto them, vvhether they vvill heare it, or refuſe it.

Verſ.8. &c. *Therefore thou ſonne of man obey thou all things that I ſay vnto thee. &c.*

There is none meete to be the Meſſenger of God, and the teacher of his people, but ſuche a one as hath beene firſt Taught of him, and at His hande learned his holy Will, and the myſteries of his Truth. Therefore the Prophete is here willed, To open his mouthe, and to eate all that the Lorde doth giue him, that is, That hee ſhoulde Faythfully receyue at hys Hande, and diligently Imprinte in his Memorie, and in his Hearte digeſte all the woordes that the Lorde ſhoulde ſpeake vnto him. For ſo God ſayth to him in the. 3.cap.verſe.10. This booke is deſcribed to bee written vvithin and vvithout, that is, to Conteyne muche and Plenteous matter touching the Children of Iſraell, and all bytter and vnpleaſaunt, ſhewing the Signes and tokens of Gods wrathe agaynſte them, ſo that they coulde Conceyue nothing thereof but matter of Sorrovv, Mourning, Lamentation and VVoe. For ſeeing the Sweeteneſſe of his Promiſes coulde not allure them,

Ezec.3.b.10.

he

he endeuoreth to breake their Stubborn hearts with the terrible Threatnings of his displeasure. In the. 8. verse, God armeth hys Prophete agaynst an other Temptation, wherwith the myndes of many are caryed awaye, and enclined eyther not to Receyue the woorde of God, or when they haue receyued it, to Reuolte from it againe: and that is, the Consent of the Multitude thinking the contrarie.

Wherefore he sayth vnto Ezechiell, Obey thou all things that I shall say vnto thee, and bee not lyke this Rebellious house. I knowe it maye seeme an Harde tentation to thee to teache the contrarie of that, which they all thinke and defende to bee true, and with a verie * fewe good men to stande agaynst the whole multitude and Consent of them, which are called and compted my People. But I tell thee, whatsoeuer they Pretende, and howsoeuer fayre Titles and tokens they haue had of my Fauoure, they are a Stiffenecked and rebellious People, whiche vnder their fayre Pretences, sette them selues agaynste mee, and my Holye will. Therefore beware thou bee not lyke them, nor Yeelde not to their Consente and Multitude, but cleaue faste to my woorde, and to that I saye vnto thee. * For one man with my Truth is better and more to be credited, than the whole World agreeing in the contrarie. 3. Re. 18. d. 21. 3. Re. 22. a. 8.

The lyke Instruction god bled to Esay. cap. 8

warning

warning him, That he ſhoulde not vvalke in the vvay of that people, nor ſpeake vvordes of conſpiracie, that is of Conſent or agreement in one opinion, VVhen this people ſhall ſay Conſpiracie, bee not afrayde of them, but ſanctifie the Lorde of hoaſtes, and let him be your feare and dreade. S. Peter in his firſt Epiſtle cap. 3. verſe. 14. 15. alludeth to the ſame place confirming the faythfull, againſt the Conſpiracie and agreement of the Ievves in Perſecuting the Goſpell.

Eſay.8.c.12.

1.Pet.3.c.14. 15.

It behoueth vs alſo in theſe latter and perillous dayes, in ſo greate a multitude conſpiring againſt the woorde of God, and the profeſſion of his Truthe, to arme our ſelues with the ſame weapons of Comforte, wherewith we ſee God furniſhed his Prophetes and Apoſtles againſt the countenaunce of the whole worlde. This ſending foorthe of Ezechiell is more largely declared by the Prophete himſelfe in the thirde Chapter.

Ezech.3.c.1. &c.

The.xvj.Sunday after Trinitie

at Euening prayer.

Ezechiell.14.

THere reſorted vnto me certaine of the elders of Iſrael, and ſat downe by me. 2 Then came the woord of the Lorde vnto me, ſaying. 3 Thou ſonne of man, theſe men haue ſet vp their Idols in their heartes, and put the ſtumbling blocke of iniquitie before their face, ſhoulde I then anſwere them at their requeſt?

4 Ther-

4 Therfore speak vnto them, & say vnto thē, thus saith the Lorde God, euery man of the house of Israell that setteth vp his Idols in his heart, and putteth the stumbling blocke of his iniquitie before his face, and cōmeth to the Prophete: vnto that man will I the Lord my self giue answere when he commeth, according to the multitude of his Idols.

5 That the house of Israell may be snared in their owne hearte's, because they be cleane gone from me all of them therowe they' Idols.

6 Wherfore tell the house of Israel, thus sayth the Lord God: Returne and cause to returne from your Idols, and turne your faces from all your abhominations.

7 For euery man, whether he be of the house of Israel, or a stranger that soiourneth in Israel, which departeth from me, and setteth vp his Idols in his hearte, and putteth the B stumbling block of his wickednesse before his face, and commeth to a Prophete for to aske counsell at me through him: vnto that man wil I the Lord giue answere by mine owne selfe. 8 I will set my face against that man, and wil make him to be an example (for other) yea and a common biword, and will rote him out of my people, that ye maye knowe howe that I am the Lorde.

9 And if that Prophet be deceiued when he telleth a thing then I the Lorde my selfe, haue deceiued that Prophet, and will stretche out my hande vpon him, to destroy him out of my people of Israell. 2. Reg. 22. c.

10 And they shalbe punished for their wickednesse, according to the sinne of him that asketh shal the sinne of the prophet be: 11 That the house of Israel may wander no more from me, neither be any more defiled in all their transgressions: but that they may be my people, and I their god, saith the Lorde God. 12 And the worde of the Lorde came vnto me, saying. 13 Thou sonne of man, when the land sinneth against me by committing a trespasse, I wil stretch out my hand vpō it, and breake their staffe of bread, and send dearth Eze. 4. c. 16. Eze. 5. c. 17.

vpon

vpon them, to destroy man and beast forth of it.

C 14 And though Noe, Daniel, & Job, these three men were
Iere.15.a.1. among them: yet shall they in their righteousnesse deliuer but their owne soules sayth the Lorde God.

15 If I bring noysome beastes into the land, & they spoile it, and it be so desolate that no man may passe through it for beastes. 16 If these three men were also in the midst thereof: as truely as I liue sayth the Lorde God, they shall saue neither sonnes nor daughters, but be onely deliuered themselues: and as for the lande it shall be waste.

17 Or if I bring a sworde vpon this land, and say, Sworde goe through the land, so that I slay downe man and beast in it. 18 And if these three men were therein: as truely as I liue sayth the Lord god, they shal deliuer neither sonnes nor daughters, but onely be deliuered themselues.

19 If I send a pestilence into this land, and powre out my sore indignation vpon it in bloud, so that I rot out of it both man and beast: 20 And if Noe, Daniel, and Job were therein, as truly as I liue sayth the Lord God, they shall deliuer neither sonne nor daughter, but saue their owne soules in
D their righteousnesse. 21 Moreouer thus saith the Lord God, How much more when I send my soure troublous plagues vpon Hierusalem, the sworde, hunger, perillous beastes, and pestilence to destroy man and beast out of it?

22 Beholde there shal be a remnant saued therein, which shal bring forth their sonnes and daughters, behold they shal come forth vnto you, and ye shall see their way and their enterprise, and ye shalbe comforted concerning the euil that I haue brought vpon Hierusalem (euen) concerning all that I haue brought vpon it. 23 They shall comfort you when ye shall see their way and workes: and ye shall knowe howe that it is not without a cause that I haue done all agaynst Hierusalem, as I did sayth the Lorde God.

The

The Exposition vpon the. xiiij. Chapter of Ezechiel.

There resorted vnto me certaine of the Elders of Israel, and sate downe. &c. Vers. 1. 2. 3.

THe Israelites which had falle from God to Idolatrie and false worship, liuing nowe in banishmente and Captiuitie in Babilon, were sore greued with these great miseries and tirannical oppressions which they by the Chaldees susteined, and yet were nothing at all moued to repent and turne frō their wickednes. Wherfore some of the Elders of thē retaining still in their heartes, not onely an inclination, but an earnest affection to continue in their Idolatrie, desirous to heare some good tidings of their deliuerance at the hand of Ezechiel the Prophete of God, with Dissimulation & Hipocrise came vnto him, and sitting by him began to moue question howe they shoulde behaue themselues in the Captiuitie, and what they mighte beste doe, what God had reuealed vnto him touching them, & what hope there was of the restoring of Hierusalem. And forsomuch as the Prophete might haue ben deceiued by their Hipocrisie, & haue thought that they had truly and sincerely repented: God openeth their Dissimulation vnto him, & teacheth him howe hee

shall

shall answere them according to their desertes. These men, sayth God, that come vnto thee are Hipocrites and dissimulers, and be not inwardly as they pretende outwardlye. For whereas the Hart of my people shuld be the Seate of my true worshippe, and their Life a declaration of my glory vnto the world: These men cleane contrary haue set vp Idols in their heartes, & long still to continue in the worshipping of them. And the wicked life which they openly leade, is as a stumbling blocke to many other, whereby they are caused to fall frō me. Shoulde I then be sought for by such as they are? or shoulde I answvere them at their request, which by suche dealing doe in a maner openly delude me, and seme not to esteme me as a God? For if they did, they must needes knowe that their wicked Hipocrisie coulde not be hid from me. Out of this place we haue to learne, First how deepely the wicked vse to dissimule, & to pretende an obedience to God, and a loue to his truth, when in theyr heartes they meane nothing lesse. In like maner the Scribes and Pharisеis often came to Christ: wherfore we make take hede and beware of them. Secondly, we are taught, that God knoweth all thinges, and that the secretes of our heartes are not hid from him. All things are open to the eyes of God, sayth Paule. And Salomon, The eyes of God in euerie place beholdeth both the good and the euill. We must so liue therefore, as we be sure that we haue good witnesse of all euen our moste secrete doings,

Math.19.a.3.

Heb.4 d.13.

Prou.15 a.3.

doings, yea of the very cogitations and deuises of our hartes. Thirdly, we are instructed howe to come vnto God, or to his Prophets to learne, that is, sincerely and truely. And we Come vnto God, when we come to reade or to heare his holy Worde and scriptures: And therfore muste we doe it with a simple & a true meaning harte, least it fall out to vs, as it did to these olde dissimuling Israelites.

Therfore speake vnto them, and say vnto them, thus saith the Lorde. &c. Verse. 4.

Forsomuch as their impudencie was suche, that notwithstanding the loue of Idolatry that reygned in their hartes, and the greate wickednesse that to the offence of other appeared in their liues, yet they durste to come to Ezechiel to learne the will of God and his determination touching them: God willeth his Prophete to tell them, that he will answere them himselfe, but not as they hoped and desired, nor any thing at all to their liking, but in suche sorte, as of his Justice they for their horrible Idolatry and other wickednesse deserued. For that is ment by these woordes, According to the multitude of his Idolles. In such sorte, saith God, I will answere them as I wil make openly knowē that is now secrete and hidde, and that all men shall vnderstande there is not one iote of godly motion in them. And I vvill so snare them in their ovvne con- Verse. 5.

sciences, that they themselues shall declare to the worlde they thought not in their hearts, as they pretended outwardly to haue done. The cause of this vnpleasant answere that God maketh to them, is, for that through Idolatry they had forsaken him.

Vers.6.7. Therefore God, as a mercifull Lorde, desirous rather to haue them amende than to perishe, biddeth his Prophete to will them eyther vnfainedly to returne frō their Sinfull life and abhominable Idolatrie, and also to cause other to returne whome by their example and instruction they had misledde: or els that they shoulde be sure to haue a verye vnpleasante answere at the mouthe of God himselfe, whether they were Ievves naturally borne, or suche * strangers as were Circumcised, and professing the Lawe and Couenante of God did liue among them. When God requireth that they should not onely themselues amende and turne vnto him, but cause other also to doe the lyke, Wee are taught the manner and nature of true repentance, whiche throughe the feare of God hating wickednesse himselfe, cannot abide it in other, but by all the meanes he can seeketh to reformme the same, and especially if his Conscience tell him, that the same persons in any parte, haue bene misledde by his example.

Nu.15.b.15. 29.

I will set my face against that man, and will make him to be an example. &c. Vers. 8.

Forsomuch as Threatning prophecies doe nothing at all or very litle moue the mindes of them that be obstinate, bycause they thinke them to be as it were Thunder without Lightening, and bayne terroure without effecte: therefore God declareth to them by his Prophete, that the things be not so earnestly spoken, but that they shalbe as effectually put in execution. And that he wil in deede Set his face, that is, his countenance and whole power against them, and not onely make them a byworde and common Prouerbe vnto al men, but cleane roote them out of the number of his people, that they may right well knowe that hee is not onely a threatnyng but also a Juste and a punishyng God, whiche will in deede perfourme that, that he hath spoken in woorde. And bycause it might be that Vers. 9. notwithstanding the Threatnings of Ezechiell, they had some comforte in the sayings of their false and flatteryng Prophetes, whiche framed themselues to speake vnto them things altogether delectable and pleasant: God willeth them to take hede thereof, for that their wickednesse, in his iuste Judgement, had deserued to be Deceyued by suche. As Achab had bene long before 3. Re. 22. d. 22 against Gods true Prophete Micheas.

The wicked haue alwayes their hirelings and flatterers that vpholde and maintayne them

in their errours, contrarye to the Messengers of God and the Teachers of his holye worde. And that happeneth vnto them by their Juste deserte, bycause they haue before time so stubbournely disobeyd God, when he called them, by his true Ministers. This is it that Sainte Paule saith, that God woulde suffer the wicked in the latter dayes to be seduced by false Teachers, 2. Thes. 2. c. 10 Bicause they receiued not the loue of the truth that they might be saued, and therefore vvould sende them strong elusions that they shoulde beleeue lyes. Many at these dayes doe harden themselues by like perswasions againste the Preachers of the Gospell. Oh saye they, there be a Number of other learned mē that Teach otherwise thā they doe, and in suche a time of contention and diuersitie of opinions, Howe can we knowe what is the truth? Let them therfore striue amōg themselues, wee will liue and beleeue as wee haue donne before time. But they shoulde learne by this place of Ezechiel, that suche diuersitie of opinions and troubles in Doctrine and Religion, doe not happen in the church by Chaunce or fortune, but by the Woorking and prouidence of God for the punishmente of the Sinnes of his people, and especially for their waywarde neglecting and contemnyng of the worde of God Preached vnto them. And therefore shoulde they be the more Carefull, studious, and diligente bothe in readyng the Scriptures and in Prayer to God, that they might vnderstand the

truth

truthe, and not so easily eyther be Confirmed in Superstition, or caried awaye to falshoode and Errour.

And they shal be punished for their wickednesse according to the sinne of. &c. Vers. 10.

As hee before had sayde, that the People for their Stubbornesse shoulde bee plagued: so here hee declareth, that the lyke shoulde fall also vpon the false Prophetes. And so proueth it true that Christe sayth, If the blynde leade the blinde, they shall both fall into the ditche. *Mat.* 15. *b.* 14.

The False teachers speake many things that they knowe to bee otherwyse than Truthe, and the Obstinate people will not abyde to heare them, that vtter the truthe, and so Truthe depraued of the tone, and refused of the tother, pulleth Gods heauie Judgemente vpon them bothe.

That the house of Israell bee led awaye no more from me through errour. &c. Vers. 11.

As God to the benefite of the faithfull doth suffer false Prophetes and teachers, and other Schismes and troubles to ryse among his people, that their Faith maye bee the better tryed and proued: So doth he to their lyke cõmoditie oftentimes greeuously Punishe bothe the false Teachers, and Suche as giue credite to them. For by that meanes the Faithefull and electe

which through weakenesse and frayltie did before stagger and doubte in their consciences, are confirmed and euidently vnderstand the Judgements of God in them. Therefore, sayth God, That the house of Israell may bee led no more. &c. By the House of Israell hee dothe not note the whole people (for among them were the Seducers, and the People seduced) but the Electe of God, and those that were of the true seede of Abraham, of which happily many were for the tyme Milleled by the false Prophets, & the example of other. And nowe by the smart of their Punishement beyng quickened, and as it were wakened out of their errours, they looke more diligently and carefully vnto the truthe of God, and returne from their Corruptions, into the whiche they had bene carryed awaye before, and beeyng nowe Joyned to the Couenaunte of God agayne, become his People, and Hee their God.

Vers.12. &c. *And the woorde of the Lorde came vnto me, saying: Thou sonne of man &c.*

The Jewes were greatly stayed from Repentaunce by an hope and confidence that they had in the Prayers of holy men, whiche they thought did liue among them: Oh (sayde they) The Earnest prayers of so many Godly men and women, as vndoubtedly are of the Jewes, must needes be heard, and obteyne fauour with God,

God, and to cause him to withdrawe his Plagues and punishmentes. This vayne confidence God by his Prophete in this second part of the Chapiter taketh from them. For where as he hath Foure plagues, whiche he is determined to bryng vppon them, that is Famine, Wilde beastes, the Sword, and the Pestilence, he doth assure them, that if Noe, Daniel, and Iob, or the Holiest men that euer liued, were at this tyme amongst them, they shoulde not by theyr Prayers in any one of these Plagues, obtayne pardon for any, but for themselues only. No not for theyr owne sonnes and daughters, or suche as were nighest to them: muche lesse shoulde they be hable to preuaile by their Prayers now when God in his Juste displeasure shall caste vpon that wicked People not any one, but all those Foure Plagues together. When men go on forewarde in their wickednesse, it is but a peruerse and vayne persuasion to thinke they shall escape the punishemente and Plagues of God by the Faithe and Prayers of other. They muste Repente themselues, if they will looke to haue God turne his wrathe from them.
God speaketh fyrste seuerally of euery one of these Plagues, and still addeth, that Noah, Daniell, and Iob, shoulde not be hable to deliuer any, but their owne soules. Vers. 13. 15. 17. 19.

In the one and twentie Verse he maketh his Collection from the lesse to the greater, That yf they coulde not obteyne for One, Vers. 21.

much leſſe ſhould they be hable to deliuer when he ſente all Foure vpon them to Deſtroye man and beaſte oute of their countrey. A lyke ſentence dothe God vtter by the Prophete Hieremie. If Moyſes and Samuell did ſtande before me, my hearte ſhoulde not bee tovvarde this people. The meanyng of bothe theſe places is, That God woulde neuer bee Reconciled to them, and turne his Plagues from them, no not thoughe his holyeſt Sainctes and ſeruauntes whome hee hathe moſte eſteemed, had bene aliue and entreated for them, bycauſe they dyd ſo Stubbornly continue in the Contempt of his worde, and would not ſyncerely Repent.

Iere.15.a.1.

The Papiſtes doe very fondly and vnfitly alledge theſe Places, to proue that Sainctes departed, make Interceſſion for vs, and therefore that wee muſte Pray vnto them in our Diſtreſſe. But the Prophete ſayeth not that thoſe Holie menne doe make Interceſſion for the People, but putting a caſe Impoſſible, ſaith, if They were amõg them, and did intreat for them, they ſhould not be hearde. VVee haue onely one mediatour and interceſſor to God, Chriſte Ieſu, and he is the propitiation for our ſinnes. And agayne, There is one God and one Mediatoure of God and man Chriſte Ieſu vvho gaue himſelfe as the price of our Redemption. Thoſe that bee aliue, bothe maye and oughte to praye one for an other, and therefore Paule often deſyreth the Churches to praye for him: but when they be

1.Io.2.a.1.2.

1.Tim.2.b.5.

Coloſſ.4.a.3.

1.Theſ.5.d.25

Hcb.13.d.18.

once

once dead, we haue no warrant in Gods worde either that they Pray for vs, or that we shoulde Pray for them.

Beholde, there shall bee a remnaunte saued therein which shall bring. &c. Vers. 22. 23.

By a remnant saued, hee meaneth those whiche shoulde escape the Slaughter in Iewrie, and after the Taking of the Citie Hierusalem, bee broughte Captiue into Babilon to the residue, whose wicked wayes and corrupt maners, when they did see and beholde, they shoulde Comforte or quiet their myndes, and not so much Murmure agaynst the Just iudgemēt of God, as hitherto they had done. For the Israelites that were in Banishment, (to whome Ezechiel speaketh thus) when they heard of the Lamentable destruction of Ievvrie: with troubled minds they Murmured against God, as dealing ouer rigorously with his owne people. But God by his Prophete telleth them, that when they shall see the Remnant of the Iewes come among them, and consider their Abhominable workes and doing: They shall comfort and quiete theyr troubled myndes, Acknowledge the Just iudgement of God, & See that it is not without cause that hee hath in so Seuere maner dealt with Hierusalem.

The.xvij.Sunday after Trinitie
at Morning prayer.
Ezechiel.16.

AGaine the woꝛde of the Loꝛde came vnto me, saying: 2 Thou sonne of man, shewe Hierusalem their abhominations: 3 And say, Thus sayth the Loꝛde God vnto Hierusalem: Thy habitation and kinred is of the land of Chanaan, thy father was an Amoꝛite, thy mother an Hithite. 4 In the day of thy byꝛth when thou wast boꝛne, the string of thy Nauill was not cut of, thou wast not bathed in water to make thée clean, thou wast not salted with salt, noꝛ swadled in cloutes. 5 No eye pitied thée to doe any of these things foꝛ thée, foꝛ to haue compassion vpon thée: but thou wast vtterly cast out vpon the field in contempt of thy person in the day of thy byꝛth. 6 Then came I by thée, and sawe thée defiled in thine owne bloud, and I sayd vnto thée, when thou wast in thy bloud, Liue, (euen) when thou wast in thy bloud, I sayde vnto thée, Liue.

7 I caused thée to multiplie, as the bud of the fielde, thou arte growne vp, and waxen great, thou haste gotten a maruellous pleasant beautie, thy bꝛeasts are fashioned, thy heare is goodly growne, wheras thou wast naked and bare.

8 Nowe when I went by thée, and loked vpon thée, behold thy time was come, yea (euen) the time to woe thée: then spꝛed I my cloathes ouer thée to couer thy dishonestie, yea I made an othe vnto thée, and contracted my selfe with thée (sayth the Loꝛd God) and so thou becamest mine owne.

9 Then washed I thée with water, and purged thy bloud from thée, and I annoynted thée with Oyle.

10 I cloathed thée with bꝛoydꝛed woꝛke, and shod thée with Badgers skin, and I girded thée aboute with fine linnen, & couered thée with silke. 11 I decked thée with costly apparell, I put bꝛacelets vpon thy handes, a chayne aboute thy neck. 12 And I put a frontlet vpon thy face, & eareringes vpon thine eares, and a beautiful crowne vpon thine head.

13 Thus

13 Thus was thou deckt with golde and siluer, and thy rayment was of fine linnen: and of silke, and of broydred worke: thou didst eate fine floure, honie and oyle, maruelous beautifull wast thou, and thou didst luckily prosper into a kingdome. 14 And thy name was spread among the Heathen for thy beautie: for it was perfect through my beauty which I put vpon thee, sayth the Lorde God.

15 But thou hast put thy confidence in thine owne beautie, and played the harlot because of thy renoune, and hast poured out thy fornications with euery one that went by, thou wast his. 16 Thou didst take thy garments, & deckt thy hie places with diuerse colours, & played the harlot therevpon, they come not, and it shall not be. 17 The goodly Iewels which I gaue thee of mine owne gold and siluer, hast thou taken and made thee mens Images thereof, and committed whoredome with them. 18 Thy broydered garmentes hast thou taken, and deckt them therwith: myne oyle and incense hast thou set before them. 19 My meat which I gaue thee, as fine floure, oyle and honie to fede thee withall, that hast thou set before them for a swet sauour: & thus it was sayth the Lord God. 20 Thou hast taken thine own sonnes and daughters whom thou hast begotten vnto me, & these hast thou offered vp vnto them to be deuoured: is this but a small whoredome of thine? 21 And thou hast slaine my children, and deliuered them, to cause thē to passe (thorough the fire) for them. 22 And yet in al thine abhominations and whoredomes, thou hast not remembred the dayes of thy youth, howe naked and bare thou wast at that tyme, and wast defiled in thine owne bloud. 23 After all these thy wickednesse, (wo, wo vnto thee, sayth the Lorde God.)

Leuit.20.a.2.
Leui.18.c.12.
2.Re.23.b.6.

24 Thou hast buylte vnto thee an hie place, and hast made thee an hie place in euery streete. 25 Thou hast buylt thine hie place at euery head of the waye, thou hast made thy beautie to be abhorred, thou hast opened thy feete to euerie one that come by, and multiplied thy whoredome.

26 Thou

26 Thou hast committed fornication with the Egyptians thy neighbours whiche were great in flesshe, and thus hast thou increased thine whoredome to anger me.

Ezech.4.d.
Ezech.5.d.
Eze.14 c.
Ezech.25.d.

27 Beholde, I did stretch out my hand ouer thée, and did minishe thine ordinarie (foode) and deliuered thée ouer into the willes of them that hate thée, (euen) to the daughters of the Philistines, which are ashamed of thine abhominable wayes. 28 Thou hast played the whore also with the Assyrians, bicause thou wast insatiable: yea thou hast (I say) with them played the harlot, and yet hadst thou not inough.

29 Thus hast thou furthermore multiplyed thy fornication from the lande of Chanaan vnto the Chaldées, and yet thou wast not satisfied herewith. 30 How weake is thine heart sayth the Lord God, séeing thou doest all these, (euen) the workes of a presumptuous whorish woman?

31 Building the hie places at the heade of euery waye, and makest thy hie places in euerie stréete: thou hast not bene as an other whore that holdeth scorne of a rewarde:

32 But as a wyfe that breaketh wedlocke, and taketh other in stead of hir husband. 33 Giftes are giuen to al other whores: but thou giuest rewardes vnto all thy louers, & rewardest them to come vnto thée on euery side, for thy fornication. 34 It is come to passe with thée in thy whordomes contrarie to the vse of other women, yea there hath no such fornication ben committed after thée: séeing that thou giuest gifts vnto other, & no reward is giuē thée, therfore thou art contrarie. 35 Therfore heare the word of the lord, O thou harlot. 36 Thus sayth the Lord God, Bicause thou hast̄ poured out thy brasse, & discouered thy filthines through thy fornications with thy louers, and with all the idols of thine abhominations, and in the bloud of thy childrē, whom thou hast giuen them: 37 Beholde therfore, I will gather togither al thy louers, with whom thou hast taken pleasure, yea and all them whome thou hast loued, and euery one that thou hatest: I will (I say) gather them togither rounde

about

about against thée, and wil discouer thy shame before them *Esay.47.a.*
that they may sée all thy filthinesse. *Na.3.a.*
38 Moreouer, I will iudge thée as a breaker of wedlocke & *Eze 23.b.10.*
a murtherer, & recompence thée thine owne bloud in wrath
and iealousie. 39 I will giue thée ouer into their handes, and
they shall destroy thy hie place, & breake downe thy hie pla-
ces, they shall strippe thée also out of thy clothes: thy fayre
iewels shal they take from thée, and so leaue thée naked and
bare. 40 Yea they shal bring a companie vpon thée, which *Leuit.20.d.*
shal stone thée with stones, & thrust thée through with their
swordes. 41 They shall burne vp thy houses with fire, and
punish thée in the sight of many women: thus will I make
thée cease from playing the harlot, so that thou shalt giue out *4.Re.25.b.9.*
no more rewardes. 42 So wil I make my wrath toward
thée to rest, and my iealousie shal depart from thée, and I wil
ceasse, and be angry no more. 43 Seing thou remembredst
not the dayes of thy youth, but hast fretted me in all these
things: behold therfore I will bring thine own wayes vpon
thy head sayth the Lord God, so that thou shalt not commit
(any more) mischiefe vpon al thine abhominations.

44 Behold, all they that vse common prouerbes, shall vse
this prouerbe also against thée, saying, Such a mother, such
a daughter. 45 Thou art euen thy mothers owne daugh-
ter, that hath cast of hir husband & hir children: yea thou art
the sister of thy sisters, which forsoke their husbands & their
children: your mother is an Hethite, and your father an A-
morite. 46 Thine elder sister is Samaria, thée and hir
daughters that dwell vpon thy left hande: but thy yonger
sister that dwelleth on thy right hande is Sodoma and hir
daughters. 47 Yet hast thou not walked after their wayes,
nor done after their abhominations, as a little and a little:
but in all thy wayes thou hast bene more corrupt than they.
48 As truly as I liue, sayth the Lorde God, Sodoma thy
sister with hir daughters, haue not done as thou hast done
and thy daughters.

49 Be-

49 Beholde, the sinnes of thy sister Sodoma were these: Pride, fulnesse of meate, and aboundance of idlenesse, these things had she and hir daughters: besides that they strengthed not the hand of the poore and needie.

50 But they were hautie, and committed abhomination before me, therefore I toke them away as I sawe good.

51 Neyther hath Samaria done halfe of thy sinnes, yea thou hast exceeded them in thine abhominations, and hast iustified thy sisters in all thy abhominations, whiche thou hast done. 52 Therefore thou whiche diddest condemne thy sister, beare thine owne shame, for thine owne offences that thou hast committed more abhominably than they did, which in deede are more righteous than thou arte, be thou (I say) ashamed, and beare the shamefull rebuke, seing that thou hast iustified thy sisters.

53 Therefore I will bring againe their captiuitie, the captiuitie of Sodom and hir daughters, & the captiuitie of Samaria and hir daughters, & the captiuitie of thy captiuities among them. 54 That thou maist take thine owne confusion vpon thee, and be ashamed of all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and hir daughters shall returne to their former state, Samaria also and hir daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom was not heard of by thy report in the day of thy pride. 57 Before thy wickednesse was discouered according to the time of the reproch of the daughters of Aram, and of all the daughters of the Philistines rounde aboute hir, which dispise thee on all sides.

58 Thou hast borne thy wickednesse and thine abhomination, sayth the Lorde.

59 For thus sayth the Lorde God, I might (by right) deale with thee as thou hast done, which hast dispised the othe in breaking the couenant.

60 Neuer-

60 Neuertheleſſe, I will remember my couenant with thée in the dayes of thy youth, and I will eſtabliſh vnto thée an euerlaſting couenant.

61 Then ſhalt thou remember thy wayes, and be aſhamed when thou ſhalt receyue thy ſiſters (both) thy elder and thy yonger: and I will giue them vnto thée for daughters, but not by thy couenant.

62 And I will eſtabliſh my couenant with thée, that thou mayſt knowe that I am the Lorde.

63 That thou maiſt thinke vpon it, and be aſhamed & neuer open thy mouth any more for ſhame of thy ſelfe, when I am pacified toward thée for all that thou haſt done, ſayth the Lorde God.

The Expoſition vpon the. xvj. Chapter of Ezechiel.

Againe the worde of the Lorde came vnto me, ſaying, Thou ſonne of. &c. Verſ. 1.

THe ſumme of this long Chapter is contayned in theſe fewe woordes, Shevve Hieruſalem their abhominations: For by a long figuratiue ſpeach vnder the ſimilitude of an Adulterous woman, that without all ſhame & moderation dealeth vnthankfully & vnfaithfully with a louing and kinde huſbande: the Prophete marueloully painteth forth and notably amplifyeth the filthy abhominations, ſpirituall adultryes and other wickedneſſe of that Citie and People.

In

1 In the first parte, he setteth forth their poore
estate and the great goodnesse of God towardes
2 them. Secondly, he declareth their vnthank-
fulnesse and wicked abusing of his benefites.
3 Thirdly, he describeth their iust plagues and
4 punishments for the same. And lastly, the hope
of pardon, and restoring to their countrey if they
Vers.3. will repent and amende. First vers.3. he vpbraideth them that they are so Degenerated frō the steppes of their first parentes Abraham & Sarah, as they are not worthie to be accompted of their sede and posteritie: But rather that they descended of the Amorites and Cethites, beeing wicked and Idolatrous people of Chanaan, whose maners and conditions in all abhominable naughtinesse they followed. To lyke purpose Iohn
Math.3.b.7. Baptist calleth the Phariseis, Adders broode, and
Ioh.8.f.44. Christ himselfe sayth, They had the Diuell to their Father, bycause they did Imitate him in malice and mischiefe.

Afterward the Prophet vnder the Similitude of a Poore babe newe borne without helpe or succour, setteth foorth the miserable case that they were in in Egipt, when God cast firste hys mercifull eyes vpon them. When a woman is deliuered of a Childe, as mydwiues and other
1 women know, first with great care they cut the nauell string & make it vp, otherwise of necessitie both mother and Childe woulde perishe.
2 Secondlye, with warme water they washe awaye the vncleane and blouddie moysture that

the

the Childe is inbrewed withall. Then they rubbe it with salt, that the drynesse thereof may cause the skinne to growe to some moderate hardnes. Lastly they wrap it vp in swadling bands that the limmes may growe straite. But sayeth God to the Citie Hierusalem and Nation of the Ievves, when thou wast borne there was no person to pitie thee, nor to doe any of these thinges to thee, but thou waste lefte as a thing desolate and forlorne, and most assuredly shouldest haue perished, if I had not hadde compassion on thee. This God meaneth of theyr miserable condition in Egypt, where they seemed to be borne, bycause in that place they firste grewe vnto a people, beeyng before but one familie. For after Ioseph was dead, and they encreased to some number, the Egyptians helde them in miserable bondage and most greuous oppression, as well sundry other ways, as by killing their yong infãts. So that theyr life might seeme to be vnto them a perpetuall death. And yet God casting hys mercifull countenance vpon them, in the middest of their enimies and in despite of all theyr indeuours, did cherishe them, † Euen vvhen they vvere in their birth bloude, that is, in the filthy state of their bondage, did multiply them and made them to growe and encrease to the full stature, beauty, and strẽgth of a people. *For whereas they were but. 66. persons when Jacob came into Egypte, in the spate of. 250. yeares they grewe to *600000. beside Childzen, notwithstanding

Exo. 1. a. 6. 11.

Gen. 46. c. 26.

Nu. 11. c. 23.

standing the Cruell murdering of theyr menne Childzen.

This is it that he meaneth when he sayeth, Thy breastes are fashioned, thy heare is goodly grovven, that is, thou art growē to the state & beautie of a strong people, as a mayden is growen to full age, whē those parts are so fashioned in her.

Verse.8. When they were come to this ripenesse, God shewed more likyng to them, and sente Moyses & Aaron by his mightie worzkes to deliuer them, whiche was as a manner of woeyng them to be his people, and an hiding of their dishonestie and reprochefull state that they were in. Not long after in Mount Sinay, giuing them his lawe, by his contracte and Couenant, he as it were, * dispoused them to himselfe as a peculiar People: so that they became his people, and hee their God. After the knitting and ioyning vnto God by his Couenante, whiche was as a kinde of mariage, he did defende and prosper them, and bestowed his manifolde giftes and blessinges vppon them, as wealthe and abundance of all thinges, victorie agaynste theyr enemies, and happie successe in their doynges, and aboue all this, the beautie of hys true knowledge and worzshippe, his holie Lawe and ordinances, his Tabernacle, and the Arke and Testimonie of his presence. So that they became a more honorable and famous people than any was in the worzlde. For there was No nation that had God so nighe vnto them as they had.

Exo.19.b.6.
Ierem.13.b.11.
Exo.20.a.1.
Deut.4.b.7.

This

This is ment by the riche clothing and decking whiche is spoken of verse. 10. 11. 12. 13. 14. Verse. 10. &c.
Hitherto they are put in minde of their owne base state that they were in, and of Gods merciful and vndeserued goodnesse toward them.

But thou hast put thy confidence in thine owne beautie and playde the. &c. Vers. 15 &c.

The chiefe cause that moueth light women to Adultrie and Lewdenesse, is to muche liking of themselues and confidence in their owne beautie and gaynesse. For thereby, lothing their husbandes, and forgetting that by his benefite they came to the good state that they are in, they beginne to phantasie other, and to make themselues familiar with them in whome they haue better liking. And as this kinde of women is very euill: so muche worse are they, that wast vpon their louers and adulterers the good and liberall giftes of money, Jewels, or apparell, that their husbandes of good will and honest meanyng haue bestowed vppon them. As it is euill for a woman to yeelde vnto the motions of wicked adulterers: so to woe them and to hyre them with money and giftes, is an assured token of a minde destitute of all feare of God, and without hope of amendement giuen ouer to naughtinesse. In this manner dealte the Nation of the Ievves wyth GOD

their Lorde and redeemer. For they through wealthe and prosperitie in whiche God had set them, beyng pufked vp with confidence of themselues, forgatte both what they were once in Egipte, and howe greate benefites God had from time to time bestowed vpon them. And thinking they had come to it by their owne industrie, began to lothe the true worshippe of God, that by his lawe and Couenante they were appointed vnto, and * soughte forthe newe worshippinges of their owne deuises, yea and *acquainted themselues with strange Goddes of other Nations, & by that meanes committed spiritual adulterie with them, yea, and like wicked women raging in the heate of Incontinencie, they *wasted vpon their false Gods suche blessings of wealthe and riches as God of his goodnesse had giuen them. For suche is the nature of them that are gyuen to superstition that they thinke nothing enough that is bestowed to beautifie and maintaine the same.

Sapi.14.b.12.
Exo.32.a.1.
Nu.25.a.3.
Eze.7. f.20.

The highe places that are here spoken of, and, that they so sumptuously dressed, were Chappels and Aulters buylded on hilles or in vpper roomes of houses, but in suche sorte, that they were in sight of the People. In those they dyd Sacrifice, sometime to the liuing God, but not accordyng to his woorde, sometimes to Idoles and false Goddes after the maner of the Aegyptians, Assyrians, or other people with whō they were in league or frendship.

Of

Of all other the most detestable and horrible was the sacrificings of their owne children to Idols which God seuerely prohibiteth. Leui.18. & .20. Deute.12. In Ieremie cap.7. We reade that not farre from Hierusalem, in the tribe of Beniamin, in the valley of Hinnon, there was a Chappell and Alter, in which they offered their children to the Idoll Moloch. This Idoll, as some of the Hebrewes write, was of brasse & hollowe, in which being glowing hote with fyre, they enclosed their Children to be slaine with a Miserable death, and in the meane time, that the crying of the childe might not be heard to moue any pitie, they made a noyse with Tabrets and Drummes, whereof that place was called Tophet. Other opinions there are of the maner of this offering of Children, which all declare it to be a wicked & a diuelish vse, and such as is to be wondered howe it should take place among the People of God.

Leui.18.c.8i. *Leui 20.a. 4.* *Deu.12.d.31.* *Iere.7.g.29.*

But what Idolatrie or errour is so grosse, whereinto mans corruption destitute of the Grace of God will not easily bee caste by example or anie other lighte occasion. It is not to bee let passe that God calleth the Children whiche they had begotten, Hys Children, bycause they were partakers of the promises, and signed with the seale of his couenante. Wee therfore that be Christians, must know that our childrē are also the children of God, & partakers of those blessinges, that are promised to vs in

Rom.1.c.23. *Sap.14.c.21.* *27.22.&c.*

5634a

Christ Iesu our Sauiour, & therefore that we do Iniurie to God himselfe, whose Children they
Ephe.6.4. are, if we doe not see them * Carefully brought vp in his feare. And muche more, if we, as before tyme wee haue done, Bequeath them and in a maner Consecrate and Sacrifice them to the Seruice of men, by thrusting them into Abbeyes and Monasteries, there to Remaine in perpetuall bondage of Errour and superstition.

Verse.26. *Thou hast committed fornication with the Aegiptians thy neighbours, &c.*

There are two kindes of Spirituall fornication, the one consisteth in Superstition and False worshipping of God, contrarie to hys woorde, or in Sacrificing to False Gods.
Vers.28.29. In which kind God before hath noted, that his People were vnsatiable and Fashioned themselues to the Seruice, not onely of one or two, but of a number of Idolatrous Gods, and buylded Chapels for them in euery corner, much like to that maner, whiche in many places of Christendome is yet to be seene, how they haue done for their peculiar Saincts.

The other Fornication is vnlawfull Joyning in league with Infidels and Idolaters, therby to haue their ayde and defence, whiche God se-
2.pa.19.a.2. uerely in many places * forbiddeth, For by that
Deu.7.a,2. meanes his people are diuerse tymes caryed away from his true Seruice to Idolatrie, and

the

the Woorchipping of their Gods, with whome they are in League and friendshippe: by Consent in Religion, thinking to haue their Fauour more assured.

Thus did the Iewes committe Fornication with the Aegyptians, and leauing to putte their Truste in the Lorde their God, * desired their Helpe agaynste their enimies: And in like maner had they Doone at other tymes wyth the Assyrians, and other People borderyng vpon them. For whiche they are here sharpely Reproued. Our truste and Confidence shoulde bee tyed to GOD * alone in all our Trouble and distresse: and if wee doe imparte it to other, and seeke Helpe at any other than at God, we committe Fornication with them, and are as Aduulterers in his sight.

Esay.30.a.2. &c.

Iere.17.a.5.

Psal.145.a.4.

Therefore here the worde of the Lorde, O thou Harlot. &c.

Vers.35.

In this thirde parte of the Chapiter, God declareth their Punishmente, and as it were pronounceth the sentence of his Justice agaynst them. And bicause he is Determined to Judge that Citie and Countrey as an Aduulterer and breaker of Wedlocke, and of that Couenant that was betweene Him and them: he noteth them by the name of An Harlot.

Vers.36.

In the.36. Verse, he briefly knitteth together the causes of their Condemnation & punishmēt.

Bicause

Bycause (sayth he) thou haste poured out thy brasse. &c. that is, Bicause thou hast plentifully layd out thy money, riches, and treasure by presentes to purchase vnto thee, and as it were, to wow new Louers and friends or strange Princes, in whom thou mightest put thy truste, and haue succour at thy neede, * contrarie to my commaundement: and thereby Discouerest thy filthynesse, and shewest plainely, that thou hast in thy heart forsaken me thy Lorde, and adulterously haste coupled thy selfe with other, and in them delightest and puttest thy confidence.

4. Re. 16 b. 7.
2. Par. 19. a. 2.
Exo. 34. b. 12.

And bicause thou haste done this, not onely with wicked and Heathen Princes, but also with a number of Idolatrous Gods, and offred the Innocent bloud of thy Children to them: Therefore I say beholde I vvill Greeuously punishe thee. &c, The manner of the punishmente is, that God will bring agaynste them bothe their Friendes with whome before tyme they haue ioyned in league, as the Assyrians, Chaldees, and Aegyptians, and also their auncient enimies the Philistines, Idumeans, and other, & al they gathered togither, shall beholde their Nakednesse and filthinesse, and reward them as Louers do their old Strumpets, that they loth & be weary of.

Esay. 20. b. 6.

When Harlots be growne in age, or touched with some foule disease, theyr customers begin to detest & shun them, & vpon any light occasion will beate them, & taking from them al their gay Iewels and gorgeous apparel, will turne them out

out of the dooꝛes naked, that all other maye See what they are. Euen ſo God ſignifieth that the Chaldees and Aſsirians ſhall do by the Iewes. They ſhall Waſte their countrey, Deſtroye their Citie, pull downe their temple, and other places of Sacrefice alſo, carie away into Babilon the golde and ſiluer and coſtly veſſels belonging vnto the ſame, which things were as the apparell, oꝛnaments, and Jewels, wherewith Hieruſalem was decked, and ſo ſhall they turne the Jewes out of their Countrey Naked, that all men may ſee their Filthineſſe, and conſider howe Unfaithfully they haue delt towarde their Loꝛde and God. By this meanes and by extreeme Pouertie, God ſayth hee will make them to leaue their Jdolatrie and entertaining of foꝛeyne Pꝛinces, becauſe they ſhould not be hable thꝛough their Miſerie to beſtow any moꝛe coſt vpon them. Verſ. 39. Verſ. 41.

Then ſhall his wrath reſt and his ieale-ouſie and anger depart from them. &c. Verſ. 42.

So long as a man hauing an Unfaithfull woman is in any hope by meane coꝛrection oꝛ iealeous carefulneſſe to bꝛing hir to amendment, his mind cannot well be Quiet. But when he is paſt hope, and ſeeth her vtterly deſperate, and alſo hath ſeuerely punished her foꝛ the ſame, he layeth aſyde all trouble of minde, and iealeous care that before he had foꝛ hir, and letteth hir go like a Naughtie packe into the wide woꝛlde. And ſo GOD ſayeth hee will deale wyth the Nation of the Iewes.

Vers. 44. 45. *Beholde, all they, that vse common Prouerbes, shall vse this Prouerbe, &c.*

When the Prophets of God did threaten grieuous Plagues to come vpon the Iewes, they in their heartes thought they had not deserued any such thing, but Gloried and made a vaunt of the Holinesse of their Forefathers (as many Christians do at this day.) Therefore God in diuerse maners amplifieth and setteth foorth their Wickednesse, and in this place he noteth, that for all their
Io. 8. c. 39. *Glorying, they are not the True children of Abraham, the Patriarkes, and the olde Saintes of GOD that folowed them, But rather the Bastard babes of the Idolatrous Chananites, whose maners they do so liuely expresse, that it may, as in a common prouerbe, be very wel spoken of them, That they are their mothers owne children, that is, the children of the olde Strumpet Chanaan, which did alway filthily rage in the foule lust of spirituall Adulterie.

Yea and they had to their Sisters two other, as bad or worse then the wother her selfe, that is, Samaria and Sodome. So that they are here compared with three exceeding Wicked Nations or people, which for their grieuous and Detestable offences hadde already sustayned iuste punishment at the hande of God, and thereby they are assured also to loose for the like or worse, because their sinnes for diuerse respectes were greater and more Grieuous in his sight. The like
Mat. 10. 11. 12 maner of teaching, Christ himselfe vseth, Mat. 10.

11.

11.& 12.willing the people to Beware by the Example of other. It shall be good therefore for vs also to consider the maner of the enimies of Gods truth,and in time to take heede that we vse not ẏ like, least that fall vpon vs,that the Prophet here Threatneth to the Iewes. The Chananites as appeareth in the Law & Prophets were Idolaters. Cruel,Lecherous,Prowde,Couetous, False and Deceytfull: They are lyke to Chanaan, sayth Oseas, in whose handes the balances of deceyte are, and hee loueth to oppresse. And.Leuit.18.& 20. In all those thinges the Nations are defiled,which I cast out before you,that is, the Chananites. Their Idolattie is noted Num.33.and in many other places. *Ose.12.b.7.* *Leuit.18.d.24* *Leui.20.d.23* *Num.33.g.52*

By Samaria the Prophete meaneth the Israelites, and the kingdome of the tenne Tribes,which he calleth the elder Sister, because their Dominion was greater then the tribe of Iuda.And Sodome he calleth the yonger Sister, because the kingdome was lesse,otherwise Sodome was in time long before either Samaria or Iuda. The children of Samaria are the Townes and Cities belonging to it. Howe by meanes of Ieroboam the Israelites fell from the True lawe of God to the worshipping of golden Calues, and howe obstinately without repentance they continued in the same, and added other Heathnish Idolatrie to it:we may read abundantly,in the first and seconde of the Kings,and in the latter booke of the Chronicles,beside many of the Propheres. The wickednesse of Sodome is described. Gen.19. and afterward here,are more *Vers.49.* *Gen.19.*

particularly spoken of.

Vers. 47. 48. The Prophete verie bitterly vpbraydeth them, that they haue not followed the Corruptions of Sodome and Samaria, a little, but that in all wickednes and Abhomination they had done Worse, and farre passed them, so that in comparison of the Iewes, the other might seeme almost Iuste men.

Vers. 51. For so meaneth he when he sayth, Thou hast iustified thy Sisters in all thy abhominations which thou

Vers. 52. hast done. Therefore God sayth by the Prophete, that they shall beare the Shame and rebuke of their naughtie doynges, and he will Grieuously plague them with Desolation as before to their Example, he had done the other. And he will Re-

Vers. 53. &c. store their Captiuitie, when he restoreth the captiuitie of Sodome and Samaria, that is, Neuer.

The sinnes of Sodome mentioned Verse. 49. are

1 these, First Pride and arrogancie, with which whose mindes are once possessed, they can neuer Submit themselues to the Worde of God, nor to the Calling of his Prophets, but go on stil and do all thinges accordinge as liketh themselues best.

2 The next is Fulnes of bread, that is, Gluttonie, Riote, and Dronkennes: which doth not onely ouerwhelme all good motions of the Spirite of God, but confoundeth and astonieth the iudgement of common Sense and reason. Therefore

Luc. 21. g. 34. Christ gaue a good warning when he said, Beware that your heartes bee not oppressed with surfetinge and drunkennesse &c. signifying that nothing did more Hinder men from all Godlines, or made

them

them more subiect to the tentatiõs of the Deuill than that did. God had giuen the Sodomites a very Plentifull & wealthie Country,* called the Paradise of the Earth, which thing they abused to Lust & wickednesse. So Corrupt we are that when God giueth Wealth and plentie, we can hardly stay our selues from turning it to the Maintayning and feeding of Riote and Excesse. *Gen.13.b.10.*

3 The third vice was Securitie, and Idlenesse. Long peace & quietnesse is the great blessing of GOD, but we see it come to passe, that they on whom he doth bestow it, do cõmõly so fal to idlenesse & Securitie, that they almost forget God, and wil hardly by any meanes be brought to the remembrãce of their Duetie vntil God hath touched them with some Grieuous plague. 4 The fourth is Crueltie and vnmercifulnesse towarde the poore and needie, which as it is in all men a great fault, so it is specially in thẽ on whom God had employed so ample benefits of Plẽty, Welth, Peace, and quietnesse, as he had done on them of Sodome. 5 The fift and last is that which of all other is moste Abhominable and sprang out of These vices, as out of most naughtie and cõtagious rootes, that is, Filthie and vnnatural Lust, without al Shame and moderatiõ, as you may see more largely. Gen.19. redde in the Church on the Sunday Sexagesima. In all these detestable vices, the Prophet saith that the Iewes did far passe the Sodomites, and therfore that Gods Iust plague must needes come vpon them. *Ge.19.1.&c.*

Verse.56.57. *Thy Sister Sodome was not hearde of by thy reporte in the day of thy pride, &c.*

That is, when thou wast aloft in Honour and prosperity, thou wouldst neuer cal to thy remembrance the horrible Punishment which they by Gods Iustice sustained, that by their exãple thou mightest haue learned to feare his iudgements, and terrible plagues: vntil thine owne Wickednesse was discouered, & God had brought vpon thee most dreadfull punishment, and caused thee to be an open Reproch to all that be about thee.

By this place let vs learne while God dealeth Myldely and mercifully with vs, that we diligently call to our remembrances, and set continually before our eyes the Examples of such punishments as God hath shewed vpon other for their Sinnes, and so amende our liues, and bridle our affectiõs with the feare of Gods Iustice, least, at the length when it shall be to late, we be driuen by extreame Miseries to see and feele the like in our selues. When the Prophet sayth, According to the time of the reproche of the daughters of Aram or Syria: Some doe expounde it of that Calamitie that came vpõ the Iewes by the Syriãs, 2.*Chr*.28.*a*.5. 2. Chron.28. 2. Reg.16. in the reigne of the wicked 2.*Reg*.16.*a* 1. king Achas, at which tyme not onely the Syrians made a great slaughter of them, but also the Edomites & Philistines inuaded them. Of which time these wordes may be well interpreted, but farre better, if to that also we cõsider, that the prophet wrappeth

wrappeth with it that plague & Reproch which at this time was at hãd to be brought vpon thẽ, and speaketh of it as of a thing past. When God doth grieuously punish any person for his sins, His wickednesse is said To be discouered, which before might seeme to lie hid. For God neuer plageth but Justly, and therfore al other may know and vnderstand by the sight of his plagues, that those persons haue bene offenders against him.

I might by right deale with thee, as thou hast done, which hast despised the, &c. Verse. 58.

The Prophetes alwayes vse to their sharpe Threatnings to adde Sweete promises & comfortes, least such as haue some feare of God and sense of his iudgement, should be driuen to desperation, and thinke that the Promise made vnto them in the Messias and blessed seede of Abraham should be taken from them. Therfore God here affirmeth that he wil not deale with the remnãt of the Jewes according to their deseruings, but vpon their repentance will be Reconciled vnto them. The most part of the people were euil and wicked, and when the Prophetes threatned the wrath of God and their destruction, they would obiect for their defence the couenãt that god had made with them, as to be Their God & Their Defender, and therfore esteemed they all the preaching of the Prophetes to be vayne, because they thought destructiõ could not come vpon them by that God, to whom they were ioyned as his peo-

Gen.3.c.15. ple. This promise first begonne to Adam, and be-
Gen.9.b.9. ing after confirmed to Noah and Abraham, on
Gen.12.a.3. Mounte Sinay by Moyses was throughly establi-
shed, at which time the people also yeelded to the
Exo.19.b.8. same, All things, say they, that the Lorde hath spo-
ken, vve vvil do, and vvil be obedient to them. This
Othe and Couenant the Iewes had wholy Broken, and reiected his law & true Worship therin cõtained. God therfore telleth them, that it is vaine for thẽ to stay vpon the Bonde of the couenant, seing they themselues had firste broken it, so that he by good right might deale otherwise with thẽ. But for so much as the Whole Multitude were not reiected, but God had some Remnãt of Faithful, & such as had feare of his name, & remẽbrance of their oth and couenant (as may appere by Ieremie, Ezechiel, Baruch, Daniel, Tobie & others:) to their great comfort, he saith, that he wil Remember his couenãt made with them In the dayes of their youth, that is, in Egipt, and at Mount Sinay, when they were but a yõg people. For although ỹ Greater nũber were vnfaithful, yet their doings should not cause him to breake promise with ỹ residue, but rather that he wold establish with thẽ an Euerlasting couenant, that no time should weare out. And this is the Cou-
Ierem.31.f.31. enant that he speaketh of Hier.31. Behold, saith he, the daies shal come that I vvill make a nevv couenant vvith the house of Israel and the house of Iuda, not after the couenant that I made with their fathers, &c. vvhich couenant they brake, &c. But this shall be the

couenant

couenant that I will make with them, I wil plant my lavv in the invvard partes of them, and vvill vvrite it in their hearts. &c: In which wordes the Prophet describeth the euerlasting couenãt made in Christ Iesu the true Messias, and the confirmation of the same, by the sending of his Holy spirite into their heartes, to direct them to the obseruation of his Law & blessed Will. In all the great Troubles that were towarde the people of God, the Prophets vsed to erect them with the promise of the true Sauiour that was to come Christ Iesu, & so doth Ezechiel in this place. For all other particular comforts had their force and strength in him.

Then shalt thou remember thy wayes, Vers. 61.
and be ashamed when thou shalt. &c.

God said he would Remember his Couenant made with them, therfore he would haue thẽ also To remẽber their vvayes, that is, their Idolatry and wicked life, and to be* ashamed of them, and earnestly frõ their hearts repent, that they haue done so vnfaithfully toward so gracious and louing a God. When God sayth, He vvill giue their yonger and elder Sisters for daughters to them, He speaketh not only of Sodome and Samaria, which before he mentioned, but of al the nations of the Gentiles, which by the preaching of the Gospel should be brought to the knowledge of God and faith in Christ: and so be made in deede the true children of Abraham, and brothers and sisters to them that descended of the Promised seede. The

Eze.36.f.31.
Iere.31.d.19.
Rom.6.d.21.
Eze.43.c.11.

Gospel proceeded out of Ierusalem as Esay saith:
Esay .2.a.3. A lawe commeth out of Sion, and the vvorde of the Lorde out of Ierusalem, Therefore the Gentiles might well acknowledge it, in that respect to be their Mother, & they to be hir sonnes and daughters.

The.xvij.Sunday after Trinitie

at Euening prayer.

Ezech.18.

A THe worde of the Lorde came vnto me, saying:
2 What meane ye by this common prouerbe, that ye vse in the lande of Israel, saying: The fathers
Iere.31.e.29. haue eaten sowre Grapes, and the childrens teeth are set on edge? 3 As truely as I liue, sayth the Lorde God, Ye shall vse this byworde no more in Israel.
Psal.24.a.1. 4 Beholde all soules are mine: like as the soule of the father is mine, so is the soule of the sonne mine also: the soule that sinneth, shall die it selfe.
5 But if a man be iust, and do that which is lawfull and right: 6 And hath not eaten vpon the hilles, be hath not lift his eyes to the Idols of the house of Israell, neyther hath defiled his neighbors wife, neither hath come neare a woman remoued:
7 Neyther hath oppressed any man, but hath restored to
Esay.58.b.7. the detter his pledge: be that hath not spoiled any by violēce,
Deu.23.c.19. hath giuen his bread to the hungrie, and hath clothed the na-
Psal.15.a.6. ked. 8 And hath not giuen forth vpon vsury, neither taken any encrease, be hath withdrawne his hand from iniquitie, and hath executed true iudgement betweene man and man.
9 And hath walked in my statutes, and kept my iudge-
B mentes to deale truely: this is a righteous man, he shall surely liue, sayth the Lorde God.

10 If he nowe gette a sonne that is a robber, a shedder of bloud, and doe any one of these things.

11 Though he doe not all these things, but eyther hathe eaten vpon the hilles, or defiled his neighbours wife:

12 Or hath oppressed the powre and needie, or spoiled by violence, or hath not restored the pledge, or hath lift vp his eies vnto the Idols, or hath committed abhomination. *Leu.18.c.20.* *Leuit.20.c.*

13 Or hath giuen forth vpon vsury, or hath taken encrease: Shall this man liue? he shall not liue: Seing he hath done all these abhominations he shall die the death, hys bloude shall be vpon him. *Psal.15.b.6.*

14 Nowe if this man get a sonne also, that seeth all his fathers sinnes which he hath done, and feareth, neyther doth such like: 15 (Namely) that hath not eaten vpon the hilles, neyther hath lift vp his eyes to the Idols of the house of Israel, nor defiled his neighbours wife: C

16 Neyther hath oppressed any, nor hath withholden the pledge, neyther hath spoyled by violence: (but) hath gyuen his bread to the hungrie, and hath couered the naked with a garment. 17 Neyther hath withdrawne his hande from the afflicted, nor receyued vsurie nor increase, (but) hath executed my iudgements, and walked in my statutes: this man shall not die in his fathers sinne, but shal liue without faile. *Rom.10.a.5.*

18 As for his father, because he hath cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, lo he dyeth in his owne sinne.

19 And yet say ye, Wherefore then should not this sonne beare his fathers sinne? Because the sonne hath done iudgement and righteousnesse, he hath kept all my statutes and done them: therefore shall he liue in deede.

20 The same soule that sinneth shall die, the sonne shall not beare the fathers iniquitie, neyther shal the father beare the sonnes iniquitie: the righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe also. *Deu.24.c.16.* *4.Re.14.c.6.* *2.Chr.25.a.4.*

21 But if the vngodly will turne a- D

way

way from all his sinnes that he hath done, and kéepe all my statutes, and doe the thing that is iudgement and right, doubtlesse he shall liue and not die.

22 As for all his sinnes, that he did before, they shall not be mentioned vnto him: but in his righteousnesse that he
2.Pet.3.b.9. hath done he shall liue. 23 For haue I any pleasure in the
Ezec.33.b.11. death of a sinner sayth the Lorde God? shall he not liue if he returne from his wayes? 24 Againe, if the righteous turne from his righteousnesse, and doe iniquitie, and shall doe according to al the abhominations that the wicked man doth: shall he liue? All the righteousnesse that he hath done shall not be remembred, but in his trãsgression that he hath committed, in his sinne that he hath sinned, in them he shall
Eccl.33.d.20. die. 25 And yet ye say, The waye of the Lorde is not indifferent. Heare therefore ye house of Israell, is not my way equall? or are not your wayes rather vnequall?

26 When a righteous man turneth away from his righteousnesse and committeth iniquitie, and dyeth in the same: in his iniquitie which he hath committed shall he die.

27 Againe, when the wicked turneth aways from hys wickednesse that he hath done, & doth iudgement and right, he shall saue his soule aliue. 28 Bicause he séeth and turneth away from all his iniquitie that he hath committed, he shall surely liue and not die. 29 And yet sayeth the house of Israel, The way of the Lorde is not equall. Are not my wayes equall O ye house of Israel? are not your wayes
Esay.55.b.6. rather vnequall? 30 Therefore I will iudge you, euery man
Matth.3.a.2. according to his wayes, O ye house of Israel saith the Lord God, returne and bring again others from al your wickednesse, so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions whereby
Eze.11.c.19. ye haue transgressed, and make you a new heart and a new spirite: for why will ye die O ye house of Israel?

32 Seing I haue no pleasure in the death of him that dyeth

eth sayth the Lord God, bring againe your selues then, and ye shall liue.

¶ The Exposition vppon the xviii. Chapter of Ezechiel.

The worde of the Lorde came vnto mee saying, what meane ye by this, &c. Vers. 1.

THe Prophetes often preached vnto the Iewes, that it could not be but God woulde grieuously punish them because they continued in the sinnes of their forefathers, and that hee had long time of his Patience borne with the offences of them both, and therefore of Necessitie Gods Iustice must now be executed. Vppon this occasion the Wayward people easily beleeuinge their fathers offences, and hardly brought in perswasion of their Owne, blasphemously murmured against God, and in their heartes condemned him of vniustice, because the punishment of their fathers offences should light vpon them. And to note this their Meaning, they vsed this common prouerbe. The fathers haue eaten sower grapes, and the childrens teeth are set on edge. By Sower grapes they vnderstood Idolatrie, sinne and wickednes, as appeareth Esay. 5. which their fathers had committed, and by Teeth an edge, the griefe and paine of the punishment. So that, as I haue sayd, their *Esay. 5. b. 7.*

meaning

meaning was, that God Iniuriously spared their sinfull fathers, and punished the Innocent children. In Hieremie also Cap.31. it may appeare they vsed the same prouerbe. Wherefore the Prophete Ezechiel in this place defendeth the Iustice of God against their blasphemous Obloquie, & sheweth that as the wisedome of God might haue other respects in their punishments, then they were able to conceiue: so they could not rightly quarrel with God in ỹ poynt, because beside their fathers wickednes, Euery mã had his owne sinnes, for which in Iustice he might be Condemned and punished. And the Prophet to this purpose vseth fiue causes.

Ierem.31.v.29

1. The first is, that the Iust man continuing in his Iustice, and doing in all thinges rightly shall prosper and not be punished. This doth he in the 5.6.7.8. and.9. verses, Wherein also by particular properties he describeth a Iust man.

Vers.5.&c.

2. The second is, if that Iust father beget a wicked sonne, his fathers Iustice shall not helpe him, but he shal be punished for his owne naughtines.

Vers.10.&c.

3. The third, if the Wicked man begette a Iust sonne, who seeing his fathers euill doings feareth God, and liueth vprightly, he shal not die in his fathers sinnes, but liue & be in the fauour of God.

Vers.14.&c.

4. The fourth, if the vngodly man will Turne from his wicked wayes, and keepe the lawes and statutes of God, his sinnes that he did before shall not be Mentioned vnto him nor he punished for them. 5 If the righteous turne from his righteousnesse and fall to Iniquitie, his righteousnesse

Vers.21.&c.

Vers.25.

shall

shall not be remembred, but he shall be plagued for his transgression wherein he continueth. For
forasmuch as there are sundrie places of the Scriptures that in words seeme cõtrary to the sayings
of Ezechiel, there may iustly seeme some Doubt to
rise thereof. I will (saith God) require the sinnes of *Exod.20.a.5*
the fathers vppon the sonnes, to the third and fourth
generation. And againe. If thou wilt not heare the *Deut.28.b.15.*
voice of the Lord, &c. cursed shall be the fruite of thy
wombe, and thy sonnes and thy daughters shall be de-
liuered to strangers. The like we haue. Exo.34. and *Exod.34.b.7.*
Hier.23. and in many other places. For Chams of- *Iere.23.b.10*
fence towarde his father, the Curse and punish- *Gene.9.d.25.*
ment lighteth vpon Chanaan. Many thousands *2.Reg.24.c.15*
perished for Dauids sinne. At Sodome and in all ge- *Ge.19.a.1 &c.*
nerall plagues, the yong children that neuer in Act
offended, were partakers of the punishment. &c.
These things may seeme repugnant to Gods iu-
stice here defended by Ezechiel. And this was it
that the Heathen and Iewes did finde themselues
Grieued withall. Ieroboam sayd they, did set vp the *3.Reg.21.a.3*
golden Calues, and Manasses maintained Idola- *4.Reg.21.a.3*
tries, & corrupted the lawe of God, but the punish-
ment falleth vpõ vs. To this we haue to answere
that, when God sayd Exod.20. That hee woulde pu-
nishe the sinnes of the fathers, &c. vnto the third and
fourth generation, he added: of them that hate mee.
If the children do as God, and follow their
fathers Idolatrie and wickednesse, although God
of his iuste iudgement punish their fathers worldly pu-
nishment: he will plague them, and so much the

more,

more, Because they would not beware by their fathers offences, and consider Gods goodnes towarde them in graunting them Time and Space to repent. But some will aske why God sayth, hee will punish The sinnes of the fathers vpon their children, seeing the children haue their owne sinnes, for which they are iustly punished. It may be answered, Because if their Fathers had not so grieuously offended, their Punishment might haue bene longer Deferred. As God is mercifull, so he is Just, and forasmuch as his pacience and mercie hath Long borne with their wickednes, and looked in vaine for their repentance, his Justice must needs take place, and at Length light vpon them with due punishment. So that they are the Sooner and more Grieuously punished for their wicked Parents, and yet not without their owne iust desertes and euill doings. Wherefore to conclude with Ezechiel, the Iewes in their lewde Prouerbe, did blasphemously depraue Gods Justice, seeing their owne vniust doings in following the foote steppes of their sinfull fathers did pull his iust wrath vpon them. And yet it cannot be denied but that God Sometimes doth punishe some for the cause, or by the occasion of other. Abraham and Iacob felt the smart of famine and hunger, euen as Sinfull men did, and they of the house of Pharao, and Abimileck, were plagued for their Princes cause. But beside that which is sayd before, that no man is so Righteous in the sight of God, but that he Justly deserueth punishment: wee must

Gen.12.e.10.
Gen.20.d.17

moreouer

moreouer consider, that Gods Scourges are not alway, nor to all persons of One sorte, Towarde the wicked they are Plagues of his Justice, towarde the Godly they are Exercises and Medicines by which he healeth their corruptions, practiseth their faith, and Stirreth them vp the more earnestly to call vppon him. So that he maketh it to them as a Schole of discipline to retaine them in more feare of his name, that they be not caried away with the wicked Allurements of the world, as the vngodly are. We may not therefore thinke god to deale vniustly, when sometimes we see him to wrappe good men in those plagues, wherwith he punisheth the vngodly. *Iudith, 8. d. 22* *Heb. 12. d. 11.*

In those Properties of a Just man which are recyted and sundrie times repeated in this Chapter, the Prophete may seeme to omit and leaue out many workes of Justice, but in one general clause he comprehendeth all other. As when he sayth: And hath walked in my statutes and kept my iudgements. If there had bene any such Just man among the Iewes, he might with some countenance haue quarrelled with GOD, punishing him beeing Innocent, for his fathers offences: But there was neuer yet any that* perfectly fulfilled the statutes and lawes of God. Therefore all mens mouthes are in that case stopped. There hath beene many good men, whose vnperfite obedience, it hath pleased God in respect of the Promised seede and Sauiour of the worlde to accept as Just, and so to account them before him. But otherwise neither *Vers. 9. 12.* *Iob. 15. a. 15.* *Iob. 14. a. 4* *Psal. 13. a. 4.* *Ro. 3. b. 10. 19.* *Psal. 142. a. 2.* *Luc. 17. c. 10.* *Psal. 50. b. 6.*

the childe this day borne, nor the Angels in heauen are pure in his sight.

The Prophete vndoubtedly reciteth these Properties and workes of Iustice especially, because men in them most commonly and notoriously in those dayes offended: so that he choked them from their blaspheamous Obloquie by the testimonie of their owne Consciences, which tolde them, that in these poyntes they were not innocent, but iustly sustayned Gods plague euen for their owne sins, and not for their fathers onely.

Vers. c. *And hath not eaten vppon the hilles, he hath not lift vp his eyes to the Idoles. &c.*

He meaneth Sacrificing and keeping of their
2. Reg. 3. 4. 2. holy Feastes, in the highe Places so often menti-
3. Reg. 12. g. 31. oned in the booke of Kinges and the Chronicles.
2 Par. 21. b. 11. For as the Gentiles and Heathens were wont on
2. Par. 33. c. 17 Hilles to haue Chappels and aulters for their false Gods: euen so the Iewes and Israelites after their Temple buylded, & appoynted place chosen, did make Aulters on high places, and therin worshipped sometime the liuing God, but disorderly, sometime Idoles and false Gods by the imitation of the Gentiles.

Vers. d. *Neither hath come neere a woman remooued, &c.*

He meaneth a woman hauing hir naturall and Monthly Disease, because to seeke the company of a woman at that time is lothsome to nature, and

and a token of immoderate lust and affection.

But hath restored the detter his pledge, Vers.7.
he that hath not spoyled any,&c.

The Prophet meaneth the Pledge or gage of a poore man, which hath borowed any thing of him. The Lawe is, Exod.22. If thou haue taken the gar- *Exod.22.d.26*
ment of thy neighbour to pledge, before the Sonne go downe thou shalt restore it to him and he addeth, Because hee hath nothinge else to couer hym.&c. Whereby it maye appeare, he speaketh of a Poore man. And Deut.24. the matter is made more *Deut.24.c.12.*
plaine: For after a larger declaring of this lawe of Charitie, he sayth, If he be a poore man, thou shalt not sleepe with his pledge in thy house,

If this man get a sonne, that seeth all his Vers.14.
fathers sinnes,&c, and doth not,&c.

Our fathers are to be folowed, but only in those things that be good, but if they shall eyther giue vs example of that which is contrary to the wil of God, yea eyther commaunde vs to doe it, surely they are not to be obeied. And yet in these days we haue manye, that wyll Tye themselues verye streightly to Follow their Parents Religion, but if there were any Example in them of vertuous and Honest lyfe, that they neuer remember. Such persons imbrace in their Fathers that is euil, and neglect that is good.

Vers.21. *If the vngodly will turne awaye from all his sinnes that he hath done. &c.*

Of this place may be taken a singular Comfort for all them that are tormented in their consciences, for the heauie burden of their sinnes. For God here proclaimed Mercie and forgiuenes to all that Repent them of their former wickednesse, and sayth it shall not be Mentioned vnto them be it neuer so great. It is a great craft of the Deuil, first by all Flattering allurements of the worlde to cause men grieuously to offende, and when they haue done, to laye their sinnes before their eyes, that he may driue them to Desperation. But here God sayth. If the vngodly wil turne from their sinnes, they shall neuer be mentioned vnto them.

Jere.3.a.1.
Jere.18.a.8.
2.Par.6.g.36.
Sap.11.d.24.
2.Par.24.c.19
Luc.5.f.32.
Luc.15.b.7.
1.Jo.2.a.2.
Math.11.d.28
Rom.2.a.4
Mich.7.d.19
Esay.49.d.15.
Psal.102.c.12.
Eccle.2.b.11.
2.Pet.3.b.9.
Rom.11.d.32.

Vers.24. *If the righteous turne from his righteousnesse, and doe the thing, &c.*

It is not sufficient for a man to beginne wel in godlines and vertue, and after to reuolte from it to wickednes againe: But he must continue in his well doing. Happie is he, sayth Christ, that contynueth to the ende. Hee that setteth his hande to the Plough and looketh backe, is not meete for the kingdome of GOD. It was not sufficient for Loths wife to depart out of Sodome, her looking backe againe did turne her into a salt stone. Be faithful vnto death sayth God, and I will giue thee the crowne of lyfe.

Math.10.c.22
Luc.9.g.62.
Gen.19.e.26.
Apoc.2.c.10.

Out of this Chapiter we may obserue these necessarie pointes.

1 First.

First, that God is Juste and doth iniurie to no man: And as the sinnes of the children shall not hurt the father, onlesse they grew by the fathers occasion, so shall not the sinnes of the father hurt the sonne, if he doe not follow the fathers steps. 1

Secõdly, we see that there were in those daies many whiche carped & cauilled at the preaching of the Prophets, and made matter of scoffing & iesting at it. No meruaile therefore if we see the like in these dayes, but their iesting tauntes wil in the end fall vpon their owne heades. 2

Thirdly, we may learne the corruption of our owne nature. For as these Iewes would seeme innocent & in no wayes acknowledge their offences. So doe we eyther denie our sinnes, or with fayre pretẽces extenuate them, and cast the fault vpon other. Many that cãnot be perswaded that God gouerneth al things, yet whẽ they sinne, to excuse themselfe, they impute the blame to the prouidẽce of God. Oh say they, it was my destenie, I thinke God did worke me this shame to do it. So Adam at the beginning layde the faulte to the woman whiche God had ioyned to him, and the Womã turneth ouer the blame to the Serpent. But neyther did with humble hartes acknowledge their disobedience. This Propertie sticketh in the Nature of all the children of Adam. 3

The.18.Sunday after Trinitie

at Morning prayer.

Ezechiel.20.

A IN the seuenth yeere the tenth day of the fifte Moneth, certayne of the elders of Israell came for to aske counsayle at the Lorde, and sate downe before me.

2 Then came the worde of the Lorde vnto me saying,

3 Thou sonne of man, speake vnto the elders of Israel, and say vnto them, thus sayth the Lorde God, are ye come to enquire of me? As truely as I liue I will not be sought of you, sayth the Lorde God.

4 Wilt thou not iudge them sonne of man, wilt thou not iudge (them?) cause them to vnderstand the abhominations of their fathers. 5 And tell them, thus sayth the Lord God, In the day when I chose Israel, and lift vp mine hande vpon the seede of the house of Iacob, and was knowne vnto them in the lande of Egypt, yea when I lift vp my hande ouer them, and saide, I am the Lorde your God.

Exod.3.b.8.
Deut.7.b.6.

6 Euen in the day that I lifte vp mine hande vnto them, to bring them out of the lande of Egypt into a lande that I
B had prouided for them, whiche floweth with milke & honie, and is pleasant among all other landes.

7 Then sayde I vnto them, Cast away euery mã the abhominations of his eyes, and defile not your selues with the Idols of Egypt: for I am the Lorde your God.

8 But they rebelled against me, and would not hearken vnto me, they did not cast away euery man the abhominations of his eies, neither did they forsake the Idols of Egipt: then I sayde, I woulde powre out mine indignation ouer them, and accomplish my wrath vpon them, yea euen in the

midst of the lande of Egypt. 9 And I wrought for my names sake that it should not be polluted before the heathē, among whome they were, to whome I was manifestly knowne, in bringing them forth of the lande of Egipt.

10 Now when I had caused them to go out of the lande of Egipt, and brought them into the wildernesse,

11 I gaue them my statutes, and shewed them my iudgements: which who so doth, shall liue in them. *Rom.10.a.5. Gala.3.b.12.*

12 I gaue them also my Sabbath daies to be a token betwixt me and them, and thereby to knowe that I am the Lorde which halowe them. *Leuit.18.a.5. Exod.20.b.8.*

13 And yet the house of Israel rebelled against me in the wildernesse, they would not walk in my statutes, they haue caste away my iudgementes: which who so doth, shal liue in them, and my Sabbath daies haue they greatly polluted: then I saide, I would powre out mine indignation vpon them, and consume them in the wildernesse. *Nu.14.b.12.*

14 And I wrought for my names sake, least it should be defiled before the heathē, in whose sight I brought them out.

15 Yet neuertheless I lifte vp my hande vnto them in the wildernesse, that I would not bring them into the lande which I gaue them, that floweth with milke and hony, and is a pleasure of all landes.

16 And that because they cast away my iudgements, and walked not in my statutes: but haue defiled my sabbathes: for their heart was gone after their Idols.

17 Neuertheless mine eye spared them, so that I would not destroy them, nor consume them in the wildernesse.

18 Moreouer, I sayd vnto their sonnes in the wildernesse, Walke not in the statutes of your fathers, kéepe not their iudgements, and defile not your selues with their Idols.

19 I am the Lord your God, walke in my statutes, kéepe my iudgements, and doe them. *Exod.16.a.6.*

20 Halow my Sabbathes, for they are a token betwixt me and you: that ye may knowe how that I am the Lord your

B God. 21 Notwithstanding, their sonnes rebelled agaynst me also, they walked not in my statutes, they kept not my
Leuit.18.a.5. iudgementes to fulfill them, which be that doth shall liue in
Galat.3.b.12. them, they prophaned my sabbath dayes, & I saide, I would
Rom.10.a.5. powre out mine indignation ouer them, and accomplish my wrath vpon them in the wildernesse.

22 Neuertheless I withdrewe my hande, and wrought for my names sake, lest it should be defiled in the sight of the heathen, before whome I had brought them forth.

23 I lift vp my hand to them also in the wildernesse, that I might scatter them among the heathen, and strawe them among the nations. 24 Because they had not kepte my iudgements, but cast aside my statutes, and broke my Sabbathes, and their eyes were after their fathers Idols.

25 Wherefore I gaue them also statutes that were not good, and iudgements wherein they should not liue.

Exod.13.a.2. 26 And I defiled them in their owne giftes, in that they caused all that openeth the wombe to passe, that I myght destroy them, that they might knowe howe that I am the Lorde. 27 Therfore speake vnto the house of Israell thou sonne of man, and thou shalte say vnto them, thus sayth the Lorde God, Yet in this also your fathers haue blasphemed me, and grieuously transgressed against me.

28 For after I had brought them into the lande, for the which I lifted vp my hande to giue it vnto them, when they sawe euery highe hill, and all thicke trees, they offered there their sacrifices, and there they presented their offering of anger, there also they made their sweete sauours, and powred out their wine offerings. 29 And I saide vnto them, What is that high place whereunto ye resort? and the name of it is called Bamah vnto this day.

30 Wherefore speake vnto the house of Israell, thus sayth the Lord God, Are ye not defiled in the wayes of your fathers, and commit ye not whoredome after their abomi-

nations?

nations? 31 For when ye offer your giftes, and make your sonnes to passe through the fyre, you are polluted with all your Idols vnto this day: shall I answere you when I am asked, O house of Israel? As I liue sayth the Lorde God, I will not be sought of you. *Iere. 19. a 5. Deu. 12. d. 31. 2. Par. 33. a. 6.*

32 And (that which) commeth into your minde shall not be at all, which you say, We will be as the Gentiles, as the kinreds of Countreys, to serue wood and stone.

33 As truly as I liue sayth the Lord God, I my selfe will rule you with a mightie hande, with a stretched out arme, and with indignation poured out ouer you.

34 And I will bring you from the people, and gather you out of the countreys wherin ye are scattered, with a mightie hande, with a stretched out arme, and with indignation poured out. 35 And I will bring you into the wilderneſſe of the people, & there I will be iudged with you face to face.

36 Like as I pleaded with your fathers in the wilderneſſe of Egipt: so will I pleade with you also sayth the Lord God.

37 I will cause you to passe vnder the rodde, and I will bring you into the bonde of the couenant.

38 And I will purge out of you the rebels, and them that transgresse agaynst me, and bring them out of the lande of their habitation: as for the lande of Israell they shall not come in it, that you may know how that I am the Lorde.

39 As for you O house of Israell, thus sayeth the Lorde God, Go you and serue euery man his Idols, seeing that ye obey not me: and pollute no more my holy name with your giftes and your Idols. 40 For vpon my holy hill, euen vpon the hie hill of Israell sayth the Lorde God, shall all the house of Israell, and all that is in the lande worship me: and in the same place will I fauour them, and there will I require your heaue offerings, and the firstlings of your oblations, with all your holy things. *Eze. 14. a. 4.*

41 I will accept your sweete sauour, when I bring you

from the Nations, and gather you togither out on the lands wherein you haue bene scattered, that I may be hallowed in you before the Heathen.

42 And ye shall know that I am the Lorde, when I shall bring you into the land of Israel, into the land for the which I lift vp my hands to giue it vnto your fathers.

43 There shall ye call to remembraunce your owne wayes, and all your workes wherein ye haue bene defiled, and ye shall be cut off in your owne sight for all your wickednesse that ye haue done. 44 And ye shall know that I am the lord, when I deale with you for my names sake, and not after your wicked wayes, nor according to your corrupt workes O ye house of Israell, sayth the Lord God.

45 Moreouer, the worde of the Lord came vnto me, saying. 46 Thou sonne of man, set thy face toward the way of Themanah, and drop (thy worde) towarde the south, and prophecie towarde the forrest of the south field.

47 And say to the forrest of the south, Heare the worde of the Lorde, thus sayth the Lorde God, Behold I will kindle a fire in thee, that shall consume all the greene trees, with all the drie: the continual flame shal not be quenched, and euerie face from the south to the north shall be burnt therein.

48 And all flesh shall see that I the Lorde haue kindled it, and it shall not be quenched. 49 Then sayd I, Ah Lord God, they say of me, Doth not he speake parables?

The Exposition vpon the.xx. Chapter of Ezechiel.

Verse. 1. *In the seuenth yeare, the tenth day of the fift Moneth, certaine of the elders. &c.*

The

THe Iewes as is sayde in the former Chapter, quarelled with God, and thought it extremitie that their Fathers wickednesse should be punished in them. Wherefore in this place the Prophete declareth, that as their fathers were euill and rebellious against God, so were the children and posteritie also, and therefore that they were iustly plagued by him in respect of themselues as well as of their fathers. In the verie entrance of this speach, he sheweth at what time, and by what Occasion he preached this vnto them. In the seuenth yeare, saith he, &c. that is frō the captiuitie & banishment of Iechonias in Babilon. For from that time, as it appeareth in sundrie places they began their account, partly to call to remēbrance the Heauie iudgements of God agaynst them for their sin, partly to comfort themselues with ỹ promise of deliuerance after. 70. weekes or yeares prophecied vnto them by Hieremie and Daniel. *Dan. 9. f. 24.* The occasion of this speach of Ezechiel is the same that was in 14 Chapter, that is the cō- *Ezec. 14. 4. 1.* ming of the Elders of Israel vnto him to haue answer from God of their estate and captiuitie that they were in. They pretended to reuerence the Prophete as a father and instructer, & that they were desirous to learne at his hande what they should hope or what they might do, but meaning nothing lesse thā sincerely to folow his teaching. For if they had so purposed, they wold lōg before haue left those things, with which God by his

prophets

prophets declared that he was greatly displeased. With like affection came they to Hieremie to
Iere.42.a.1. &c. consult of their flying into Aegypt, but when he had told them Gods wil, they would not beleue
Iere.37.c.16. him, but folowed their own phãtasie.* Sedechias
Iere.38.d.14. also cõiured the same Hieremie to tell him plainly the wil and purpose of God, but whẽ he heard it he made no accoũt of it, but by the mot tõ of his Nobles cast him into prison. With like affection
Mat.22.d.34. Luc.20.d.20 oftentimes, the Priests, the Scribes, the Phariseys, the Saduces, the Herodians, came vnto
Iohn.18.d.38. Christ, but neuer soundly to learne, but rather take him in trip, and therby to worke him daunger. In like sort many at this day pretende with fayre face a Loue of the truth, and a Fauour of the Religion published according to the worde of God, and therfore will come to Sermons and to seruice, and, when it serueth for their purpose, will speake agaynst Papistrie, and with words vpholde the truth, but, with how sounde minde and conscience, their other dealings do euidently declare. I would to God there were not many such euen in the Bosomes of Godly men. But I trust God will detect them as he doth here to Ezechiel, and to their shame and rebuke teach his seruants to Beware of them. For as they may Dissemble with the worlde, and Abuse some true and honest meaning men, so they cannot deceyue God, who seeth the bowels and Secretes of their heartes, and will vse them accordingly.

Wilt thou not iudge them; O Sonne of man, wilt thou not iudge them, &c. Verſ. 4.

This place is diuerſly tranſlated and enterpꝛeted: I thinke the playneſt ſenſe to be this. O ſonne of man enter not into diſputation and reaſoning with them, and be not carefull to aunſwere all their arguments and pꝛetences. Foꝛ they will not bee taught of thee, And therefoꝛe ſimplye and plainly to their iudgement and condemnation tel them what maner of men their fathers haue bene, and what yet they remaine ſtill themſelues, beginning euen at that time when I beganne firſt to bꝛing them out of Egipt, and ſo continuing vnto this pꝛeſent daye, that they maye thereby knowe themſelues.

In the day when I choſe Iſrael, and lift vp my hand vpon the ſeede, &c. Verſ. 5.

This faſhion of ſpeaking To lifte vp the hande, doth ſignifie ſometime, to Sweare oꝛ take an oth, becauſe the Ceremonie oꝛ geſture of lifting vp the hand to heauen in taking an othe, did ſignifie that they called God to witneſſe, that they Concealed no truth, noꝛ vttered any falſhood: oꝛ if they did, they deſired the ſame God to be Reuēged of them. And in this ſignification of Swearing, it is to be taken in this place, becauſe God in his couenant, by othe did binde himſelfe to be their God, and to deliuer them. Sometime To lift vp the hande, ſignifieth to ſhew his power oꝛ ſtrength, eyther in Deliuering.

liuering or Punishing, or in Hurting and Stryking, which signification maye also well serue in this Chapiter.

Vers. 6. *A lande which floweth with milke and honie, and is pleasant among, &c.*

In many places of the Scripture, the lande of Chanaan is mentioned to flowe with Milke and Honie, that is, to abounde with all things Necessarie, not onely for sustenance, but also for Delight and pleasure. For in those dayes there was no more delectable feeding then Milke and Honie.

Saint Hierome who liued a long tyme in that Countrie, writeth that it was a very Delectable and fruitfull place, but yet can we not thinke that it was then any thing in cõparison of that it was before, so long as they were the people of God, and remayned in his obedience, keeping his lawes and ordinances. For when they had reiected the sonne of God and promised Messias, it is likely the land it selfe also was striken for their wickednes, and thereby farre decayed from that it was in times past.

Vers. 8. *But they rebelled against mee, and would not hearken to me, they did, &c.*

It is a testimonie of the great goodnes & mercie of God, that he calleth earnestly to repentaunce before hee strike and punishe his people for their sinnes. And so did he then to the Israelites, but they would not hearken vnto him, nor did cast away

way The abhominations of their eyes, that is, their wicked Idoles on which they did caſt their eyes with great delight: euen as they that be in vnchaſt loue be alwaye deſirous to ſee and beholde them that they loue. Undoubtedly Idolatrie was vnpleaſaunt to Ioſeph and the other Patriarkes in Egipt, and they did exhort their children to remain in the true worſhip of the liuing God. Yet many of them, as borne and bredde in Egipt, were corrupted and fell to Idolatrie by the Imitation of that people. Then were Moyſes and Aaron ſent from God vnto them, and yet continued they ſtill in Idolatrie. Whereby we may gather what was the cauſe why God did ſo long ſuffer his people to continue in ſo miſerable oppreſſion in Egypt, and did not ſooner turne his merciful countenance towarde them. And that was, becauſe they had almoſt forgot him and his true Worſhip deliuered them by their Fathers, and were gyuen to the worſhipping of ſtraunge Gods. And yet GOD would not euen then poure out his wrath vppon them, although they had iuſtly deſerued it, but for his owne name ſake, and for the Couenant that he had made with Abraham, Iſaac, and Iacob, with his mightie hand, he Deliuered them.

I wrought for my names ſake, that it Verſ. 9.
ſhould not be polluted before, &c.

I ſtayde my ſelfe, ſayth God, from Extremitie of my wrath, and from working vtter deſtruction, not for my people ſake, which in deede had iuſtly

deſerued

deserued it, but for my Names sake, that it might not be distained, and euill spoken of among the Egiptians, Amalechites, and other Heathen Nations in whose sight my great works were wrought and which had Heard of my purpose to deliuer my people, And therefore would haue sayde that I had neyther bene hable nor willing to doe that which I had promised, & therby to haue thought of me no otherwise then they did of their owne False Gods. This cause in this Chapiter so often repeated, maye bring a singuler Comfort to the godly in time of affliction and trouble. And therefore Moyses and other holy men haue alway staied most vpon that in their earnest prayers vnto God, when he hath threatned or begunne any priuate or common plague, desiring him, that he would spare his people, & holde his mercifull hande ouer them, though not for their Owne sakes, which in no wise they haue deserued, yet for his promise sake, and for his owne Names sake, that the enemies might not reioyce in the confusion of his people. And these praiers haue euer taken good effect with God.

Ver.10. *Nowe when I hadde caused them to go out of the land of Aegipt, &c.*

Hitherto the Prophete hath declared how their Fathers behaued themselues in Aegypt Before their deliuerance. Now he sheweth how after his great benefites they Rebelled and murmured against him in ỹ wilderneſſe. As when Moyses was

in

in the Mountaine they made a golden calfe, when God tried them with Want of meate and drinke, they murmured. They repined often against their gouernours, and accusing them of treason, and of a meaning to destroye the People, were readie to haue stoned them. The Histories are Exod. 15. 16. and 17. Num. 11. 14. 16. 20. and 21.

Exod. 32. a. 1.
Exod. 15. d. 25.
Exod. 16. a. 2.
Exod. 17. a. 3.
Num. 11. a. 1.
Num. 14. a. 2.
Num. 16. a. 1.
Num. 20. a. 3.

The Sanctifying of the Sabboth mentioned verse. 12. was a token that God had sanctifyed the Israelites, euen as he had sanctifyed the Sabboth, and had chosen them * as his peculier people and holy Priesthoode, which should preserue and keepe his promises vntill they were fulfilled in Messias Christ Iesu, who was the appoynted Sauiour of the worlde.

1. *Pet. 1. c. 15.*

And that because they cast awaye my iudgements, and walked not in my, &c. Vers. 16. 17.

By this place and the like often vsed in this Chapter, we haue to learne what be the Causes that moue GOD to minde and purpose the vtter Desolation of anye people, that is, * because they Breake the lawe of God, Cast awaye his iudgementes, and Contemne his worde. Yet is God of long patience and slow to wrath, euer trying all meanes of amendment before he come to extremitie, and euen then also sometime he respecteth not the desertes of men, but the glorie of his owne name.

Ier. 9. d. 12.

Vers.18.&c. *Moreouer, I sayd vnto their sonnes in the Wilderneße, Walke not in the, &c,*

In the space of fortie yeares well neare all the Fathers which came out of Aegypt were deade, partly by Gods plagues for their Disobedience, partly by his iust iudgementes otherwise: so that but two of them came into the lande of Promise. Therefore God by his seruant Moyses Exhorted their sonnes not to followe their Fathers steppes, but to cleaue to the law and ordinances of God, as it appeareth well neare in the whole booke of Dut. But they were no more obedient thã their fathers were.

Deut. 6.c.16.
Psal.77.a.10.
Psal.94.b.10.
Zach.1.a.4.
Heb.3.b.9.

God forbade the people to follow the statutes and Traditions of their Fathers. Therefore the holy ghost confuteth them which in matters of religion and holinesse will pretend to follow the Example of their fathers, and not measure their faith by Gods worde and his holy scriptures. The authoritie of fathers ought certainly to be great with their children in all thinges that are not Repugnant to Gods will, which is safely and surely vnderstanded by his worde only, and not by example of Ancetours or Predecessours. For it hath bene a common thing among the people of God, as it appeareth in this place and a number mo, that Ancetours haue Erred in Gods causes, and therefore can they be no sure ground of conscience.

I gaue them also Statutes that were not good, and iudgements wherein they, &c. Vers. 25.

All the lawes and precepts of God were pure, holy and good, therfore ỹ meaning of these words is, that forsomuche as in no case they woulde be brought to keepe the good and wholsome lawes of God, by his iust Iudgement he gaue them ouer to their owne Phantasies, & suffered them to vse the wicked and Superstitious ordinances of the heathen to their owne further condemnation. And the same meaneth he by this saying. I defiled them in their owne Giftes, and gaue them vp to a Reprobate sense, that they might destroy the first borne of their owne children in sacrificing them to the Idoll Moloc. The like to this Paule also threatneth that shal happen vnto men in the latter dayes, and in the times of Antichrist, that forsomuch as they will not loue the trueth, God will bring vpon them an effectuall illusion, that they may beleeue lyes, to the ende that all may be iudged, which would not giue Credite to the truth.

Deut. 30.

Rom. 7. c. 12.

Rom. 1. d. 28.

2. Thes. 2. c. 11.

After I hadde Brought them into the Lande, for the which I lifted vp, &c. Vers. 28.

Nowe followeth howe Waywardly and disobediently their fathers behaued themselues after they came into ỹ lande of Chanaan. For the greater benefites that God of his goodnesse had bestowed vpon them, the more readie were they to fall from his true worship to the Idolatrie and superstition

of the Gentiles. They ſerued the Lorde Truly all the dayes of Ioſuah, and of the Elders that fol-
Judic.2.b.7. lowed him, as it is written in the ſeconde of the Judges, But in the next generation the Children of Iſrael dealt wickedly in the ſight of the Lorde and ſerued all maner of Idols. The whole Booke of the Judges is nothing but as it were a Regiſter of their inconſtancie and light flitting from the true ſeruice of god notwithſtanding that he did ſundrie times of his great mercie Rayſe diuerſe Gouernours to deliuer them. And afterwarde did they in like maner in the Reigne of many euill kings both of Iſrael and Iuda.

Verſ.29. *And I ſayd vnto them, what is that high place where vnto you reſort, &c.*

The Patriarkes and Saintes of God did alway Sacrifice vnto God, as appeareth by Abell, Noah, Abraham, and other: Which were not therefore acceptable and pleaſant vnto god becauſe they were full Satiſfaction for ſinnes, but rather partly as Thankeſgiuing for his benefites, partly as figures of the true Redemtion and Satiſfaction that ſhoulde be made by the oblation and Sacrifice of Chriſt Ieſu vpon the Croſſe.

Afterwarde God by Moyſes diſtincted thoſe Sacrifices into ſundrie ſortes, and appoynted one Place where he would be ſerued, that is, at his tabernacle, before the time of Salomon, and in his temple of Hieruſalem after it was by him builded. But the Iſmelites, making ſmall account of this or-

der

der and appoyntment of God, builded aulters in euery high place, and on the saine offered Sacrifice, not onely to the liuing God pretending the Imitation of ỳ Patriarkes against the prescript of Gods worde: but also in the like places offered to Idols and straunge Gods, according to the imitation of the Gentiles, as in diuerse Chapters before I haue noted.

Thus sayth the Lord God, are you not defiled in the wayes of your fathers. &c. Vers. 30. 31.

After that God hath layde before them the rebellious wickednesse of their fathers in Aegypt, in the wildernesse, and in the land of Chanaan, that they might not *glorie in the holinesse of their fathers, as some time they were woont to do, he now commeth to themselues, and declareth, that, whatsoeuer by Hypocrisie they pretended, yet in deede and in trueth they were as euill and Wicked as they in all kinde of abhomination and spirituall whoredome. And in one example especially he maketh proofe of the whole, reciting that which of all other was most Horrible, that is, the Offering of their children vnto Idols. Wherefore he sayth he will not answere them to their Questions, nor will not be sought vnto by such Hypocrites as they are. *Mat. 3. b. 9. Io. 8. e. 33. 39.

And that which commeth into your minds shall not be at all, which you say. &c. Vers 32.

These Elders came to the Prophete vnder

fayre pretence to Learne at his hande, howe they might behaue themselues, and howe long the captiuitie shoulde endure, but in the meane time they reuolued in their mindes howe they might haue a reasonable colour and pretence cleane to reiect the lawe of God, and to serue Idols of wood and stone, euen as the heathen did. Happily they surmised that the Prophet would haue tolde them, that the *captiuitie should endure. 70. yeres, as it was then commonly spred from the mouth of Hieremie. And then would they haue answered, that seeing it was so, that they should tary so long in Babilon, it should be best for them to applie themselues to the Religion and maners of the people of that Countrey. Otherwise, if they did sticke to stifly to their former Religion, and so much differ from the Babilonians, they shoulde be sure to finde them the more grieuous Lordes and Masters to them. But God deterteth this their vnhappy purpose, and saith they shall haue due correction for it.

2. Par. 36. d. 21.
Ier. 25. c. 11.
Iere. 29. b. 10.
Dan. 9. a. 2.

Vers. 13. *As truely as I liue sayth the Lord, I my selfe will rule you with a mightie, &c.*

I know (sayth God) this your trayterous and rebellious deuise of your heartes to reuolt wholye from my seruice, to the Idoles of the Gentiles among whome you are. But surely I will ouerthwart you, and though you do make the Babilonians more fauourable to you, I my selfe will bee your aduersarie, and by mightie hande and extremitie of punishment will force you, whether you will

or no, to acknowledge me your Lorde and God. It shall not come to passe as you thinke, that you shall quietly serue stocks and stones with Idolators, I will not neglect fugitiue seruants as slacke maysters are woont to doe. Seing that I haue once taken you into my couenant, I will by sharpe punishment, And by my indignation powred out vpon you, make you desirous and glad to come againe vnder my obedience. Judic.2.c.14. Judic.3.a.8. Iere.2.d.19.

I will bring you from the people, and gather you out of the countrie. &c. Vers.34.

God signifieth that he will not breake couenant with them, but as he had promised by his Prophets, so would he doe in deede, that is, he woulde bring them from among those Countries, wherin they are scattered, but in such sort as the godly only should haue comfort thereby, and the wicked no cause at all to reioyce. He threatneth to deale with them, as he did with their fathers in the wildernesse of Egypt. For in Egypt he declared his iustice by sundrie kindes of punishment. When they murmured agaynst God in the wildernesse, many of them he consumed with fyre: Num.11. When Dathan and Abyram rose agaynst Moses. 250. perished with fyre, and the residue the earth swallowed vp, yea and the next day agayne. 14000, and 700. were destroyed Num.16. When they spake agaynst Moyses at an other time, a great number were slaine by Serpentes Num. 21. In this sort of iudgement God here Protesteth that he will deale with the Num.11.a.1. Num.16.f.35. 49. Num.21.b.6.

wicked Israelites, and by such meanes, as it were, cull out and purge away the obstinate and rebellious transgressours from the other, so that they shall neuer enioye the lande of Israel agayne wyth comfort and quietnesse.

Num.14.c.30. Psal.94.d.11. Heb.3.d.18. As their fathers which God brought out of Aegipt, because of their often Disobedience neuer came into the lande of promise: euen so the Prophet sayth those euill children, that without repentance continued in their abhominations should neuer haue the quiet fruition of their Countrie againe. Notwithstanding that for his promise sake he would deliuer & bring home the Residue which eyther by teaching of his Prophets or by punishment, or any other meanes, did forsake their wycked wayes, and turne agayne to the obedience of his lawe.

Vers 3. b. *As for you, O house of Israel, &c. Go you and serue euery man his Idoles &c.*

Forsomuch as they would not yeelde to obey god and to follow his lawe, with feruent zeale he bidden them go on, & according to their owne fantasies wholy to serue euery man his Idoles, and not to mixt with all the Title of his name, and so distaine it. By which wordes, we maye perceiue, that God will not be matched with other, but haue worship done wholy to him selfe. How long, sayth Elias, halte you on both sides? If the Lorde be God

3. Reg. 18. d. 22. followe him, If Baal, go after him. *2. Cor. 6. c. 15.* What agreement can there be betweene Christ and Belial, sayth Saint

Paule

Paule. And our Sauiour Christ teacheth vs That vve cannot serue tvvo Maysters, We must therefore learne also to serue Christ wholy, and not to mixt Idolatrous Superstition wyth the trueth of his Gospell. Mat. 6. c.

For vpon my holy hill, euen vpon the high hill of Israel sayth the Lorde. &c. Vers. 40.

These wordes that follow may be literally vnderstanded of such of the Israelites brought out of Captiuitie as by manifold plagues did repent and learne to worship God sincerely, not after their owne deuises, as they dyd before in their highe places, but according to the prescript of Goddes worde. And therefore being restored into their Countrie, God signifieth their deuotion should be acceptable vnto him and all their Sacrifices pleasant. And for somuch as the Prophets doe oftentimes breake out from thinges of present state in the worlde, vnto the blessings to come, in the promised stede and Sauiour: this place may also verye well be interpreted of the spirituall Israel, that is the Church and people of God vnder Christ. For by the Holy hill and highe Mountaines of Israel, or Sion, is vnderstanded the Church, because the Apostles were first sent from thence to preache the Gospell in all the worlde. Of this Hill speaketh Esay 2. cap. and Micheas 4. cap. The hill of the Lordes House shall be prepared in the heighe of the Mountaines, and all Nations shall preasse vnto him. The Sacrifices of Christians wherwith are acceptable vnto Esa 2. a. 2. Mich. 4. a. Psal. 4. b. 6.

Pſal.49.c.15. vnto God, & the *ſacrifices which he will require of
Pſal.50.d.1,8. them, are earneſt prayer, & thankeſgyuing for his
Pſal.106.b.22 benefites, the ſacrifice memoriall of the Lords ſup-
Pſal.140.a.2 per, *charitable reliefe of their poore brethren, and
Ecl.35.a.2,4. their owne ſoules and bodyes conſecrated to his
Phil.4.d.18. ſeruice. In theſe will he delight, and theſe ſhall be to him as A ſweete ſauour.

Ezek.43.44. *There ſhall you call to remembrance your owne wayes, and all your workes, &c.*

The Repentant Iewes after Captiuitie ſhall call to remembrãce, ſayth the Prophet, their owne naughtie waies and workes againſt the lawe of
Dan.9.b.7. God, and with heauie hartes being ſorie and *aſha-
1 Eſdr.9.d.15. med of them, ſhall acknowledge and *confeſſe that euen by their owne iudgements, they were wor-thy by Gods iuſtice to haue bene cleane cut of from him, and that it is of his onely mercie and good-neſſe that he hath wrought otherwiſe. And that for his owne names ſake, and for his owne glorie in performing his couenant, he hath reſtored them into their Countrie againe. In like maner chriſti-an men by the free mercies of God being deliuered from the captiuitie of Sinne, Satan, and Death, and Brought home into Holye Mount Sion the Church of God and heauenly Hieruſalem, doe call to remembrance their olde wickednelle and abho-minations wherein they liued to the diſhonour of
1 Cor.15.b.6. God and reproch of the worlde, and therefore are
Luc.15.c.12. *aſhamed of them, and *confeſſe in their harts that
Rom.6.d.21. they were worthie of the wrath of God, & by perpe-
Luc.18.c.13. tuall

tuall damnation to be cut from his presente. And in that it is otherwise done, that it proceedeth of the Riches of his Goodnesse towarde mankinde layde out aboundantly vnto them in Christ Iesu our Sauiour.

The 18. Sunday after Trinitie, *at Euening prayer.*

Ezech. 24.

IN the ninth yeare, in the tenth Moneth, the tenth day of the Moneth, came the worde of the Lorde vnto me, saying: 2 O thou sonne of man, write thee the name of this daye, yea euen of this present day: for the king of Babylon set himselfe agaynst Ierusalem this selfe same day. 3 And shewe the rebellious house a Parable, and speake vnto them, thus sayth the Lorde God, Prepare a pot, set it on, and powre water into it. *Ezech. 17. 4.*

4 Gather the peeces thereof into it, euery good peece, the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and burne also bones vnder it: let it boyle well, and let the bones thereof seeth well therein. 6 With that sayde the Lorde God on this maner, Wo vnto the bloudy citie, to the pot whose scumme is therein, and whose scumme is not gone out of it: bring it out peece by peece, let no lot fall vpon it. 7 For her blond is in the middest of it, vpon a high drye stone hath she powred it: and not vpon the grounde, that it might be couered with dust.

8 That it might cause wrath to arise, and take vengeance: I haue set her blond vpon a high (*drye*) rock, that it shoulde not be couered. 9 Wherefore thus sayth the Lorde God, O wo be vnto the bloudthirstie Citie, for whom euen I my selfe

Iahum.3.a.1. selfe will make a great fyre.
Ibac.2.a.8. 10 And heape on much wood, and kindle the fyre, and seeth the flesshe, and spice the pot, so that the verie bones shall be brent. 11 Moreouer I will sette the potte emptie vppon the coales, so that the brasse thereof may be hot and burnt, and the filthinesse of it may be molten in it, and the scumme of it shall be consumed. 12 She hath wearied her selfe with labour, yet her great scumme is not gone of her, in the fyre her scumme (*must be consumed.*)

13 In thy filthinesse is wickednesse: because I would haue purged thee, and thou wast not purged from thy filthinesse, thou shalt not be purged any more, till I haue caused mine indignation to rest in thee. 14 Euen I the Lorde haue spoken it: yea it is come thereto alreadie that I will doe it, I will not go backe, I will not spare, I will not repent: but according to thy wayes and imaginations shall they iudge thee, sayth the Lorde God. 15 And the worde of the Lorde came vnto me saying. 16 Thou sonne of man, beholde I will take awaye from thee the pleasure of thine eyes with a plague, yet shalt thou neyther mourne nor wepe, neyther shall thy teares run downe. 17 Mourne in silence, make no mourning of the dead, binde the tyre of thy heade vppon thee, and put on thy shoes vpon thy feete, couer not thy lips, and eate no mans bread. 18 So I spake vnto the people betimes in the morning, and at euen my wife died: then vpon the next morrowe I did as I was commaunded.

19 And the people sayde vnto me, Wilt thou not tell vs what this signifieth toward vs that thou doest so? 20 I answered them, the worde of the Lord came vnto me saying: 21 Tell the house of Israel, thus sayth the Lord God, Beholde I will pollute my sanctuarie, euen the glorie of your power, the pleasure of your eyes, & your harts delight: & your sonnes and daughters whome ye haue left, shall fall through the sworde. 22 Like as I haue done, so shall ye doe also:

ye

ye shall not couer your lips, ye shall eate no mans bread.
23 And your tyre (*shalbe*) vppon your heades, and your D
shoes vpon your feete: ye shall neyther mourne nor weepe
but ye shall pine away to your iniquities, and mourne one
towardes another. 24 Thus Ezechiel is your shewetoken:
according to all that he hath done, ye shall doe: when it com-
meth, then ye shall knowe that I am the Lorde God.
25 Also thou sonne of man, shall it not be in the day when
I take from them their power, the ioye of their honour, the
pleasure of their eyes, & the lifting vp of their soule, their
sonnes and their daughters? 26 In that daye shall come
one that is escaped, vnto thee, (*and bring it*) to the hearing
of (*thine*) eares. 27 In that day shall thy mouth be ope-
ned to him which is escaped, that thou mayest speake & be no
more dumbe: yea thou shalt be their shewetoken, that they
may knowe howe that I am the Lorde.

The exposition vpon the .xxiiii. Chapter of Ezechiel.

In the ninth yeare, in the tenth Moneth, the tenth day of the moneth. &c. Vers. 1.

THe Prophet being in *Babi-*
lon, foretelleth the time in which the
Citie Hierusalem was besieged, and
by an allegorie of a potte set ouer the
fire declareth how the Iewes for their
obstinacie should be punished. Whereby we also *Iere. 25. b. 8.*
haue to learne what shall * happen to kingdomes, *Iere 26. a. 6.*
Cities, Countries, and priuate men also, which *Iere. 28. b. 8.*
contemning *Iere. 35. d. 17.*

contemning the worde of God, and often calling by his ministers, remaine Obstinate and go on still in their former wickednesse: that is, that by Gods iustice they shall come to vtter confusion. Though it be a time deferred by Gods pacience & long sufferance* alluring to repentance: yet after sundrie warninges at length it falleth in deede, and then heape they vpon themselues greater wrath in the day of wrath.

Rom. 2.a.4.

Rom.2.a.5.

First, the time and verie day is noted, which was the ninth yeare of the captiuitie of Ieconias, or the reigne of Zedechias, the tenth moneth answerable to our December, in the tenth daye of the moneth, on which the king of Babilon came to the siege of Hierusalem, as appeareth. Hier. 39. &.2. Reg. vltio. cap. The Prophete wrote this in Babilon, a great number of Myles from Iewrie, therefore it maye seeme a great thing in the Prophet, that in so large a distance of places, before any messenger coulde bring worde thereof, he was hable to say in trueth, This day Hierusalem is besiged.

Iere.39.a.2.

2. Reg.25. a.1. &c.

As touching the exposition of the allegorie or figuratiue similitude: The Potte is the citie Hierusalem, The preparing of the pot to the fire, is the comming to the siege thereof. The Powring of the vvater, is the assault thereof continuing two yeres. For it was first besieged in the ninth yeare, and taken in the eleuenth. The calamitie, affliction and trouble is The fire that maketh this pot boyle and bubble. The Bones that in steede of wood nourisheth this fire, is partly the death and slaughter of

many

many Innocentes whose bloud was shed before time in that cruell Citie, and cryed now to God for vengeance, as the* bloud of Abell: partly the multitude of all their other stubburne wickednesse inflaming the fire of Gods wrath against them. The chiefe and principall Peeces of flesh cast into the pot, are the Princes and chiefe men of greatest estimation, not onely of that Citie, but also of all the coūtrey about, which fled thither for feare of spoyle before the siege. The chiefe Bones, are the strength of the principall Souldiours there appoynted for the defence of the Citie. The VVell seething or boyling, is the long continuing in the trouble of the siege, in which time both strength of Souldiours, and might of Princes within the Citie shoulde be consumed. The Fome remaining still in the pot, is the filthie froth of wickednesse and abhomination yet in all the boyling of this trouble remayning among them, euen to the sight of all men, and not Scummed away by repentance. *Gen. 4. b. 10.

When the Prophete sayth, Bring it out heece by peece, he signifieth that the shall not All together be taken out of the pot to be deuoured and consumed by death: But some at one time and some at another, Some by plage, some by famine, some by the swoorde, and yet that assuredly they should All perish, and no state and condition be saued. For that he meaneth by these woordes, Let no lot fall vppon it, that is let no choyse be made for the sauing of some and destroying of other.

For

Vers.7. *For\hir bloud is yet in it, vpon an high dry stone hath she poured it. &c.*

One great cause of desolation often mentioned of the Prophetes, is the cruell * murther and killing of Innocents: wherewith God in this place heauely burdeneth the Citie Hierusalem. When one poureth the bloudde of such as be slaine vpon the ground, and doth couer it with dust: he seeketh so neare as he can to conceale and hide it, but when he poureth it vpon an high drye stone, he layeth it open to the sight of all men, as beeing nothing afrayde or ashamed of it. And by that forme of speech God here noteth the bolde and shameleste crueltie that in the sight of the worlde that Bloudie Citie had vsed toward poore Innocentes, and therefore cryed for the wrath of God vpon them. God therefore, as it were, in the heat of his displeasure breaketh out and cryeth, VVo to that bloud thirstie Citie, affirming that He himselfe will worke in this reuengement, that He will make and kindle the fire, put vnder wood, seeth the flesh, and spice the Potte, so that the verie bones shall be burnt.

Esay.26.d.21. Joel.3 d.19. Nahū.3 a.1.2,

Vers.9.

In that God threatneth that he himselfe will do it, he taketh from them all maner of hope, eyther that they shal escape ỹ extremitie of this mischiefe, or that it shall not at all come to passe. For they had *false Prophets among them, which did put them in comfort that the Citie should not be besieged, or, if it were, that it should not so be taken, but ỹ they should escape. Flesh dressed with spices is the more plea-

Iere. 28. d.15. Ier. 29. e.21.31

pleasant, and eaten more greedily. Therefore God threatneth He will spice the pot, that is, by the continuance and lingring of the siege, he would set ỹ Souldiers in such a wrath and anger, as when they had taken the Citie, they shoulde with more greedie stomackes put them vnto the sword.

I will set the pot emptie ouer the coales, so that the brasse thereof may be hote, &c. Vers. 11. &c.

When The fleshe and bones bee consumed, sayth God, that is, when the Princes, people and Souldiours are perished and slaine, I will cause The pot, that is the Citie it selfe, to be set on coales & burnt with fire, that the filthie fome of wickednes which by no affliction could be taken away, may be Consumed with the vtter destruction of those persons which mainteyned it. God first* sent his Prophets by instruction and teaching of his holy will to call them from their abhominable Idolatrie and sinfull life, Then he cast vppon them some light and meane punishments to chasten them. But seeing that foule and Rustie pot would not by any meanes be scoured frō the burnt froth, that it was defiled with, he sayth here by his Prophete, there is no other remedie but vtter dissolution and consuming by his wrath which in earnest maner he protesteth he will not fayle to doe, saying: I will not go backe, I will not spare, I will not repent. *Iere. 7. f. 24.* *Iere. 1. d. 16. 17* *Baruch. 1. a. 3.* *Ezech. 2. a. 3.* Vers. 14.

Thou sonne of man, beholde I will take away from thee the pleasure of thine, &c. Vers. 16.

God by an other parable setteth forth his iudgements to the Iewes, which partly were alreadie in captiuitie in Babilon, partly as yet remained at Hierusalem. The Parable is this, that God telleth the Prophete before hand of the sodaine death of his wife which hee loued most tenderly, and yet commaundeth him in any wise not to bewayle her death. And if the people did aske him, why he did not lament the death of her ỹ he esteined so derely, that he shoulde answere them, it was done as a signe or token, against them. Because the destruction of the Temple, and the losse of their wiues and children, at the taking of the Citie should be such a corosiue to their hearts, as for extremitie of sorow they shold not be hable to weepe any more then he did. For extremitie of griefe sometimes vtterly driethe vp teares & maketh that one cannot weepe. God calleth his wife The pleasure of his eyes, because he aboue al worldly things delighted in her. Moreouer when people mourned at the death of their friends, the maner of the Countrie was to lay away the ornament or attire of their heads, to put of their shooes, and to go barefooted, to couer their face, and specially the nether part thereof vnder their eyes, to fast & not to eate meate or drinke wine, or if they did, it shuld be none other but such as was sent them by other. But God willeth EZECHIEL at the death of his wife to vse none of these ceremonies, nor to shew any outward token of lamentation for his wife. In the. 18. verse, the Prophet declareth, that he did as God had bidden him.

Vers. 17.

Vers. 18.

In

In ỹ morning of that day, in which his wife died at night, he tolde the people that his wife shoulde die sodainly, whom all they knewe he loued very earnestly, and the next day he came abrode among them, not vsing any ceremonie of mourning.

And then the people said vnto him, wilt thou not tell vs what this signifieth, &c. Vers. 18.

To lament the death of a mans wife, his children or deare friendes, is not onely a thing vsuall with men, but also such as nature it selfe doth allowe, and Gods lawe not forbid. Abraham mourned for his wife Sarah. *Gen 23.a.2.* And Ioseph bewayled the death of his father. *Gen.50.a.1.3.* When a deere friend is taken from a man, he remembreth ỹ benefites and pleasures that he receiued by him, and maye hardlye forbeare euen the outwarde shewe of his sorrowe. Wherefore the people of the Iewes, seeinge Ezechiel, to behaue himselfe otherwise, thought there was some Straunge matter in it, and desired to know what it ment. The Prophete answereth, that he did it not of himselfe, for that his nature might hardly beare it, but by the commaundement of God, therby to signifie to them the great sorrow that should come vnto them. The temple was called the* Sanctuarie of God, wherein hee especially shewed his presence. Therein the Iewes dyd esteeme their greatest glory to consist, that the lyuing God had the Seate of hys presence among them, as a testimonie of the couenant betweene him & them. So that it doth in sundrie places ap- *3. Reg.8.b.10. Deut.26.d.15 Psal.72.c.17.*

peare they did put their greatest confidence in that outwarde token, as in Hier. They cried The temple of God is with vs., the temple of God is with vs. And as well for this cause, as also, that the temple was so *gorgeously buylded by Salomon, they delighted in it in their hartes, and desired still to behoide it with their eies. Wherefore the Prophet here sayth, that not only this Temple wherein they had so great pleasure, should be destroyed: but their wiues, sonnes and daughters cruelly slaine with the sword, and thereby so great griefe rise vnto thē as for very extremitie of sorow, they should not be hable to weepe, but to pine away in the iniquitie of their harts. And so Ezechiel should be a shewe or token vnto them, that euen as hee had done, at the death of his wyfe whoune hee loued: so shoulde they doe at the destruction of the Citie and Temple, in which they did esteeme all their power, their honour, their ioy, the pleasure of their eyes, and their verye hartes delight to consist.

Iere. 7. a. 4.

3. Reg. 6. a. 2.
Marc. 13. a. 1.

Vers. 24.

Vers. 25.

Vers. 26. *In that daye shall come one that is escaped, vnto thee, and bring it to the. &c.*

The Prophete signifieth, When this shall bee perfourmed, that one which hath escaped from Hierusalem, shall come into Babylon, and in the hearing of Ezechiel, shall tell vnto the Jewes all that hath happened to the Citie and to the temple. At which time God willeth the Prophets mouth should be opened to tell them againe of these things, when

that

that they were done: that they might vnderstād by the truth of the euent, that it came not to passe by the mighte of the enemies, but by the iuste wrath of god for their offences. For before, they were caried away with false Prophetes, and would not beleeue Ezechiel.

They saide that there were many other Prophets which taught the contrarie, and affirmed that they had the spirit of God as well as he, for proofe hereof, we reade Hier. 28. that Ananias a false Prophet saide euen in the hearing of Hieremie, and that with great Boldenesse, that God would breake the yoke of Nabuchodonozor, and deliuer the Iewes within ỹ space of two yeres, vtterly cōtrarie to that which Hieremie had spoken before. Wherfore we may learne the Deuill hath no readier meanes to keepe the wicked in errour, than to raise vp false teachers to impugne & discredite suche as be Gods True messengers in deede. *Iere. 28. c. 11.*

In the 33. cap. of Ezech. vers. 21. the effect of this Prophecie is fulfilled, & declaration made that the. 12. yere of the Captiuitie, the tenth Moneth, and fift day of the Moneth, a messenger came, & tolde the lamētable tidings of the destruction of the Citie and temple. What therevpō followed, you may reade in the place. *Ezech. 33. c. 21*

Forsomuch as all those thinges came to passe most truely, of which the Prophets so oftētimes forewarned the Iewes, let vs takehede that we do not contemne such profitable admonitiōs and

exhortations as by the Preachers are taken out of the same Prophets of God, least to our great euill and griefe, we feele the truthe of them performed, as the Jewes in like case did. The things were so spoken to them particularly, that notwithstanding generall doctrines are to be taken out of them to be applied to Persons and Times, wherein the like obstinacie and impenitencie is vsed that then was.

The.19.Sunday after Trinitie
at Morning prayer.
Daniel.3.

A NAbuchodonozor the king made an Image of golde, whiche was threescore cubites hie, & sixe cubites thicke: he set it vp in the playne of Dura, in the prouince of Babilon. 2 Then Nabuchodonozor the king sent forth to gather together the Dukes, Lordes, and Nobles, the iudges and officers, the deputies and shirifes, with all the rulers of the prouinces, that they might come to the dedication of the Image which Nabuchodonozor the king had set vp.

3 So the Dukes, Lordes, and nobles, the iudges and officers, deputies and shirifes, with all the rulers of the prouince, gathered them together vnto the dedication of the Image that Nabuchodonozor the king had set vp, and they stode before the Image which Nabuchodonozor had set vp.

4 Then an heralde cried aloude, To you it is commanded O people, nations, and languages,

5 That when ye heare the noyse of the cornet, trumpet, harpe, shawme, psalteries, dulcimer, and al maner of instruments of musicke, ye fal downe and worship that golden Image

mage that Nabuchodonozor the king hath set vp.

6 Who so then falleth not downe and worshippeth, shal B
euen the same houre be cast into the middes of a hote fierie
fornace. 7 Therefore when all the folke heard the noyse
of the cornet, trumpet, harpe, shawme, psalteries, and al in-
struments of musicke, then all the people, nations, and lan-
guages fell downe and worshipped the golden Image that
Nabuchodonozor the king had set vp.

8 Nowe were there certaine men of the Chaldees, that
went euen then, and cried out an accusation of the Iewes.

9 They spake, and sayd vnto the king Nabuchodonozor,
O king, liue for euer. 10 Thou O king hast made a decree,
that euery man that shal heare the sound of the cornet, trum-
pet, harpe, shawme, psalteries, dulcimer, & all instruments
of musicke, shal fal downe and worship the golden Image.

11 And who so then fell not downe, and worshipped not,
that he should be cast into the mids of an hote fierie fornace.

12 Now are there certaine Iewes, whome thou hast set
ouer the charge of the prouince of Babilon: (namely) Si- *Dan.2.g.49.*
drach, Misach, and Abednego: these men O king, regarded
not thy commaundement: yea they will not serue thy gods,
nor worship the golden Image that thou hast set vp.

13 Then Nabuchodonozor in his anger and wrath com-
maunded that Sidrach, Misach, and Abednego shoulde bee
brought vnto him: so these men were brought before ỹ king.

14 Then Nabuchodonozor spake vnto them, and sayd, Is
it true O Sidrach, Misach, and Abednego, wil not you serue
my Gods, nor worship the goldē Image that I haue set vp?

15 Now therefore be readie when ye heare the sounde of
the cornet, trumpet, harpe, shawme, psalteries, dulcimer, &
all instruments of musicke, to fall downe and worship the
Image which I haue made: for if ye worship it not, ye shall
be cast immediately into the mids of a hote firie fornace: for
who is that God that can deliuer you out of my handes?

16 Sidrach, Misach, and Abednego answered the king, and sayde, O Nabuchodonozor, we are not carefull to answere thée in this matter. 17 Beholde our God whom we serue, is hable to deliuer vs from the hote fierie fornace: and he will deliuer vs out of thy hand O king.

18 And though he will not, yet shalt thou know O king, that we will not serue thy Gods, nor worship the golden Image which thou hast set vp. 19 Then was Nabuchodonozor full of indignation, so that the countenance of his face chaunged vpon Sidrach, Misach, and Abednego: therefore he charged and commaunded that they should heate the fornace, one seuen times more than it was wont to be heat.

20 And he charged the moste valiant men of warre that were in his armie, to bind Sidrach, Misach, and Abednego, and to cast them into the hote fierie fornace.

21 So these men were bound in their coates, hosen, heade attire, with their other garments, and cast into the mids of the hote fierie fornace. 22 Therefore because the kinges commaundement was strayte, and the fornace was exceeding hote, the men that put in Sidrach, Misach, and Abednego, the flambe of the fire destroyed them.

23 And these thrée men Sidrach, Misach, and Abednego, fell downe in the mids of the hote fierie fornace bounde.

24 Then Nabuchodonozor the king was astonied, and rose vp in al hast: he spake vnto his councell, and sayd, Did not we cast thrée men bound into the mids of the fire? They answered and sayde vnto the king, It is true O king.

25 Ye answered and sayde, Lo I sée foure men lose, walking in the mids of the fire, and they haue no hurt: and the fourme of the fourth is like the sonne of God.

26 Upon this went Nabuchodonozor vnto the mouth of the hote fierie fornace, he spake also and sayde, O Sidrach, Misach, and Abednego, ye seruants of the hie God, go forth, and come hither. And so Sidrach, Misach, and Abednego,

came

came forth of the middes of the fire.

27 The Dukes, Lordes, and Nobles, and the kings coũcell came togither to se these men, vpon whom the fire had no maner of power in their bodies: insomuch that the very heare of their heade was not burnt, and their cloathes vnchaunged, yea there was no smell of fire felt vpon them.

28 Then spake Nabuchodonozor and sayd, Blessed be the God of Sidrach, Misach, and Abednego, which hath sent his Angel, and deliuered his seruãts that put their trust in him, and haue altered the kings commandement, and ieoparded their bodies, rather than they would serue or worship any God except their owne God onely. *Psal.34.c.17. Act.12.b.11.*

29 Therefore I make a decree, that euerie people, nation, and language, which spake any blaspemie against the God of Sidrach, Misach, and Abednego, shalbe drawne in peces, and their houses shall be made a iakes: bicause there is no God that can deliuer after this sort.

30 So the king promoted Sidrach, Misach, and Abednego in the prouince of Babilon.

The Exposition vpon the. iij. Chapter of Daniel.

Nabuchodonosor the king made an Image of golde, which was. 60. &c. Verse. 1.

THe Prophete Daniell in this historie setteth forth a liuely Image of the contention betweene the Church of God, and the Synagoge of Satan, betwene the True worship of God, and the wickednesse of Idolatrie & superstition.

First, we haue to obserue in what thinges the false worshippe of god cõsisteth, that is in Images and other external ceremonies, which god in his scriptures expressely oftentimes and most* earnestly prohibiteth, as that thing, wherwith his true religion cannot stande. And therfore it may iustly be maruelled, how of late yeres, they that haue had the scriptures of God amõg them, and professe themselues to be pillers of gods people, could fall to so Grosse error in Religion, as that they durst bring the worshipping of Images into the Church of God, agaynst his expresse commaundement to the contrarie, saying. Thou shalt not make vnto thy selfe any grauen Image. &c.

Leu. 26. a. 1.
Deut. 5. a. 8.
Psal. 96. a. 7.
Leu. 19. a. 4.
Exo. 20. a. 4.

Next haue we to consider, Whence Idolatrie and false worshipping of God especially taketh authoritie and credite, that is, partly, from the Founders and erectours thereof, great Emperours, Kings, Princes, and persons of Honour: partly, from the richnesse of the matter, cunning workmanship, and glorious pompe in the face of the worlde, by which meanes it carieth with it commonly the multitude and the countenance of worldly power.

The charges of making this Image of Gold, so high and so thick, may seeme huge, monstrous and almost incredible. But therein is to be learned, both what exceding riches that Empire had gathered by the spoyle of the worlde, and also how wastfully men giuen to errour, can* poure out their treasures and substaunce towarde the maintenance

Exod. 32 a. 2.
Esay. 46. b. 6.
Car. 14. a. 2.

maintenance of Idolatrie & superstition. Whereas to find the ministers of Gods true religion, or to relieue their poore christian brethren, yea they will grudge to giue a smal portion, or any thing at all: but rather seeke to take that from them that by order they haue alreadie. Are there not, thinke you in Englande, that, when time was, could be cõtented to giue fortie shillings toward the gylding of a gay Image, or twentie Nobles to bie a sute of Copes, that nowe will not without murmuring, giue sixe pence to buie a Byble, or other Booke of seruice?

Then Nabuchodonosor sent forth to gather togither the Dukes, Lordes. &c. Vers. 2 &c.

In these verses folowing is declared the dedication of this Idolatrous Image, wherein Daniel very liuely painteth forth, both how Idolatrie taketh credit of the glory and maiestie of the world: and also how readie and obedient al sorts and states of men shew thẽselues to the furtherãce of the same. Here wãted nothing that could giue coũtenance to this Idol, or cause the people to haue it in admiration. The richnesse of ỹ matter, the straunge and monstrous bignesse of the Image, the Kings authoritie, the straitnesse of the charge and great penaltie, the consent & assemblie of Dukes, Lords, noble persons, Iudges, Officers, and Shiriffes, the noyse of Cornets, Trumpets, Harpes, shalmes, Psalteries, Dulcimers, & all maner of musicall instruments. To all this commeth

commeth the exceding redie Obedience of all the multitude of subiects. And surely it is much to be maruelled, that in so great a number of Noble men of so great wisedome and experience, & such a multitude of people there should not so much as one rise vp, & say. VVhy should men endued vvith
Gen.1.d.27. reason and vnderstanding, and made to the * Image
Psal.113.a.6. of God, fal dovvne and vvorship a dumbe and vnsen-
Psa.134.d.16 sible Idol, that hath* eies & seeth not, that hath eares
Sad.15.d.15. & heareth not, that hath a mouth & cannot vtter one
Esay.43.b.12 vvorde? VVhy should he that is by Gods ordinance
21. Lorde and maister of all earthly creatures, crouche
Gen.1.d.28. dovvne to an Idoll made of mettall digged out of the grounde, and framed to a fashion by mannes hand? But such, Men are, when Gods spirite doth forsake thē, that no errour can be so grosse, but they will redily encline vnto it. Seing then so foule a wickednesse was here approued by so generall consent of all states: we must by this Example take hede how in matters of holines we ground our consciences vpon the authoritie and consent of men, seeme they in the world neuer so great of power, neuer so wise, learned or skilfull by experience. But the worde of God onely must be the foundation & ground of consciences, in all things that appertaine to the worship of God.

Vers.8.9.&c. *Nowe were there certaine men of the Chaldees, that went euen then. &c.*

It may very wel be thought, that this erection of the golden Image, and the charge and worshipping

shipping of it, was a cunning deuise, put into the kings head, and wrought by some of the Nobles, of purpose to intrap Sidrach, Misaacke and Abednago, because they, beeinge straungers, were in so great fauour of the Prince, as in the sixt Chapter, we see, they did worke against DANIEL. Such fetches & cunning deuises haue the wicked of the world to bring the innocent seruants of God into daunger, when otherwise for disobedience to their Prince in matters lawfull, or for any other dishonestie or vngodly life, they are not able to fasten any likely accusation vpon them. When DANIEL saith, They cried out accusation of the IEVVES, he noteth their hatefull and eger mindes against them, comming to the king, as we say, with open mouth and leauing nothing vndone or vntold that might aggrauate their fault, or pull thē into displeasure. The extolling of the kings ordinance and decree, the straite charge that he gaue to haue it obserued. That they which disobeyed, were Iewes, that is, straungers, and in deede of themselues odious, as captiues. That they shewed themselues vnthankfull to the king, who had set them in place of honour, and made them great Rulers in his Prouinces. That they shewed contempt and disdaine towarde the lawes of the Countrie, whereunto all the residue of his Subiectes with great reuerence did obey. *Dan. 6. a. 4.*

By this part of the historie we are taught, that the seruantes of God, and those that will truely worship him, shall not want in this worlde accusers.

sers and Malicious persons, that with all spite shall draw them into daunger, & seeke their confu-
2.Tim.3.6.12. sion. They that will liue godly in Christ IESV, sayth PAVLE, shal be sure to haue persecution. SATAN the Prince of the worlde will alwaye raise his Ministers to vexe and trouble the members of the Church of God, and that commonly vnder the
Math.9.b.11. *colour of their holinesse and religion consisting in
16.13.c.14. outward superstition and Idolatry. Is there any greater matter at this day, wherfore the enimies of the Gospell do persecute the Professours of Gods true worship, then because they will not acknowledge a peece of bread to be God, nor wil not worship their Images set vp in the Churches, nor runne on Pilgrimage to stockes and stones, wrought with mans hand, and other lyke Idolatrous and superstitious wickednesse? Therefore good men haue by this example great occasion to comfort and strengthen their faith, that it bee not shaken with the terrour and feare of their cruell dealings. This also is here to bee obserued, that onely Three poore Iewes to the maintenance of Gods true worship doe set themselues and hasard their liues, against the King, his Nobles & Commons, & all the power of ỹ Babilonicall Empire. Which manifestly declareth howe little credite in matters of Religion should bee giuen to the reasons of Multitude, Number, and Generall consent. For commonly the greater part in the world is the worse, & Gods Church is but a small flocke.
3.Reg.18.d.21 Elias stoode alone against Achab and all Israel. So

did

did Micheas against all the false Prophetes. The Prophets onely against the whole Church of the Iewes. Christ & his Apostles against the Scribes and Phariseis, and all the learned Philosophers and mightie Princes of the worlde. 3. *Reg.* 22. d.

Then Nabuchodonosor in his anger & wrath commaunded that Sydrach, &c. Vers. 13.

Nabuchodonosor is greatly mooued to see hys ordinance and decree disobeyed, and therefore maketh streight inquisition vppon the offenders. In which he vseth all meanes that maye bee to perswade them: First, with curteous wordes, hee signifieth, that he could scantly beleue any such vnthankfulnesse or Disobedience to be in them, and therefore willeth them, against a time appoynted, (seing he had set them in place of so great honour) to declare themselues to be such men as wil not to the euill example of other, disobey his lawes. Or, if they would not consent to the worshipping of ỹ Image which he had made, that they should immediatly be cast into an hote fierie Furnace, and thereby be made a Terrour to all such as woulde with contempt disobey his authoritie. In the end he added wordes of prowde blaspheme, That there was no GOD that coulde delyuer them out of hys handes. Whereby it maye appeare how Mutable Princes are, and how soone they are caried by the glorie of the worlde from the true feare and honour of God. In the. 2. Chapiter, when DANIEL by the spirite of God interpreted the dreame which *Dan.* 2. g. 47.

astonied

astonied all the wise men and Soothsayers of his Countrie, Daniel was then greatly esteemed, Sidrach, Misach & Abednago by his counsaile were set as Iudges in the Prouinces: and DANIELS God was declared to be The God of Gods, the Lorde of Kinges, and the reuealer of secretes. But nowe thorowe the incensing of wicked enemies, the liuinge God is dishonoured, an Idoll is set vp to be worshipped, and the seruantes of God and his owne faithfull Officers are brought to the fierie Furnace to be burned. Such doting chaunges oftentimes happeth to them, that set their eyes onely vpon the power and glory of earthly kingdomes.

ers.16.&c. *Sidrach, Misach and Abednago answered the king and saide, &c.*

This temptation of the faithfull Encreaseth, and the strength of Gods spirit encreaseth in them. Wherefore there followeth now in this great danger a bolde and constant answere made vnto the king, without flatterie or dissimulation, without hypocrisie or worldly pollicie: onely made in simplicitie and constancie of fayth. As if they had said, In all thinges lawfull, we euer haue and will vnfainedly obey thee as the Minister that is appointed by God to gouerne vs, but if thou set vp thy selfe against the liuing God, who hath aduaunced thee to this great power, and seeke by thy authoritie to draw vs from his true worship to the honouring of Idols and false Gods, be thou assured O king, that we will not in that obey thee. *For

Act.5.e.29.

we

we are taught in matter of faith and holinesse to *obey God & not man. And we know right wel that that god (whō thou bewitched with the glorie of thy worldly power doest blaspheme) cā deliuer vs out of thy hāds & from al thy strēgth, if he see it to be to the glory of his name. But if his wisedome thinke it not meete so to do (for he will not do al way that he can do:) we let thee vnderstand without dissimuling or flatterie, ỹ we will not serue thy gods, nor worship thy goldē image. Act. 5. c. 29.

Then was Nabuchodonozor ful of indignation, so that the countenance, &c. Vers. 19.

Here let vs consider what stormes of afflictiō the true professours of the sincere worship of god doe sustaine, at the handes of cruell persecutors. First they fal into the high indignatiō of Princes with whō they were before in great estimation. Secondly, when they come to punishment, they are more cruelly vsed than any other offenders. There were in ỹ kingdome of Babilon, theeues, robbers, adulterers, murtherers, extortioners, drunkardes, & other like, and yet we read of very slacke punishment that they had. But the seruāts of God, which neuer offended the king in any worldly Justice, but had bene his faithfull & profitable officers, only because they will not offend the liuing god, & worship a golden Image, haue the kings rage so greatly against thē, that the fornace is cōmanded to be made seuen times hoter than it was wont to be for any other, that 3. Reg. 22. b. 8. 3. Re. 18. b. 10. 3. Reg. 19. a. 2.

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they should be bound hand and foote and cast into it, and that with so great hast and furie, that they might not tarie to put of their garments, but to be cast in clothes and all, &c.

Vers. 22. &c. *The flame of the fire destroied them that put in Sidrach, Misach, and, &c.*

Hitherto God might seeme to neglect the defence of his seruants, and to suffer Tyrannes and Tormētours to vse all extremitie toward them. But when mans help is past, then God sheweth his power, and deliuereth his faithfull with the dreadfull punishment of the wicked. The same god that made the fire hurtlesse to his seruāts in the midst of the fornace, causeth it with such violence to burst out at the mouth of ỹ same, that it destroied the greedie tormētours, which to satisfie the Princes furious tyrānie, shewed themselues very readie to the execution therof. Wherby we may learne that God can, & doth vse his elementes to the defence of his faithfull, and to the punishment of his enemies. The rūning streame shal stay and deuide it selfe, the Sunne in the firmament shall stande in his course and not go forward, Fire shal ware cold and temperate, Wilde beasts shall become tame and gentle, and all naturall powers shal be cleane altered, rather than good men shall lacke defence, or wicked persons punishment, when God shal see it to make to his glorie. God here sendeth downe his Angell to comfort his seruants, to abash his enimies, & to make

Exo.14.e.22. *Iosua.10.c.13.* *4.Re.20.c.11.* *Esay.38.b.8.*

make his glorious name & power to be knowne in the world, and confessed euen by the mouthes of them that before with all endeuour sought to oppresse the same. The king is astonied, his Nobles flocke together to beholde the thing, All the multitude wonder to see the merueylous worke of God.

Then spake Nabuchodonozor and said, blessed be the Lord God of. &c. Vers. 28. 29.

Now followeth the conuersion of Nabuchodonozor & his repentance, making open confession of the glorie of God, & as a good conuert shewing the fruites of repentance. He prayseth God, who had so merueyloully deliuered them, that put their trust in him. He extolleth Sidrach, Misach, and Abednego, that did with such constancie withstand his Authoritie, & rather hazarde their liues, than they would cõmit Idolatrie. And bycause the office of a Prince is not only himself to acknowledge the true worship of god, but also to set the same forth* to the subiects, & to the vttermost of his power to suppresse the contrary: He publisheth a decree, That whosoeuer did worship any other than the liuing God, which now had deliuered Sidrach, Misach, & Abednego, should be drawen in peeces. This dreadful and terrible punishment here appointed to driue men to the true worship of God may be an answer to them, that calit crueltie, when Superstitious persons are by straite lawes bridled, & say that fayth cannot be forced,

4. Reg. 23. d. 3. Iosua. 24. f. 25 4. Re. 17. c. 27 Nehe. 8. a. 3. 9

ced, but that it may seeme soze dealing to cõstrain a man to that whiche is agaynst his conscience. They, sayth Nabuchodonozor, that speake any blasphemie against God, shall be drawne in peeces, and theyr houses shall be made as a lakes. If Nabuchodonozor, an Heathen prince by this one miracle was so moued, as in his whole domination he woulde not suffer one without punishment to blaspheme the name of God: What shall wee thinke of them, whiche professing themselues to be Christians, haue hard the hoyce of the Gospel, these many yeres sounding throughout al Christendome, and haue seene great & strange worbs of God to the aduauncement of the same, and yet remaine both themselues obstinate, & cause their subiects for the profession of Gods Truth cruelly to be Murdered?

The.19.Sunday after Trinitie

at Euening prayer.

Daniel.6.

A It pleased Darius to set ouer his kingdome a hundred & twentie gouernours, whiche shoulde be ouer the whole kingdome. 2 Abone these he sette three Princes, of whome Daniell was one, that the gouernours might giue accountes vnto them, and the King should haue no damage. 3 Nowe this Daniell was preferred aboue the Princes and gouernours, for the spirite (of God) was plenteous in him: so that the King was minded to set him ouer the whole realme. 4 Wherefore the rulers and gouernours sought an occasion against Daniell concerning

the kingdome, but they could finde none occasion nor fault: for he was so faythfull, that there was no blame nor faulte founde in him. 5 Then sayde these men, We shall finde none occasiō against this Daniel, except we finde it against him concerning the lawe of his God.

6 Upon this went the princes and Lordes together vnto the king, and said thus vnto him, king Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the Councellours & Dukes, haue consulted together to make a decrée for the king, & to establish a statute, That who so desireth any petition either of any God or mā within these thirtie daies, except of thée O king, he shal be cast into the Lions denne. 8 Nowe O king confirme the decrée, and seale the writing, that it be not chaunged, according to the lawe of the Medes and Persians which altereth not.

9 Wherfore king Darius sealed the writing and decrée.

10 Nowe then Daniell vnderstood that he had sealed the writing, he went into his house, and the windowes of his chamber towarde Hierusalem stode open, there knéeled he downe vpon his knées thrée times a day, he made his petition, and prayed his God, as he did afore time.

11 Then these men assembled, and found Daniel making his petition, and praying vnto his God.

12 So they came to the king, and spake before him concerning his commaundement, saying: O king, haste thou not sealed the decrée, that within thirtie dayes who so requireth his petition of any God or man, but only of thy self O king, he shal be cast into the denne of Lions? The king answered and sayde, yea it is true, according to the lawe of the Medes and Perses that altereth not. 13 Then answered they, and sayd vnto the king. This Daniel which is of the children of ỹ captiuitie of Iuda, O king, regardeth neither thée, nor thy decrée that thou haste sealed: but maketh his petition thrée times a day. 14 When the king heard these wordes, he

was sore displeased with himselfe, and set his heart on Daniell to deliuer him, and he laboured till the Sunne wente down to deliuer him. 15 Then these men assembled vnto the king, and sayde vnto him, Know this O king, that the law of the Medes and Perses (is) that the commandement and statute which the king maketh may not be altered.

16 Then the king commaunded, and they brought Daniel, and they cast him into the Lions denne. Now the king spake vnto Daniell, and sayd, Thy God whom thou alway seruest, euen he wil deliuer thée. 17 And there was brought a stone, and layd vpon the mouth of the denne, this the king sealed with his owne ring, & w'th the signet of his princes, that the purpose concerning Daniel should not be changed.

18 So the king went into his palace, and remayned fasting, neyther was there any instruments of musike brought in before him, and his sleepe went from him.

19 But betimes in the morning at the breake of the day, the king arose, and went in all haste vnto the denne of the Lions. 20 Now as he came nye vnto the denne, he cryed with a piteous voyce vnto Daniel, yea the king spake and sayd vnto Daniell, O Daniel, thou seruaunt of the liuyng God, is not thy God whom thou seruest alway hable to deliuer thée from the Lyons? 21 Then Daniell sayde vnto the king, O king liue for euer. 22 My God hath sent his Angell, which hath shut the Lions mouths, so that they might not hurt me, for myne vngiltines is found out before him: and as for thée (O king) I neuer offended thée.

Heb.11.f.28.
Dan.3.f.34.

23 Then was the king exceding glad for him, and commaunded to take Daniell out of the denne: so Daniel was brought out of the denne, and no maner of hurt was found vpon him, for he put his trust in his God.

24 And as for those men which had accused Daniell, the king commanded to bring them, and to cast them into the Lions denne, them, their children, and their wiues: so the

Dnn,14.g.41.

Lions

Lions had the maistrie of them, and brake all their bones asunder, or euer they came at the grounde of the Denne.

25 After this wrote king Darius vnto all people, nations, and tongues that dwelt in all landes. Peace be multiplied vnto you. 26 My commaundement is in all my dominion and kingdom, that men feare and stande in awe of Daniels God: for he is the liuing God which abideth euer, his kingdom shall not fayle, and his power is euerlasting. *Dan.14.f.42.*

27 It is he that deliuereth and saueth, he doth wonders and meruaylous workes in heauen and in earth, he hathe preserued Daniell from the power of the Lyons. *Dan.14.f.45.*

28 So this Daniell prospered in the raigne of Darius and in the raigne of Cyrus of Persia.

The Exposition vpon the.vj. Chapter of Daniel.

It pleased Darius to set ouer his Kingdome an hundred and twentie. &c. Verse.1.2.3.

WEe see it dayly to fall out in experience to truly, that the excellēt vertue of good and godly persons, hath alway, to their greate trouble and daunger, the spite & enuie of * ambitious worldlings following it: And especially in the state of gouernment, and in the courtes of kings and Princes. For thither oftē resorteth suche persons as haue not the true feare of God before their eies, and therfore delight not in sinceritie and faythfull dealing, but in the pompe & *Hester.3.b.5.*

glorie of the worlde: and to mainteine the same by flatterie & dissimulation seeke to worke their owne benefite and aduauncement. If they see any either in respecte of his vertue, or any other consideration to creepe betweene them and their ambicious purposes, or by any meane to hinder the same: him they seeke to supplante, and by all cunning practises to bring him to Discredite, fal and ruine. Example herof Daniel in this place declareth in his owne person, and teacheth al good men to consider, what be the fruites and workes of cankred Enuie. *Num.16.a.3.*

This Darius that is here spoken of, was the sonne of Astiages, and vncle vnto Cyrus, to whom also he gaue his daughter in mariage, and in Zenophon is called Cyaxares, he raigned not passing one yeare after the conquering of Babylon: and may seeme to haue bene a Wise and Politique Prince. By the aduice of Daniel, as it maye be thought, he had set a very good order of gouernmēt in his kingdome. He deuided his whole dominion into.3. partes or Prouinces, and in eche of them had set fortie Judges or Gouernours, so that the whole number came to sixe score. And ouer thē had appointed three Lieuetenants noble & wise men, which might haue a diligent & carefull eye into their doings, and take a iuste reckening or accompte of them for all things. One of these three was the Prophet Daniel, whome he *brought with him out of Babilon at his returne into Medea. In him he saw so great Wisedome, *Dan.1.b.6.*

sinceritie,

sincerities, faythfulnesse, and diligence aboue all the other, that hee minded to set him ouer the whole Realme. And this was the cause of that cankred roote of enuie, that grew in the heartes of the other Princes and Nobles agaynst him.

Wherefore the Rulers and Gouernours sought an occasion against Daniel. &c. Vers. 4. 5.

The kingdome of the Medes, was in great towardnesse of good gouernment, but Satan the commō disturber of mans life could not abide it: knowing ẏ by the continuance thereof his kingdome would be diminished, and Gods glory and truth encreased. Therfore, he pricked forwarde his ministers and instruments to worke trouble to Daniel the chiefe cause therof, & by all meanes that might be, to bring him to cōfusion. And here I pray you consider the nature of *enuie. They loke into his doings with all diligence, whether he did any thing ambitiously toward ẏ atteining of the kingdome, or at the least wise, that might be so interpreted. They consider whether he delt vntruly in his accountes of the kings treasure, or otherwise slackly & negligently in any thing. But the innocencie & faithfull diligence of Daniel in all points was such as his very enimies sayd of him, That they should neuer find matter agaynst him, vnlesse they did entrappe him by the lawe and worship of his God, frō which they were well assured he would not swarue. The cōsideration of this mans sincerities, being so Curiously scanned euen

Dan. 3 g. 96.

Psal. 9. b. 10.
Pro. 24. b. 15.

euen by themselues, should haue moued them to haue imbraced and loued him. But malice and enuie is alway so blinde, that it doth neuer consider any good gift or well doing in a man, but onely to peruert it to an euill purpose.

Verse.6.&c. *Upon this went the Princes and Lords together vnto the king and sayde, &c.*

Now foloweth the wicked practise of the enimies of Daniel, turning that, by sinister meanes, vnto his danger, that of all things was worthy greatest praise in him, that is, his faithfull cõstãcy in the true worship of god. Fro which neither the loue of worldly honour, nor the authoritie of the Prince, nor the danger of his life could moue him. Malicious enuie espieth al opportunities to work mischief. The king, although wise & well enclined, yet was he of nature glorious, & desyrous to haue his honoure aduanced, as it maye appere in Xenophon. This occasiõ do they take, and pretend, that nowe at the beginnyng of his raigne, this their deuise would strike a greater admiration and reuerence of his person, into the mindes of his subiectes, and cause them therby to be more readie to obey him, and the more afraid to displease him. They omit not the authoritie of al their cõsents: wherby they might seme euen to force the Prince to a thing so profitable as they pretended this to be. By whiche allurements, the glorious Prince was easily won to consent: not knowing the ende of their malici-

Hester.3.c.8.

ous

ous meaning. And yet were they not contente with this, but they would haue it so confirmed, that the king might not after, vpon repentance, reuoke the law. And therfore do they burdē him with the authoritie of the Median lawes, which are neuer altered, they knew howe he liked Daniell, and therfore they would preuent it.

Now whē Daniel vnderstode, that he had sealed the writing he went. &c. Vers. 10. 11.

In Daniel all men that feare God haue an example howe to behaue thēselues in like distresse and daunger, that is, firste with earnest & often prayer to call vpon God for the assistaunce of his helpe and grace. And then cōstantly, & without all cloking or dissimuling of worldly Policie, to stand to the confession of Gods true & holy worship. Some would by frendship or persuasion, haue wrought with the king to alter the lawe, whiche he well vnderstode was made as a trap only to take him & bring him into daunger. Or if that might not be, they wold haue thoght thus with themselues, what? I may pray to God in spirit and hart, why should I nede any externall bowing of my bodie or kneeling, why shoulde I rashly cast my selfe in daunger? and hurt my self and all my countrymen that are now in captiuitie? One Moneth space may quickly be passed ouer, and then I may freely serue my God again. But Daniel wold take none of these deuises, but shew himselfe simply and plainly what he was,

not

not for any fear dissimuling or altring any of his
customable maner in praying to god. Where it is
said, that he prayed looking toward Hierusalem,
that maner he and al the Iewes vsed by the Au-
thoritie of Salomõ in his praier vnto god. 3. Reg. 8
3.Re.8 c.14. If thy people being ledde captiue into a strange lande
shall pray vnto thee, looking tovvarde the Citie that
thou hast chosen, and tovvard thy temple that I haue
buylded to thy name, thou shalt heare them, &c. The
enemies of Daniel were redie watching for their
purpose, and taking him in the deed doing, Pre-
sently went vnto the king with great complaint
Verse.12.13. saying, O king, hast thou not sealed the Decree that
vvithin thirtie dayes vvho so requireth, &c. Marke
you the craft of these malicious men, and in them
Pro.29.b.10. the *nature and maner of al the enimies of gods
Psal.36.d.34. people. First they consspire & cõsent togither, and
disagree not in their wicked purpose, ỹ their cõ-
sent, being noble mẽ, might haue authority with
the prince. Then they wreast from the king, be-
fore he vnderstood their meaning, a plain confes-
sion that he had ratified the decree. And lastly o-
pen vnto him the accusation of Daniel, and that
with so much spite as possibly could be deuised.
Dan.1.a.6. That he was one of the captiues of Iuda, that he
did not regard the king, that vpon stubburnesse
and contempt, to the perilous example of all his
Subiectes he disobeyed his Decree, and prayed
vnto his God not once or twise, but three times
euery day, & that in more open maner, than euer
he did before, that he might shew to al men that

he

he made no account either of the king, or of his lawe.

When the king heard these wordes, hee was sore displeased with himselfe. &c. Verse. 14. 15.

Nowe at the length the king perceyueth that he was ouerreached by the* craft and enuy of his Nobles, to his great misliking and displeasure. Whereby, it may appeare, there was in him a good inclination of Iustice & equitie, but it was ioyned with timerousnesse, and the want of the true knowledge of God, and trust in his prouidence. He feared, if he shoulde haue shewed himselfe more to esteeme a stranger than all the Nobles of his countrey, & for his cause, contrarie to the maner of the Medes, to reuoke a Law that he had made, that they woulde haue rayled some conspiracie & rebellion against him, to his great trouble, and danger of his kingdome. Wherfore at the length, after the stay of one whole dayes space, he yeldeth, and contrary to his owne conscience, committeth an innocent and faithful seruant into the hands of his wicked enimies, and to the clawes of greedie and hungrie Lions. * Prou. 12. 4. 5.

Now the king spake vnto Daniell and said, thy God whō thou hast serued. &c. Verse. 16. &c.

If Darius did thinke, that the God of Daniel would deliuer him from the iawes of the Lions, why did he not perswade himself, that the same God was able also to saue his kingdom to him,

against

agaynst the endeuours of all enimies or rebels, but that through feare thereof he would yeeld against his cõscience to giue sentence of cruel death against an innocent. Surely, if he had had Daniels fayth, he would rather haue hasarded his kingdom, thã so to haue tempted God in the vniust punishment of an innocent & hurtlesse man. But the respect of worldlye Glorie oftentymes drowneth ẏ faith of princes. Yet the prouidence of God so worketh by him, that the miracle that he would shew in the deliuerance of his seruant, might bee euident and without all exception or quareling. For Darius calleth for a great stone, to be laid at the mouth of the Denne, and causeth the same to bee sealed with his owne ring, and with the signets of his princes, which were the accusers of Daniel, that there might not bee so much as a suspition of any sinister working, by feeding the Lions with meat or otherwise. Whẽ the king had this done, his conscience coulde not be quiet, for that he had hasarded ẏ life of so godly a man, but went home with sorrow and heauinesse, forbearing his meate and sleepe, & shunning all occasion of myrth and pleasantnesse.

Verse.19.20. *But betymes in the mornyng at the breake of the day the king arose, &c.*

The speede that Darius made so early in the morning, declareth the care that he had for ẏ life of Daniel, & could not stay his affection, but with lamentable words calleth vnto him. And Daniel, although

although his faithful ſeruice ſhewed to ỳ prince, was very vnthākfully rewarded: yet with mildneſſe of ſpirite he anſwereth. And neyther vpbraydeth the king with his vniuſt ſentence, nor inueyeth with one worde againſt his accuſers & cauſers of all his danger, but ſaith, My God hath ſent his Angel, and ſtopped the Lions mouthes. He ſayth not, I am aliue, or I am not dead. but that he may not ſeeme vnthankful to the authour of his deliuerance, My God, ſaith he, hath ſent his Angel, &c. To the confuſion of his enimies giuing the glorye of his deliuery to God alone, that they might therby know, that they had not ſtriued againſt him alone, but againſt the eternall & euerliuing God. The king reioyſed, Daniel was take out of the denne, and the* cauſe of his deliuerance is declared: That he did put his truſt in God. *Pſal. 90. 14.

And as for thoſe men which had accuſed Verſ. 24.
Daniel, the king commaunded. &c.

The king being now by this miracle encreſed in the knowledge of Gods almightie power & diuine prouidence: ſharply puniſheth the malicious accuſers. Leauing herein a notable example to all princes ſtraightly to puniſhe & correct ſuch as by craftie meanes ſeeke the deſtruction of the faithfull Seruants and Saintes of God.

After this wrote king Darius vnto all Verſe. 25. 26.
people, nations and tongues that, &c.

The good king could not ſatiſfie himſelfe, but that

that he must also giue straite charge through all his dominions, ỹ no other should be worshipped but the liuing God. As if he had sayd: let decrees and proclamations no more binde your consciences, whether they come from me or from any other, if they be cõtrary to the law of Daniels god. I my selfe haue learned how farre mans lawes should take place, and when they are to be abrogated. *It is farre better to obey God than to obey man. I am but mortall, dust, and ashes, but the true God liueth for euer. He can punish, and he can reward: He therfore is to be feared. They ỹ put their trust in him, as Daniel hath done, can not lacke defence. He liueth and is present, when he seemeth to be absent, and to neglect the care of his people. He deliuereth when helpe & succour is least loked for, & in extremitie of daunger, fayleth not. Wherefore our commandement is that you neither feare nor worship any God but him.

*Act.5.c.29.
Act.4.d.19.
Psal.33.b.7.8
Psal.9.b 9.10
Act.12.b.11.

The.20.Sunday after Trinitie
at Morning prayer.
Ioel.2.

A BLow vp a trumpet in Sion, and shoute in my holy hil, let all the inhabitants of the earth tremble: for the day of the Lorde is come, for it is nie at hande.

Sophon.1.c.14.
Amos.5.c.18.

2 A darke and glomie day, a clowdie and blacke day: as the morning is spread ouer the mountaynes (so is this) populous and strong people, like it there was none from the beginning, nor shall be hereafter for euermore.

3 Before

3 Before him as a deuouring fire, and behinde him a burning flame: the lande is as a pleasaunt garden before him, and behinde him a waste desert, yea and nothing shall escape him. 4 The shew of him is as the shew of horses, and like horsemen, so shall they runne. 5 Like the noyse of charets vpon the toppes of the montaynes they shall skip, like the noyse of a flaminge fire deuouringe the stubble, (*and*) as a strong people prepared to battayle.

6 Before his face shall the people tremble, the countenaunce of all folkes shall ware blacke.

7 They shall runne like strong men, and clime the walles ℣ like men of warre: and euery one shal march on in his way, and they shall not linger in their pathes.

8 No man shall thrust another, but euery one shall walke in his path: and if they shall fall on the swoorde, they shall not be wounded. 9 They shall runne to and fro in the citie, they shall runne vp and down vpon the wall, they shal clime into the houses, they shall enter in at the windowes like a theefe. 10 The earth shall quake before him, the heauens shall tremble, the sunne and the Mone shal be darke, and the starres shall withdraw their shining. *Ioel.3.c.15.*

11 And the Lord shall giue his voyce before his hoast, for his camp is exceeding great, for he is mighty that executeth his commaundement: for the day of the Lorde is great and verie terrible, and who can abide it. *Apoc.6.a.17.*

12 But nowe saith the Lorde, Turne you vnto me with all your hartes, with fasting, with weeping, and with mourning. 13 And rent your hartes and not your garmentes, and turne you vnto the Lord your God, for he is gracious ℭ and mercifull, slow to anger, and of great goodnesse, and hee will repent him of his euill. 14 Who knoweth whether the Lord will returne and take compassion, and will leaue behind him a blessing, (*euen*) meate offering and drinke offering vnto the Lorde your God. 15 Blowe vp a trumpet in

Sion, proclaime a fast, cal an assembly, sanctifie the congregation. 16 Gather the people, gather the elders, assemble ỹ children and sucking babes: let the Bridegrome come forth of his chamber, and the bride out of hir closet.

17 Let the Priestes the Lordes ministers wéepe betwixt the porch and the aulter, and let them say, Spare thy people O Lorde, and giue not ouer thine heritage to reproche, that the heathen should rule ouer them: Wherefore should they say amongst the heathen, where is their God?

18 And (*then*) the Lorde will be iealous ouer his lande, and will spare his people. 19 Yea the Lord will answere and say to his people, Beholde I will sende you corne, and wine, and oyle, and will satisfie you therewith, and will not giue you ouer any more to be a reproch among the heathen.

D 20 And I will remoue farre of from you the northren (*armie*) and I will driue him into a lande barren and desolate, with his face towards the east sea, and his hinder parts towardes the vttermost sea: and his stinch shall arise, and his corruption shall ascend, because he hath exalted himself to doe this. 21 Feare not O thou lande, bé glad and reioyce: for the Lord will doe great thinges.

22 Be not afraide ye beastes of the fielde, for the fruitfull places of the desert are grene: for the tré beares hir fruite, the figge tré and the vine yélde their strength.

23 Be glad then ye children of Sion, and reioyce in the Lord your God: for he hath giuen you moderate raine, and he will send downe for you, the raine (*euen*) the first raine and the latter raine, and in the first (*moneth.*)

24 And the barnes shall bee filled with corne, and the presses shall ouerflowe with wine and oyle.

25 And I will restore to you the yeares which the grashopper, the canker worme, the locuste, and the caterpiller haue deuoured, my great armie which I sent amongst you.

26 And you shall eate in plentie and be satisfied, and shall praise

prayse the name of the Lorde your God, which hath dealt wonderously with you, and my people shall not be ashamed any more. 27 And you shall know that I am in the middle of Israell and (*that*) I am the Lorde your God, and none but I: and my people shall neuer be ashamed.

28 And it shall come to passe after this: I will powre out my spirite vpon all flesh, and your sonnes and your daughters shall prophecie, your olde men shall dreame dreames, your young men shall see visions.

29 Also in those dayes vpon the seruantes and vppon the handmaydens will I poure out my spirite.

30 And I will shew wonders in heauen and in Earth bloud, and fyre, and pillers of smoke.

31 The Sunne shall be turned into Darknesse, and the Mone into Bloud, before that great and terrible Day of the Lorde come. 32 But whosoeuer shall call on the name of the Lord shall be saued: for there shall be deliuerance in mount Sion and in Hierusalem, as the Lorde hath promised, and (*also*) in the remnant whome the Lorde shall call.

The Exposition vpon the seconde Chapter of Ioel.

Blowe vp a trumpet in Sion, and showte in my holy hill, let all the inhabitãts. &c. Verse. 1.

THe Prophet *Foel* liued in the time of Esay, and taught in Iuda, in the raigne of Ezechias, not long before the inuasion of the Assirians, vnder Sinnacherib. For although that good king to ỹ vttermost of his power had restored 4. Reg. 18. c. 13

the true worship of God: yet a great number re-
ere.4.d.18. ceyued it vnthankefully, and both enclined in their
3.Reg.8.c.46 heartes againe to Superstition, and continued in
Deut.4.d,26. most Detestable and sinfull liuing.* Which was
the cause that God did send the Asirians grieuously
to plague them. But of his woonted mercies, be-
fore that terrible time of punishment should come,
ere,25.a.4. he* sent his Prophetes to foretell them of it, and
to call them to repentance. Among these was Ioel
who nowe vttereth these wordes, and purposing
to call them to repentance, layeth before them the
terrible punishement that GOD will bring vpon
them, if they turned not vnto him. His beginning
is tragicall, Blowe vp a trumpet, saith he, &c. Be-
cause their Plague shoulde be by inuasion of eni-
mies and crueltie of warre, he alludeth to warre-
fare and willeth the Scowtes and vvatchmen, that
is the Prophetes and teachers to sound the trum-
pet of Gods holy worde, and giue men warning to
prepare themselues to battaile, that they were not
taken with the plague of god ere they were ware.
This he willeth them to doe in Sion, and in His ho-
ly hill, His chosen Citie of Hierusalem, that they
might not thinke any holinesse of place should help
them. Yea and he speaketh to al the inhabitants of
the lande of Iuda, and biddeth them to Tren ble and
feare, for that the Lord did not minde to dally with
them, or any longer to put of the time. For sayth
he, The day of the Lorde is come, and is nigh at hande,
Eccle.5.b,8. and you must repent with* speede, if you will escape
it. By The daye of the Lorde, he meaneth the time

appoynted

appoynted to Plague them for their vnthankfulneſſe and contempt of gods worde, and the calling of his Prophetes.

A darke and glomie day, a clowdie and blacke day: as the morning is ſpred. &c. Verſ. 2.

By Glomie, Clowdie, and Blacke, he ſignifyeth the heauie and ſorowfull time that ſhould be ſo lamentablie ouercaſt with grieuous afflictions and calamities, that men ſhoulde not be hable to tell what to doe, or howe to rid themſelues from them. Darkeneſſe commonly in ſcripture noteth trouble and heauineſſe, Light, proſperitie and felicitie. As the ſpring of the day and morninge light ſodainly ſpreadeth it ſelfe ouer the mountaines and cannot by any meanes be ſtayed: So ſhall this mightye and ſtrong people of the Aſsirians ſodeinely ſpread themſelues, and ouerwhelme euen the toppes of thoſe mountaynes, that you thinke hard to be paſſed, and that in ſuch ſort as they cannot be reſiſted. *Iere. 4. d. 13.* For ſince the beginning was there neuer Empire eyther of ſo great force, or ſo long continuance of their dominion as this hath beene and is. Therfore they ſhall be to you and to your Countrey as a raging and conſuming fire. Verſ. 3. The land that was before their comming as a pleaſant garden or paradiſe after they be gone it ſhall be left lamentablie ſpoiled, waſted, and deſolate. Yea they ſhall come with ſuch fierceneſſe, that with great ſpeede they ſhall runne ouer the mountaynes and highe places as it were horſemen, or chariots in a plaine Ver. 4.

Vers. 5. field. Your men of warre, Capteynes and Souldiours, in whom you may seeme to put some trust, at the report of their comming shall tremble and waxe pale and wanne for exceeding great Feare. They shall runne against you as mightie Giants, and assaulting the walles of your strong and fenced Cities: they shall doe it not onelye with suche strength, but also with actiuitie, nimblenesse, and good order, that one shall not be a let or impedimēt to the other, but euery one shall kepe his place and araye. And when they runne with desperate courage euen amonge your swoordes and weapons, they will doe it in such maner, that you shal not be hable to hurt them. And furthermore, though your Vers. 9. Cities be strongly walled, and fenced with so great munition as they maye seeme vnpregnable, they will with such facilitie both enter and go to & fro, as if the matter were to be done in ỹ plaine fielde, Vers. 10. where no resistance is. Finally, their rage & fiercenesse shalbe so dreadfull, that the earth shal quake, the heauens shall tremble, the Sunne & Moone shall be darke, the Starres shall withdrawe their light, & all the creatures of God shall be abashed to see ỹ God will so grieuously plage his people. And therfore, they, as it were, hauing sense of the same before hand, shal giue strange signes and sightes vnto men, to put them in minde to repent & turne vnto God, that he may withdrawe this his heauie Vers. 11. hande from them. For God it is that worketh it, and by his voice calleth the Assirians, & they do nothing but execute his commaundement, in punishing

thing your waywarde and stubburne vnthankfulnesse and contempt of his worde.

In all this we see the Prophete hath done nothing, but signify vnto the Iewes, that no worldly thing should be hable to stay from them, ỹ grieuous punishments of God by the Assirians. Neyther the plentifulnesse of the earth, nor the great distance of the places, nor the difficultie of the passages ouer hilles and Mountaynes, neyther the number of their Souldiours, nor the strength of their Cities, to the ende, that they seing all worldly helpe to fayle them, maye the more readily repent and flie vnto God for his mercie.

But nowe sayth the Lord, turne you vnto me with all your hearts with fasting. &c, Vers. 12.

Although the daye of Gods wrath be nighe at hande, yet the Prophete signifieth, that there is time to repent, because * no true repentance from the heart is euer to late. And therefore vnder the person of God exhorteth them therevnto, and telleth them what they shall doe, Turne sayth he: We must in repentance first Turne from wickednesse of minde and dissolute life, from Idolatrie, Superstition and corruption of Gods true worship. And we must Turne vnto God, and submit our selues to his mercie, and to be directed by his holy worde. We are not willed to Turne to Saintes, to Patriarkes, to Prophetes, to Fathers, to Apostles, or to any creature, be he neuer so holy. No nor yet to our owne inuentions and deuises of holinesse, *Ezec. 33. c. 12.* *Esay. 45. d. 22.*

thereby thinking to raunsome our sinnes. But we must Turne to the euerliuing God, who is both willing as a father, and hable as a mightie Lorde to helpe vs. And this must we doe vnfaynedly VVith all our heartes, Renting our mindes wyth sorow, and not our garments with hipocrisie and outwarde shewe of griefe and repentance, when we haue no true sense of Gods wrath inwardly in our heartes. Rrenting of Garmentes, and such other signes be vsed as tokens and witnesses to the worlde, that we are in deede and vnfaynedly touched with exceeding sorow of hart (as Iosias did whē he heard the threatnings of God read in the booke of his lawe:) then are they acceptable vnto God, and he doth not prohibite them. For to that ende he willeth them here, To Fast, To Lament, To vveepe, thereby to shewe the inwarde and repentant sorowe of their heartes. That they may in this maner repent, he declareth by the nature and properties of GOD, that there is assured hope of mercie in God. For, sayth he, God is Gratious, and of nature more prone to pleasure then to punishe. He is Mercifull, as a father mooued with compassion euen vppon the deserued miseries of his children. He is of Long suffering, and loth to be drawne to wrath and punishmēt. He is of exceeding Bountie and goodnesse, as a plentifull springing fountaine desireth still to poure out vpon vs the riches of his benefites & gracious giftes. Lastly, He will repent him of the euill, that is, he will alter his decree, and reuoke his sentence of displeasure. For

4. *Reg.* 22. *b.* 11
2. *Par.* 34. *d.* 19
Esay. 30. *d.* 18.
Psal. 102. *c.* 13.
2. *Esd.* 9. *d.* 17.
Rom. 10. *c.* 12.
1. *Cor.* 1. *a.* 5.
Iere. 26. *d.* 13.

all

al the sentences of punishment that god pronounceth vpon his people are euer ioyned with condition of repentance, which if they shewe, he may and doth without note of Mutabilitie or inconstancie chaunge his purpose. And therefore it is sayde here: He vvill returne, and leaue behinde him a Blessing of Meate Offering. &c. Whereby he meaneth, that where they were before oppressed with suche scarcitie, that they had not beastes wherwith to do sacrifice to God, nowe he woulde Blesse them with plentie. &c.

Blowe vp a trumpet in Sion, proclaime a fast, call an assemblie, sanctifie, &c. Vers. 15. &c.

As before the Prophet exhorted them to priuate repentance and sorrow of hart: so now he willeth them to declare the same by publique and open decree, that in a cõmon daunger all generally might declare their repentant hartes and call vnto God. In this he sheweth what the dutie of Rulers and Gouernours is, when there are great tokens of the wrath of God to hang ouer their Countries and common weales. The maner of this publique repentance is here at large set forth, and a Prayer deuised to the same purpose, vnto this must all sortes of men be assembled, olde Men, Children, babes, yea, the newe Maried man and his Bryde out of the chamber of his pleasure. But especially Priestes and the Ministers of the Lorde must shewe themselues readie in this, and by Earnest prayer and weeping be as Mediatours betweene

Ionas. 3. c. 7.

Iudith. 6 c. 20
Hesler. 4. d. 16

God

God and his people.

Vers. 18. *And the Lord will be ielous ouer his land, and will spare his people. &c.*

The Prophete nowe comforteth the people, and doth assure them, what benefite they shall haue by their Repentance, if they turne vnto God. As the husoande cannot abyde to see his wyfe cruelly vsed of any other, so will the Lorde be ielous ouer the
Vers. 19. lande of the Iewes his chosen people. Where they were pinched with Famine and Hunger through spoyle of the lande and barrennesse, he will nowe sende them, Corne, Wine, Oyle, and plentie of all
Vers. 20. &c. things necessarie for their sustenance. He will remoue from them the power an armie of the Assyrians, that came Northward against them, and will so scatter them and put them to flight by his* An-
4. Reg. 19. g. 33 Esay. 37. g. 36. gell from heauen, that they shall runne Eastward and Westwarde, not knowing which waye best to
Tob. 1. d. 21. 2. Par. 32. d. 17 saue themselues, yea the prowde and* blasphemous speeche of the Captayne Sinnacherib wherein he extolled his power against the liuing God of heauen, shal ascend as a stench or lothsome sauour to prouoke his displeasure against them. Therfore Be glad sayth the Prophete, Reioyce, Feare not, the Lordvvil vvorked great thinges for you, The beastes of the fielde shall prospere, the ground shalbe fruitfull, the barnes shall be filled, The vine presses shall runne ouer. The Lorde will sende you seasonable weathering, the first rayne in the spring to make the Corne growe, and the latter rayne towarde

warde the harueſt to fil the eare: yea, he ſhal doe al things for you ſo fauourably, that you ſhal perceiue him to be as it were preſent and dwelling in the midle of you.

And it ſhall come to paſſe after this, I Verſ. 28.
will poure out my ſpirite vpon all. &c.

Vppon the occaſion of the declaringe of this comfortable and bountifull promiſe of the fauour of God toward his people after their repentance: Ioel breaketh out to ſpeake of the ſpirituall kingdome of Chriſt, & of the* benefits that men ſhould haue, and the ſtate of life that ſhoulde be vnder him. This is the ordinarie maner of al the Prophets to mixe the mention of Chriſt with their other doctrine of things pertaining to their preſent ſtate. Hereby ſignifieng, that all the benefites and bleſſings, eyther worldely or ſpirituall, that God giueth to his people, are promiſed and performed onely in reſpecte of the Sauiour of the worlde, and that promiſed ſeede Chriſt Ieſu that was to come.

Ier. 24. c. 7.
Eze. 11. d. 19. 20.

The Prophet therfore in this place putting the people of God in minde of the ſpirituall bleſſinges of Meſſias, firſt beginneth with the ſending of the holy ghoſt, which of al other was the greateſt, and in deede the ſumme of all the reſidue. For al be it the whole riches, and treaſures of Gods graces and goodneſſe are giuen out by Chriſt Ieſu: yet can we not enioy the ſame* but by the Holy Ghoſt. The worke and effect of whome is* to open vnto men the will of God, eyther by* prophecie and foretelling

Colo. 2. a. 2. 3.
Io. 3. a. 5.
Io. 6. g. 63.
Io. 16. b. 13.
Rom. 8. e. 26.
2. Pet. 1. d. 21.
1. Cor. 12. a. 10.

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foretelling of things to come, by word, by visions, by dreames, or by interpretation and opening of
Ioa.14.d.26. the*misteries of religiõ out of the holy scriptures,
Act.16.c.14 and by*inclining the harts and willes of the faith
Ezec.36.f27. full to the obseruation of the lawe and commaun-
Gal.5.d 22. dementes of God. This is it that God speaketh of
Iere.31.f.33. in Ieremie. 31. I will plant my Lawe in the inwarde partes of them, and write it in their hartes, and from thenceforth shall no man teache his neighbour or his brother, saying, know you the Lorde, but they shall all know me from the lowest to the highest. &c.

Vers.30.31. *And I will shew wonders in heauen and in earth, bloud, and fire, and pillers, &c.*

Least, that after the comming of Christ into the world, the faythfull should perswade themselues, that all trouble were paste, and that they shoulde liue in rest and quietnesse (as the Pharisеys and other Iewes did thinke:) the Prophet Ioel here declareth what a troublous and daungerous state there should be toward the end of the world, and
Act.2.c.19 what wonderfull*signes and strange sights God would worke in all the elementes before the last comming of Christ to iudgement. It may seeme that Christ himselfe had respect to this place when he prophecied of the same matter Math.24. and
Mat.24.c.29 Luc.21. This the Prophete doth not onely to fore-
Luc.21.c.25 warne the faithfull people of God, and to shake from them security: but also to strike a feare in the hartes of the enemies of Gods people, and of his Gospell, that they do not contemne him, who wil

sende

ſend ſo terrible ſignes before his comming. Theſe things we haue ſeene in theſe latter dayes meruelouſly fulfilled in all the Elements. In the Sunne and Moone often Eclipſes. In the vpper parte of the ayre blaſing Starres, Swoordes, Pillers of fire, fire Drakes flying in the Aire, and other like impreſſions. In the Earth, Earthquakes, and other ſtrange alterations. In the Water, many and exceeding great floods, riſings and ſwellings to the great griefe and annoyance of Mankinde. And as there hath bene in all times ſome of thoſe ſignes: ſo in no age ſo manye as hath bene within theſe fewe yeares. Whereby we muſt needes gather that we are fallen into thoſe latter: troubleſome, and perilous dayes, that here the Prophete ſpeaketh of. B

But whoſoeuer ſhall call vpon the name of the Lrrde ſhall be ſaued: for. &c. Verſ. 32.

The whole ſumme of our * ſaluation conſiſteth incalling vpon the name of the Lord, and in putting our * confidence and truſt in his mercy and deliueraunce wrought for vs by the Sauiour of the worlde Chriſt Ieſu. Who ſuffered and dyed for vs & by his Reſurrection made perfecte the miſterie of our Redemption At Mount Sion, and in Hieruſalem, according to the vnfallible Promiſes of Almightie God.

Rom. 10. *e.* 13. *Eccle.* 2 *b.* 12. *Act.* 2. *c.* 21. *Pſal.* 33. *d.* 22. *Iere.* 17. *a.* 7. *Iudas.* 1. *d.* 21.

The

The. 20. Sunday after Trinitie,
at Euening prayer.
Micheas. 6.

HEarken ye nowe what the Lorde sayth, Aryse thou, and contend with the mountaines, and let the hilles heare thy voyce. 2 Heare O ye mountaynes the Lordes quarrell, and ye mightie foundations of the earth: for the lorde hath a quarrell agaynst his People, and will pleade with Israel. 3 O my people what haue I done vnto thée? or wherin haue I grieued thée, giue me answere, 4 I haue brought thée out of the lande of Egypt, and deliuered thée out of the house of bondage, and I made Moises, Aaron, and Miriam to lead thée. 5 Remember O my people, what Balach the king of Moab had deuised agaynst thée, and what answere that Balaam the Sonne of Beor gaue him from Sethin vnto Galgal, that ye may knowe the righteousnesse of the lorde. 6 Wherewith shall I come before the lorde, and bowe my selfe to the hie God? Shall I come before him with burnt offerings, and with calues of a yeare olde? 7 Hath the lorde a pleasure in many thousandes of rammes, or innumerable streames of oyle? shall I giue my first borne for mine offences, and the fruite of my bodie for the sinne of my soule. 8 He hath shewed thée O man what is good, and what the Lorde requireth of thée: (*namely*) to doe iustly, to loue mercie, and to humble thy selfe to walke with thy God. 9 The lordes voyce crieth vnto the Citie, and the man that shall be saued considereth thy name: hearken what is your rod, and heare him that warneth you.

Exod. 14.
Num. 22.

10 Are not yet the treasures of wickednesse in the house of the wicked, and the scant measure which is abhominable? 11 Shoulde I iustifie the false balances, and the bagge of deceyt-

deceytfull weightes? 12 For the rich men thereof are full of crueltie, and the inhabitants thereof haue spoken lies, and haue deceitfull tongues in their mouthes.

13 Therefore I will take in hande to punishe thée and to make thée desolate, because of thy sinnes. c

14 Thou shalt eate and not haue inough: yea thou shalt bring thy selfe downe in ỹ middes of thée, thou shalt flée, but not escape, and those that thou wouldest saue will I deliuer to the sword. 15 Thou shalt sowe, but not reape, thou shalt presse out Oliues, but Oyle shalt thou not haue to anoynt thy selfe with Oyle: thou shalt tread out must, but thou shalt drinke no wine. 16 Ye kéepe the ordinances of Amri, and all the customes of the house of Ahab, ye walke in their counsels: therefore will I make thée waste, and cause thy inhabiters to be hissed at, and ye shall beare the reproche of my people.

The exposition vpon the sixt Chapter of Micheas.

Hearken you now what the Lorde sayth. Arise thou and contende with. &c. Vers. 1. 2.

THe Prophet *Micheas* blameth ỹ Iewes for their wickednesse, & declareth to them their punishment for ỹ same. 1 First he noteth their vnthankefulnesse for the great benefits that they haue receyued at his hande. 2 Then he taketh from them al ỹ confidence that they might haue had to please God with their Sacrifices and external Hypocrisie, and sheweth what they should

doe:

doe to pleaſe God rightly. 3 Thirdly he ſharpely rebuketh their obſtinacie in contemning the word of god and refuſing to heare him. 4 Laſtly, he openeth ſome of their perticular faultes, and denounceth their puniſhmēt that god will bring vpon them. And all this doth he in maner of a plea-
Eſa.41.a.1. ding of Gods cauſe before Judges, which* maner the Prophetes diuerſe times doe vſe, thereby to ſet out the Juſtice of god and more euidently to declare that his people, euen by the Judgment of men or other common creatures are vnexcuſable, and by their own wickednelle Do pull vpon themſelues iuſt and grieuous puniſhments. In this place the Prophete by appointment of god taketh
Iere.6.e.18.19 Mountaines and Hilles, and the verie Foundations
Eſa.1.a.2. of the earth to heare the cauſe and complaint of Almighty God againſt his people of Iſraell. And that is it that the Prophet vttereth in ỹ perſon of god, ſaying, Ariſe thou and contende vvith the Mountaynes.&c. And then he Obeying the appoyntment of God ſayth: Heare O you mountaynes the Lordes quarell.&c. As if he had ſayde: Forſomuch as the heartes of this people are ſo farre from god, that not ſo much as one of them will conſider and vnderſtande his cauſe, I appeale to you hilles and mountaines, and make the vnſenſible Creatures Judges againſt them. In this the Prophet both noteth the hard harts and the obſtinate contempt of the Jewes particularly, and alſo generally teacheth all men which in like maner contemne the word of god, that they ſhall by no meanes be hable

to

to escape iust iudgement and condemnation. For, because the whole worlde was made by God for vs, and in all poynts seruing to our vse perfourmeth that end to the which it was made, though all other Iudges and witnesses would fayle: the very parts of the world and the cõmon creatures will pronounce sentence against vs, if we in our calling doe shewe our selues vnthankfull, disobedient, and rebellious against God. Gen.1.a.&c. Gen.2.a.&.c.

O my people what haue I done vnto thee? or wherein haue I grieued thee? &c. Vers.3.&c.

There is no one thing that in the Prophetes causeth more difficultie, then the often and the sodaine chaunging of the Person, wherefore that is here also to be obserued. The second verse was vttered in the person of the Prophet, these three verses God himselfe speaketh. Although God were grieuously displeased with them, yet he calleth the His people, therby shewing that he would be readie to receiue them to Mercie if they would turne vnto him and repent. Deut.5.d.29. Esay.65.a.2. Rom.10.d.21. Esay.30.d.18.

Then he lamentably vpbraideth them with the vnthankfull receiuing of his great benefites that he had done for them. Whereby he, as it were in iudgement cleareth him self, that he neuer hurted them, neuer wrought trouble & griefe vnto them whereby they might pretend cause to reuolt from him, but alway hath shewed him selfe their gracious, mercifull, and bountifull Lord, euer readie to assist and helpe them, and miraculously with

mightie hande to deliuer them. As for example
Exo,10.11.14. out of Aegipt from the sterne Tirannie of Pharao and his people. In the wilderneſſe from manye dangers by the meanes of Moyſes, Aaron & Marie, their ſiſter indued with the ſpirite of prophecie.
Nu,22.23.24. From the wicked deuiſes of Balach, at which time he turned the Curſing, that was sought againſt them into a notable bleſſing. By this we also haue to take heede, that we do not contemne the worde of God and reiect the memory of his exceeding benefits, that he hath of late yeres done for vs, leaſt it be grieuouſly laide againſt vs as the like is here vnto the Iewes.

Verſ.6.7.8. *Wherewith ſhall I come before the Lord, and bowe my ſelfe to the hye God, &c.*

As the Prophet before made, as it were, God him ſelfe to accuſe the Iewes: euen ſo here doth he bring in ỹ people of ỹ Iewes cõſulting & aſking by what meanes, by what ſacrifices, by what ſatiſfactions they may pleaſe God and appeaſe his wrath and diſpleaſure. Here is to be noted, that as the faythfull when they perceiue God to be diſpleaſed, reſort to his holy worde, and out of that learne what to doe to pleaſe God: ſo other that are vnfaithfull, when he hath beaten into their minds ſome ſenſe of his wrath, as he had here done to the Iewes,
Eſay.1.4.&c. they cannot aſcend to any higher conſideration
Eſay.58.4.&c then the wiſedome of the fleſh and of the worlde. And therfore giue themſelues to worke reconciliation by externall things, as ſacrifices, outward

kneelings,

kneelings, fastings, and tormentings of the body, iudging that God also maketh great account of those outwarde thinges, which they themselues greatly esteeme, and wherein they iudge principal holinesse to consist. But God being a spirite, shew- *Iohn.4.d.24.*
eth himselfe to delight in that holines only that is in spirit and in truth. And therefore in the 8. verse the Prophete aunswering their question sayeth, God hath shewed thee, O man what is good, and what the Lorde requireth of thee. &c. Whereby he taketh from them their pretence of ignorannce, or rather repreueth their obstinate impudencie, whereby they moue such questions. As though God had not by his seruant Moyses, and by his Prophets declared oftentimes vnto them what true worship he looketh for at their handes, and wherewith his anger will be appeased, that is with repentaunce and the true fruits therof: Such as are the doing of iustice, when not onely the Magistrate dealeth vprightly in iudgement, but also euery priuate man according to his office and calling: The loue of mercie and pitie, consisting in all the workes of Charitie: The humblenes of our hartes submitting our selues to the will and pleasure of God declared in his word. For To walke with God, is to walke before him according to the appoyntment of his holy will and word. *Deut.4.&c.* *Esay.1.&c.* *Esay.58.&c.*

The Lordes voyce crieth vnto the Citie Vers.16.
and the man that shalbe saued, &c.

In this part of the Chapter the Prophete char-

geth them with their sinnes wherewith they had displeased God. The Lordes voyce, is the preaching and teaching of his worde. You haue heard
Esay.5.a.4. saith the Prophet, what* dueties God requireth of you, neither can you in this pretend ignorance. For the Lord doth his part diligently whē he sendeth his Prophets to you that be of this Citie, & to all other likewise that be in your case, and by them crieth to you that you should repent, and do those fruites of repentaunce. And therefore the faithful and good man that hath care of his saluation doth consider it, and feare the name of thee, O Lorde. But you, O stiffe necked Iewes, shewe your selues to contemne his voyce, and to neglect his calling. Therefore, seeing you wil not heare that voyce calling you to saluatiō, hearken to this voyce that assureth you of your punishment, rod, and destruction. Then layeth he before them their grieuous faultes and offences, that is, Riches, vniustly gotten, False measures, False waightes and balances. Crueltie, Lying, Falsehoode, and deceyte, as well in their occupying and bargayning, as in all other dealing, and for these thinges, sayth he, the Lord will take in hand to punish them.

Vers.13.&c. *Therefore I will take in hande to punishe thee, and to make thee desolate, &c.*

This is uttered in the person of God, I wyll therfore punish thee, saith the Lorde, and take all those my good gifts frō thee which hath made thee so proude and obstinate, & not only so, but bicause

thou

thou wilt not repent & turne from thy sinnes, (O thou wicked Citie,) I wil vtterly destroy thee and make thee desolate. The first plague is famine, 1
and that in a strange maner, that they shuld haue to eate, and yet their meat not prosper with them.
The second plague, that by inward mischife a- 2
mong themselues, that is, by discorde, discention, or other like meanes, by giuing credite to the false Prophetes that were among them, they shoulde worke their owne ouerthrowe. The thirde is, 3
that all meanes of helpe, succour, & refuge shoulde be taken from them, and that those whome they would seeke to saue, the Lord would deliuer to the sword. The fourth is, that their goodes, and 4
the fruites of the ground shoulde bee spoyled and taken from them, and that they should enioye no part of their labours therein. The last is, that 5
they shuld be vtterly wasted, caried away captiue, and be a scorne and reproch to all people.

The 21. Sunday after Trinitie.

at Morning prayer.

Habacuc. 2.

I Will stande vppon my watch, and set me vppon the 1
tower, and will looke, and see what he will say vnto me, and what I shall aunswere to him that rebuketh me. 2 And the Lorde aunswered mée, and sayde, Write the vision and make it plaine vpon tables, that bee may ranne that readeth it. 3 For the vision is yet for an appointed time, but at the last it shall speake, and not lye:

though it tarie, waite: for it shall surely come, and shall not
Rom. 1. b. 17. stay. 4 Beholde, he that lifteth vp himselfe, his minde is
Heb. 10. g. 38. not vpright in him: but the iust shall liue by his fayth.
Galat. 3. b. 11. 5 Yea in deede the prowde man (is as) he that transgresseth by wine, therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people? 6 Shal not al these take vp a parable against him? and a taunting prouerbe against him, and say, Wo to him that increaseth that which is not his? howe long? and he that leadeth him selfe with thicke clay?

7 Shall they not rise vp sodenly that shall bite thee? and awake that shall stirre thee, and thou shalt be their pray?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens bloud, and for the wrong (done) in the lande, in the Citie, and vnto all that dwell therein. 9 Wo to him that coueteth an euil couetousnesse to his house, that he may set his nest on hie, to escape from the power of euill. 10 Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the stone shall crie out of the wall, and the beame out of the tymber shall answere it.

Nah. 3. a. 1. 12 Wo vnto him that buildeth a towne with bloud, and
Ezech. 24. b. 9 erecteth a citie by iniquitie. 13 Beholde is it not of the lord of hostes that the people shall labour in the very fire? the people shall euen wearie themselues for very vanitie.

14 For the earth shal be filled with the knowledge of the glory of the Lorde, as the waters couer the sea.

15 Wo vnto him that giueth his neighbour drinke, thou ioynest thy rage, and makest (him) drunken also, that thou mayst see their priuities. 16 Thou art filled with shame for glorie, drinke thou also and be made naked: the cuppe of the Lordes right hande shall be turned vnto thee, and shamefull

spuing

spring shall be for thy glory. 17 For the crueltie of Libanus shall couer thee: so shall the spoyle of the beastes which he made afrayde, because of much blond, and for the wrong done in the land, in the citie, and vnto al that dwell therein.

18 What profiteth the Image? for the maker therof hath made it an Image and a teacher of lies, though he that made it trust therein when he maketh dumbe Idoles.

19 Wo vnto him that sayth to the wood, Awake: and to the dumbe stone, Rise vp, it shall teach (thee:) beholde it is layd ouer with golde and siluer, and there is no breath in it.

20 But the Lorde is in his holy temple: let all the earth keepe silence before him. *Psal.10.a.4.*

The exposition vpon the.2. Chapter of Habacuc.

I will stand vppon my watch, and set mee vppon the tower and will looke and. &c. Vers.1.

THe Prophet Habacuc in the first chapiter had comforted the Iewes, liuing both in great oppression vnder the wicked king Manasses: and also beinge sore afflicted by the power of the Chaldees. But some of the people of GOD considering the great and*long prosperitie of the wicked enemies of GOD, begaune to*staggar in their faith, and halfe to mistrust the prouidence of God, as though he did neglect his people. And for that cause quarrelled with the Prophet, & desired some resolution of their doubtfull mindes herein. *Haba.1.a.&c* *Psal.72.a.2.* *Iere.12.a.1.* *Iob.21.a.7.*

Therefore in the beinning of this Chapiter hee sayeth He will stand vppon his watch tower, and see what God will say vnto him, and what answere he may make to them, that did in such maner rebuke him and quarrell with him. By The watch tower hee vnderstandeth a more deepe and earnest consideration and meditation of the misteries of Gods prouidence, wherein his minde was lifted vp aboue the capacitie of mans common reason, and was stayed vp by the declaration of Gods holy will reuealed in his worde. The Prophet being in this VVatch tower, sayth, The Lord answered him, that is, that God by his holy spirite reuealed to him, that he should VVrite a vision, and that so plainly, and in so great letters, that a man running by in hast might read it. In that the Prophet so easily obtaineth answere of God, we also are taught that when with earnest Meditation and Prayer, we seeke to vnderstand the will of God, and what is best for vs to doe: He wil not fayle by his grace to lighten our minds to the vnderstanding therof.

Prou. 2. 4. 4 If thou seeke vnderstanding (sayth Salomon) as siluer, and search it out as great treasure, thou shalt vnderstande the feare of the Lorde, and finde out the knowledge of God. The summe of this vision is, that those proude Chaldeis, which did so afflict his people, and glory in their owne strength, notwithstanding that they did seeme for ỹ time to prosper and to be a scourge to other: yet, in short space by Gods iust iudgement for their wickednes should be brought to cõfusion, and made a laughing stock

to

to the worlde. This aunswere God willeth the Prophete to Set vp in wriring, that all his people might see it and read it to their assured comforte. When the Prophet addeth The vision is yet for an appointed time, but at the last it shall speake and not lye, and though it taried yet it shoulde assuredly come and not stay. &c: He meaneth that the contentes of the vision should not forthwith be fulfilled, but after a certaine space, and therefore willeth them paciently to abide the time. for that vndoubtedly in the end it should come to passe. And so in deede was itfulfilled about 70. yeares after the destruction of Hierusalem, and leading of the people captiue into Babilon. At which time Cyrus tooke and spoyled Babilon, and trasferred the Empire to the Persians. Vers. 3.

Behold hee that lifteth vp himselfe, his minde is not vpright in him, But, &c. Vers. 4.

He, sayth the Prophete, that lifteth vp his mind vpon confidence & trust of his owne deuises, helpe, and strength, and thereby thinketh that he shal be safe against all mutabilitie of fortune or other daunger that may come: shall neuer haue sure quietnesse & tranquilitie of minde, but euer be tossed to & fro with new deuises. For God will* frustrate the counsayles of such persons. But ỹ good iust man which with an assured faith stayeth himselfe vpon the worde and promises of God, in all daungers both worldly and spirituall: shall not fayle of tranquilitie and quietnesse of minde. For he *Iere. 42. b. 15. *Psal. 32. b. 10. *Psal. 55. b. 11.

he hath the vnfallible truth & the almighty power of God whereon he resteth. Wherfore by this verse
Psal.59.b.12. the Prophete willeth the people, to * lay aside all
Esa.20.b.5.6. confidence of worldly helpe, and to rest onely in Gods truth and his promises. This sentence is not onely to be applied to worldly afflictions and cares, but also, and especially to the tormentes of conscience against sinne, and Satan, and all our
Galat.3.b.11. spirituall enemies, and so doth Saint Paule vse, Galat.3.

Vers.5. *Yea in deede the prowde man is as he that transgresseth by wine, therfore shall, &c.*

Here the Prophete beginneth to declare what shall come to the Empire of Babilon & of the Chaldees, together with the causes wherwith god was moued therto. The prowde man, sayth he, that is, the prowde and ambitious Babilonian, is like to a drunken man, that hath passed al measure in drinking of wine. As in the Drunkard the vapours of the wine ascendinge to the heade so trouble the braine, and taketh away the right vse of sense and reason, that without shame or measure he rūneth headlong to all filthinesse, and the more hee hath powred in, the more stil he desireth to drink: Euen
Iudith.1.c.7. so the prowde and * ambicious spirite of the Babilonian doth so trouble his minde with vaine imaginations, and carieth him away with furious lust and desire of larger dominion, That without all shame or measure he attempteth any thinge that may serue his pleasure. And the more he hath got-

ten

ten vnder his dominion by violence and cruelties the more still he lusteth. Therefore sayth GOD, by the Prophete, He shall not endure he shall come to a foule end. For euen as hell mouth, the graue or the sepulchre, and Death it selfe are vnsatiable, & draw vnto them yong, and olde, and of all sortes and states: euen so the outragious lust of the Babilonian, not contented with the great Empire of Assiria, seeketh by might, violence, and oppression, by heapes as it were, to pull vnder his subiection all Nations and Countries of the earth. By this that is here spoken of the Babilonians, wee must learne what* mischiefe commeth of pride, and ambition, and how displeasant it is to God. 4. *Reg.* 14. *a.* 10 *Sopho.* 3. *c.* 11. *Eccle.* 10. *b.* 7.

Shall not all these take vp a parable against him, and a taunting prouerbe, &c. Vers. 6. 7. 8.

The first plague that God threatneth to the Empire of Babilon (for vnder the personne of one Man he meaneth the whole kingdome) and saith, that al those nations that it before had afflicted & grieued, when they sawe the ouerthrowe thereof, should triumph at it, and take vp tauting sayings and prouerbes against it. And in reproch of it say, Wo be to this greedie kingdome, that w vnsatiable rauine hast before time increased thy Dominion, with that which by no right belonged to thee, & loaded thy selfe w riches, being none other thing in themselfe then Dirt and Clay of the Earth. How long shall such wicked violence continue? Shall not Cyrus with the Persians, and Medians, sodainly Vers. 7.

come

coune vpon them, when they least thinke of it, and bite them with like sorowe as they haue grieued other, and in the end vtterly spoyle them. Yea, be-
Vers.8. cause they with exceeding crueltie and bloudshed haue wasted other Nations and Countreys, and done great iniurie vnto Land, Citie, and inhabitantes: the remnant of the same Countreys shall now in like maner spoyle them with their Countrey, Citie and People. Thus God vseth to reward ỹ crueltie of Tyrannes with like crueltie, as they haue vsed toward other.

Vers.9.10. *Wo, to him that coueteth an euill couetousnesse to his house, that he may, &c,*

Now the Prophet speaketh against the couetousnes and extortion of the Babilonians. Wo bee to thee O Babilon, sayth he, and to all them which in like wicked and couetous maner study to enrich their childrē, and set vp their houses and families aloft, thinking by their great treasure, power, and
Vers.11. wealth, to set them out of al daunger of euill. Yea such persons as by extortion robbe other poore & honest people, to enrich their familie, to make thē noble persons & gentlemen, to builde gay houses, to purchase landes, to procure sumptuous pleasures, do pull shame and perpetuall reproch vpon their houses, and sinne grieuously against their
Vers.12. soules. These men thinke that they are so high, & of so great authoritie, that no man dare blame them. But god wil so worke it, that if no man wil, the very stones of the houses that they haue buil-

ded

ded by extortion, shall crie against them, and saye,
VVo vnto him that buildeth a towne with bloud and Vers.12.
cruelty, and the Beames out of the timber shall answere, And to them also that erect a citie in iniquitie. This God will cause euen the vnsensible creatures to crie out curse & wo against them. And so al their labours that they haue taken, god wil make vaine, as if they were consumed with fire. And the worke of God shal so euidently appere to the comfort of his people in the punishment & destruction of the Babilonians, that his glory shal be spred ouer all the earth, as the waters ouerwhelm the roome of the Sea. Vers.14.

Wo bee to him that giueth his neighbour drinke, thou ioynest thy heate, and, &c. Vers.15.

The next vice that the Prophete doth reproue, is Drunkennesse and quaffing, where vnto the Babilonians were myche giuen, and specially vnder their king Balthasar, as appeareth. Dan. 5. When the Prophet saith, VVoe bee to him that giueth his Neighbour drinke, hee doth not blame them, that offer drinke in honest maner to their ghestes, or to relieue the poore. Dan. 5. a. 2.

But as he expoundeth himselfe, suche persones as in the heate of their drunkennesse prouoke other to quaffing and immoderate drinking, vntil they haue made them more like beastes then men, discouering themselues filthily, and therein take they great delight and pleasure. Wherefore God threatneth their punishment for that wickednes,

and

and sayth that they shal be filled with shame in stede of Glorie, For when the Prophete sayth Thou art, &c. by the present time (as the Prophets often do) he signifieth what shall so assuredlye come vnto them as if it were now already fulfilled. Then the Prophet with bitter scorne addeth, Drinke thou also, and be made naked &c. As if he had sayd, seeinge it is such a pleasure and delight to thee, to beholde the filthy nakednesse of other, whome thou haste made drunke, thou also, will thou nill thou, shalte drinke, and haue thy filthinesse, thy shame and reproch discouered and layd open to all men. For the Lorde by his right hand and mightie power
Vers. 17. hath prepared a VVofull Cup of affliction for thee, which when it shall bee poured vppon thy head Shamefull spuing, that is, the bewraying of thyne owne ignominie, reproche, and shame, shall ouerwhelme and distayne all thy glory wherein thou hast reioiced. Thus bitterly God reproued in them that foule vice of drunkennesse. And hee addeth moreouer the principall cause of their vtter destruction to be the exceeding crueltie, murder, and spoyle, that they had vsed toward the countrey of Iury and his people dwelling therin. For that is it that he meaneth by the Crueltie of Lybanus. By Lybanus, which is a part of the lande of Chanaan, he vnderstandeth the whole countrie.

Vers. 18. &c. *What profiteth the Image, for the maker therof hath made it an Image. &c.*

God, that his people being in captiuitie among the

the heathen, and seing their prosperitie might not attribute ỹ same to their false Gods, in this place by his Prophet reproueth the Idolatrie of the Babilonians, and sheweth that they are not *able to helpe them, or in anyrespect to do them good. For they are but stockes and stones * and haue theyr shape and figure of the workeman, that maketh them. Who as an vnreasonable Creature and as it were bewitched of his senses *worshippeth it as God, and putteth his trust in the worke of his owne handes. They are set as Teachers of lyes, For they breede opinion that they are the Image of God, which can be expressed by no Image, being a spiritual substance. They inone many vaine false and wicked cogitations of God, in the mindes of men, and leade them into errour. They corrupt and ouerthrowe the true worshippe of God, and cause it to be transferred to creatures. And what greater Lye can there be then this, to induce men to *attribute diuine power to that, which hath not so much as any thing like to a mortall man, more then the dead figure and proportion.

3. Reg. 18. c. 26. 28. 29. Psal. 114. a. 4. Esa. 46. a. 6. 7 Esay. 44. c. 17.

This place let them consider which before time haue taught the people of God that Images are lay mens bookes. In deede bookes and teachers they may wel be called, but as the Prophet here sayth, to teach them Lyes and errors touching God and his worshippe. Therefore the people that haue bene so lamentably misse led, may wel say, wo, wo, vnto them that haue brought vs to so palpable and grosse errour, as to forget the eternall, true,

and

Esay.44.d.24 and liuing God, *who made vs, who preserued, and by his sonne redeemed vs: and kneele downe to dumbe stockes, and stones, and in our greatest neede and distresse to call to them for helpe, and to put our chiefe truste, and confidence in them.

¶ FINIS.

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